

The Harbinger of Light

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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

Vol. 63—No. 10

MELBOURNE. (Australia) OCTOBER 1st. 1932.

Ninepence.



LEADING FEATURES :

CAN EVENTS BE FORE-
TOLD:

By Horace Leaf, F.R.G.S.

DIRECT-VOICE PHENO-
MENA.

Physical Seance in Queensland
By Herbert Soanes, M.F.

BACK FROM THE GRAVE:

Sir Frank Benson's Spirit Son
visits the Stage.

PSYCHIC PHOTOGRAPHY
Interesting Experience in South
Africa.

By F. W. Fitzsimons, F.Z.S.,
F.R.M.S., etc.

PASSING OF DR. LAMOND

ON THE EDGE OF THE ETHERIC.

By J. ARTHUR FINDLAY, M.B.E.

Whence? Whither? This book, which has rapidly passed through twenty editions, gives an answer to these two questions, in a scientific and logical manner. It is based on our present day knowledge, combined with information received from the Etheric World.

The author shows that we have come from the Etheric, our physical life being but a small part of our life. At death we return to the Etheric, there to continue functioning in a world both tangible and material, retaining our bodily appearance, our memories and our affections.

Sir Oliver Lodge, F.R.S., in a letter to the author said: "I am recommending your book widely. Your experiences are well worth writing about, and you have done it well."

Price, 5/-; postage 4d. (Australian Edition).

MAN'S SURVIVAL AFTER DEATH.

By REV. CHARLES L. TWEEDALE, Vicar of Weston, Otley.

Fourth Edition. Revised and Greatly Enlarged.

This convincing and scholarly work is unquestionably the ablest and most comprehensive treatise on Spiritual Evidences and Psychic Phenomena that has ever issued from the press. Its evidence is fascinating, and its interest enthralling; while the spontaneous psychic experiences of the Author and his family, in his own Vicarage, are the most remarkable on record.

Unique in religious interest, thrilling in spiritual narrative, this work destroys the fear of death, gives back the dead, and makes the Spirit World a reality. No one can rise from its perusal without receiving profound impressions and deep convictions. For the first time the reader feels at home in the Universe, and grasps a reasonable belief which satisfies both heart and mind.

Price 17/6, postage 6d.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

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

The Governing Association of Spiritualists.

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

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

Mrs. HOGG, President, Viola Street, Reservoir.

The Spiritual Research Society,

ZERCHO'S BUILDINGS, 157 COLLINS ST., MELBOURNE.

President and Speaker:—Mr. J. M. MOOREY.

Sunday Meetings: 3 p.m. and 7.15 p.m.

Up-to-date Spiritualist Library.

Mrs. ALEXANDER, Secretary.

Rotherwood Street Spiritual Church,

RICHMOND, VICTORIA.

MISS SPENCE, President.

Sunday Service: 7.5 p.m. Prominent Speakers.

Wednesday, 7.30 Psychometry.

Mr. C. RAWSON, Hon. Sec.

Malvern Spiritual Church,

VALETTA STREET, MALVERN (off Glenferrie Road).

3 p.m. Mediums' Circle and Healing Circle

7 p.m. Lectures and Flower Demonstrations.

TRUTH—LOVE—WISDOM.

Hon. Sec., Mrs. W. SHERBURN.

147 Oakover Road, West Preston, N. 18.

Prahran Spiritualist Church,

246 HIGH STREET.

Church Service every Sunday, 7 p.m.

Other Services as Announced and Advertised.

President—Mrs. PLUM.

Hon. Secretary.—Mr. L. J. PLUM, 3 Clifton Street, Prahran.

Order of Light (Incorporated)

SOUTH AUSTRALIA.

CHURCH OF PRACTICAL CHRISTIAN SPIRITUAL PSYCHOLOGY.

Pastor—Rev. LILY LINGWOOD-SMITH, Ps.D., Registered to grant Licences and to perform Marriages.

Office—6 SHORT ST., WAYVILLE, SOUTH AUSTRALIA.

Sunday Service, Tuesday Flower Service and all other Meetings held at Magdalene Temple, Wayville.

Visitors and investigators cordially welcome at all meetings.

St. John's Spiritual Church,

(Incorporated) SHIP STREET, PORT ADELAIDE.

Sunday Services, 2.45 Lyceum; 7 p.m. Address and Messages of Help.

Weekly Classes and Library for members.

Minister: Rev. MAISIE BORN, Herbert Road, West Croydon.

Phone M 7324.

Authorised to perform ceremonies of Marriage, etc.

Hon. Sec.: Mr. J. W. REUBENICHT, Sawtell St., Largs Bay.

President: Mr. HALLAM.

The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS.

Sunday—2.30 Lyceum; 3.40 Public Circle. 7.30 Public Meeting

Tuesday—8 p.m. Members' Developing Class. Leader: Mr. C. S. Payne.

Wednesday—8 p.m. Psychometry.

Friday—8 p.m. Psychometry and Floral Readings. Mr. and Mrs. Elkin.

Members' and Friends' Social last Saturday each month.

Mr. S. B. ELKIN,
President.

Mr. C. S. PAYNE,
Treasurer.

Mrs. L. RAYER,
Secretary. Above Address.

THE "H. of L." PLANCHETTE.

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

—THE "H. OF L." PLANCHETTE—

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

Price, 7/6, postage 6d. "Harbinger of Light" Office, 117 Collins Street, Melbourne. Tel. Cent. 981.

St. John's Spiritual Church,

(Incorporated) CARRINGTON STREET, ADELAIDE.

Sunday Services: 3 p.m. Lyceum; 7 p.m. Address and Demonstrations.

Wednesday, 2.30 p.m. Ladies' Class. Thursday, 8 p.m. Open Class.

Minister:—Rev. JEANNE B. DUNCAN, 210 Carrington Street Adelaide. Asst. Minister: Mrs. J. Watson.

Marriages Solemnised. Hon. Sec., Mr. H. HILL.

All Welcome.

United Spiritualist Church of N.S.W.

(Affiliated to "Greater World Spiritualist League," Eng.)

President:—Mr. N. D. WALKER.

Fifteen Societies in Affiliation.

All Organised Societies in New South Wales eligible.

Certificate issued to competent Exponents and Demonstrators

Official Organ, "The Spiritualist Guide." (Monthly, 3d.) Regulations and information may be obtained from the Secretary, J. DOLTON, 164 High Street, Willoughby.

United Spiritualist Church, N. Sydney

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

Chaplain and Leader—Mrs. S. H. FISHER.

Sunday—2.30, Childrens' Lyceum; 3.15, Healing Service; 7.30 Service.

Developing Classes Wednesday, Thursday and Friday.

Use of Library Free to Members. Cordial invitation to Visitors and Friends.

President—Mr. T. KING. Secretary: Mrs. S. H. FISHER, 13 Kyngdon Street, Crow's Nest, North Sydney.

United Spiritualist Church (Scientist)

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

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

Hon. Secretary: Mr. A. O. THOMAS, Address, the Church.

A Cordial Welcome awaits all Friends.

Wellington Spiritualist Church,

(INCORPORATED)

NEW CENTURY HALL, KENT TERRACE.

Mrs. S. T. COVENTRY, Resident Speaker.

Sunday Services: Lyceum, 2.30 p.m.; Evening at 7 p.m.

Wednesday: 8 p.m., Public Service.

Splendid Reference Library Open to Members.

GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

Victorian Spiritualists' Union,

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM)

W. H. TERRY MEMORIAL HALL,

47 Victoria Street, Melbourne. (Take Swanston St. Tram).

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

President: Mr. W. H. LUMLEY.

Treasurer: Mrs. A. BIRT.

Secretary:—Mr. A. J. SLEE, 78 Ferguson Street, Williamstown, W. 16, Melbourne, Victoria, Australia.

Spiritualists' Harmonial Church,

WEMBLEY HOUSE, RAILWAY SQUARE, SYDNEY. Rooms 405-406 Fourth Floor.

Speakers and Demonstrators:—Mr. and Mrs. SPARKS.

Associates: Mrs. ROLANDSON and Mr. DAVIS.

Sunday Services: 2.30 and 7.30 p.m.

Mrs. A. BALDRY, President.

E. DANES SHIMELD, Secretary.

Brisbane Spiritual Alliance Church,

INCORPORATED.

208 LOGAN ROAD, SOUTH BRISBANE.

Sunday Evening Service held 7.45 p.m.

Wednesday Evening Developing Class for Members, 7.45 p.m.

Friday Evening Psychometry Meeting, 7.45 p.m.

The Harbinger of Light.

Edited by W. Britton Harvey.

OCTOBER 1st, 1932.

Author of "Science and the Soul."

THE HARBINGER OF LIGHT
Melbourne, Australia.

PUBLISHED MONTHLY.

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

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

SUBSCRIPTION RATES are advertised in this issue.

CONTENTS :

The Editorial Chair	145
Wayside Notes	146
Physical Seance in Queensland	148
Death of Dr. Lamond	150
The Nutshell Page	151
The Problem of the Future (H. Leaf)	152
Voice of Sir Henry Segrave	154
Widespread Interest in Spiritualism	155
Psychic Photography	157
Spiritualists' National Union	158
Our Letter Box	159
Reports of Societies, etc.	160

THE EDITORIAL CHAIR

The Religion of the Future.

So many Gods, so many creeds,
So many paths that wind and wind,
When all the creed this sad world needs,
Is just the art of being kind.

ELLA WHEELER WILCOX.

Nothing is more obvious to the student of the religious tendencies of the time, than that the day is fast approaching when mankind will be entirely emancipated from the thralldom of arbitrary creeds, and will embrace a religion that will place "the living of the life" immeasurably above the formal adherence to a particular set of orthodox beliefs. The sign-posts everywhere unmistakably point in this direction. It is the inevitable sequence to the indisputable fact that "the thoughts of men are widened with the process of the suns." As the crab casts off its shell to permit of its further physical expansion, so does the mind of man discard the cramping dogmas—which hold it in fetters and hamper its development—in obedience to a divinely-ordained and eternal Law of Evolution.

* * * * *

We can trace the operation of this Law through all the ages. It manifests itself, not merely in the realm of religious thought, but also in the moral, political and social spheres of life and action. It shines forth particularly in the fearless attitude of great reformers—the men who receive illumination in advance of their fellows and whose mission it is to light the way for the mass. These men are sometimes described as being "born before their time." This statement however, is not literally true. They are born when they are born because the world is in need of such leaders, and as part and parcel of that inexorable Law of Progression of which these valiant souls are merely the instruments for the accomplishment of the divine intent. It is true that very often the world does not appear to be ready for them. But it is part of their mission to endeavour to develop the readiness. This may result in persecution, and possibly death. But the work has to be done, and history teaches

that it can only be accomplished along the line of self-sacrifice.

It is not the forfeiture of the life of the individual that matters so much as the material and spiritual welfare of the whole. The few must be sacrificed that the many may benefit. If it had not been for the Christian martyrs the entire race might have been robbed of the inestimable blessings of Christianity. When viewed in this wider aspect, who will gainsay that the sacrifice was "worth while"? "But very unfortunate for the martyrs," the cynic may retort! Certainly, if this existence ended all. But not so, if, as we believe, they were transformed into a realm of being in which the Law of Compensation endowed them with "a crown of glory," and in which they became infused with an infinitely more abundant life. For them to die was gain, and by their deaths mankind gained, too, in an unspeakable degree.

We have now reached a stage in the evolution of humanity in which other leaders are being raised up to hold aloft the torch of Truth and point the way to a greater sense of spiritual freedom. They may be ridiculed and possibly persecuted, but they will not be put to death. The spirit of the age is with them to this extent, at least, and theirs is the duty of being loyal to themselves and faithful to the "still small voice" within. The "widening" of their own minds entails a great responsibility, and that responsibility can only be discharged by striving to widen the minds of others. No man is entitled to live unto himself, even if he could—his primary duty is to so shape his life that others may benefit by his influence and example. "I came not to be ministered unto but to minister," declared the Christ, and it is for each and all of us, as far as in us lies, to be Christs in our day and generation.

* * * * *

"Be a Christ" was the impression which struck the mind of the noble W. T. Stead with persistent impact when immured in the prison cell—not "Be a Christian," but a Christ, one prepared to do and suffer, and, if need be, die for the salvation of his fellow men. This is certainly a very lofty ideal—far too lofty for the average man and woman to respond to. But every man who seeks to lead his fellows along the rugged pathway of spiritual progress must take it as his standard. And having taken it, there must be no turning back, or woe betide that man when he awakens to spiritual consciousness in the world beyond and has to face the poignant censure of an outraged conscience, which will be the frowning judge that will exact atonement to the "utmost farthing." It would be better for that man that he had never been born.

The hand-writing is to-day on the wall, spelling extinction to superstition and all the warping dogmas that stifle the development of the soul. "So many creeds—so many paths that wind and wind." The world has grown sick of them, and is fast beginning to realise that "all the creed this sad world needs is just the art of being kind." In other words, "Little children, love one another." Love as Drummond tells us is "the greatest thing in the world." The religion that is coming will insist on each being for all and all for each. It will

know nothing of creeds, as generally understood, but will represent the expression of the highest altruism and will be satisfied with a declaration of belief in the Fatherhood of God and the universal Brotherhood of Man. To this belief, however, will be added a realisation of the immanence of the spiritual world and the possibility of inter-communication between the visible and invisible realms.

The majority of mankind does not realise this truth to-day. But when it is taught by the Churches it will make tremendous headway, and the Church that does not teach it in the days to come will be left stranded on the arid sands of materialism. The flowing tide is with the enlightened thought of the Spiritual Philosophy, and in no part of the world is this becoming more manifest than in the home of the British race. It is from many of the pulpits of England that these "Glad tidings of great joy" are being proclaimed to-day, and the time may possibly come when some faint echo of these glorious teachings will resound from the pulpits of this Austral land.

WAYSIDE NOTES

The Literal Mind.

We derive a lot of entertainment from reading the comments of various speakers and writers on Death and its relation to Spiritualism. They sometimes quote Scripture texts by the yard, and if they succeed in doing nothing else, they certainly demonstrate that the Bible can be made to prove, or disprove, almost anything. The great mistake these critics make is in giving a literal interpretation to every statement contained in the Scriptures.

They either forget, or have never realised, that Jesus was an Eastern, and that the Bible is a varied collection of Oriental writings. They, therefore, take this Eastern book and read it through Western spectacles, with the result that they make no allowance for the picturesque metaphor of the Eastern mind, or that subtle play of the imagination that is a distinctive feature of the East. Every word, they seem to contend, must be taken literally and given its present-day meaning and no other.

Hence "Hell-fire" can only mean one thing, and must necessarily be associated with the products of decayed forests, called coal. Consequently, there must be a raging furnace in that inhospitable region of space known as Hell, and as the supplies of coal in that invisible country are apparently inexhaustible, the fire is always in full blast, and its lurid flames will continue to belch forth throughout countless ages of eternity.

If these misguided talkers and writers possessed but a smattering of knowledge of Eastern modes of thought and expression, they would be acquainted with the fact that Fire was the symbol of purification, denoting a purgatorial process by which the soul worked itself free of the dross of earth. It had no reference whatever to material fire. We sometimes speak of a man or woman passing through the "furnace" of affliction. But we do not mean that he, or she is being tortured in an inferno of red-hot coal. We mean a period of mental or physical suffering. In other words, we use the term "furnace" metaphorically. And this practice was, and is, prevalent in all Eastern lands.

The fire of Hell, therefore simply means a purifying or cleansing experience—very painful, mentally, no doubt for those who bring themselves into

this torturing condition through evil lives they led upon earth, but there is no "burning" associated with it in any literal sense, and what is more, it is not of eternal duration. The "fire" goes out when the misdeeds of the victim have been expiated and atoned for, and henceforth his life in the higher realms is one of peace and joy. He has passed through "Hell-fire" and come out of it purified, like the refiner's gold. In other words, he has "paid to the uttermost farthing," and receives his certificate of discharge from spiritual bankruptcy.

Mr. Gladstone and Spiritualism.

Most of our readers are acquainted with the declaration of the great British statesman, William Ewart Gladstone—"Psychical science is the most important, by far the most important, subject that can occupy the human mind." We are reminded of this interesting admission by certain references to Mr. Gladstone in relation to Spiritualism contained in Mrs. Violet Tweedale's book, "Ghosts I have Seen." She was staying with the Gladstones at Hawarden at the time, and Canon Malcolm McColl was also a guest. Mrs. Tweedale says:

One night, when we were sitting talking, I told Mr. Gladstone that my grandfather, Robert Chambers, was a convinced Spiritualist. The Canon at once tried to draw the G.O.M., and, to our mutual amazement, his arguments in favour of the return of the disembodied soul to earth were met by concurring short ejaculations, such as "Of course! Naturally! Why, certainly!" Then quite suddenly Mr. Gladstone began to prove to us that the old Biblical scribes were convinced Spiritualists. From his intimate knowledge of the Bible he quoted text after text in support of his contention.

We were, of course, previously aware that Mr. Gladstone gave much thought to Spiritualism, and, having regard to his deeply religious turn of mind, we are not surprised to learn that he associated much of the contents of the Bible with the occurrence of similar phenomena in his own day. This recognition has become more and more prevalent, and the man or woman who at the present time denies the genuineness of Spiritualistic phenomena must no longer ask us to accept as true the records of identical happenings in Biblical times. They must be consistent—they must either accept, or reject, the lot. The Rev. Arthur Chambers says:

As far as testimony is concerned, the fact of the post-mortem appearance of the Lord Jesus Christ is not so well or universally attested as are the spiritual phenomena at the present day. The Christian folk who profess to believe the one and scout as absurd the other, would do well to remember this.

Spiritualism, in fact, is rehabilitating the Bible and making a "live" book of it. Much of it is incredible unless read in the light of the "miracles" we are actually witnessing to-day. It is, therefore, only a matter of time when the clergy will begin to understand this wonderful Book. But they will require to give credence to the facts of Spiritualism first!

The Greatest Thing in the World.

We are, apparently, a long way off the time when Love will become recognised as "the greatest thing in the world." This was the arresting phrase in which Drummond summarised its attributes, and the dictum is certainly endorsed by the higher teachings that have been received from the Beyond. Such messages, moreover, are by no means of modern date. They were recorded long before the author of "Natural Law in the Spiritual World" wrote his remarkable volume. We have recently been looking at some of the communications received as trance utterances, at the circle conducted in Melbourne by Dr. Motherwell, a well-known physician and Spiritualist of his day. The

investigators—men of intellectual and social standing—began their investigations in 1869 and continued the sittings, with occasional recesses, for about twenty years. Some of the teaching was of a very high order, and it may interest our readers—and possibly confuse some of our opponents—if we reproduce a brief extract on the subject of Love:

Zeal in the cause, so much love for your fellow-creatures that you feel their interest is yours and that your common humanity constitutes a brotherhood as close as that of blood—this is one of the great characteristics of the true Spiritualist, such as we would see exemplified in all the members of this circle. It is, indeed, the pure spirit of Christianity which we teach you: "Peace on earth and goodwill towards men," and "God is Love." God must be a God of Love; were this not His distinguishing attribute all creation would tell of it in discord and horror . . . Oh! bear this in mind—that in any discord, or unfriendliness of act or thought, you set yourself in opposition to one of the great principles of the Author of all, you rebel against the Governor of the Universe, and you know not how long the impression made on your own minds may take to efface.

If Love is the governing spirit of your lives, if you never allow any occasion to pass of doing good to others, whether materially or spiritually, you will better fit yourselves for rapid progress in the Spirit World than by any advance in studies of a purely intellectual kind. Love is the great foundation on which the superstructure of all spiritual progress rests; without it, all must be as a house built on the sand, which must collapse and fall into ruins. By practising Love you become God-like and approach nearly to the great type of perfection in the human race—the Man Christ Jesus.

The Temperament of Jesus.

There appears to be a prevailing impression that Jesus, of all men, was the meekest, the mildest and the most insipid. He is, in fact, usually depicted as a colourless character—an effeminate, namby-pamby individual who could not possibly be perturbed, and whose serenity was never ruffled by any rising storm of indignation. This conception, however, is an entire misapprehension, and is the natural result of conventional teaching.

"Gentle Jesus, meek and mild." That is what we were taught to sing in Sunday school. And it is undoubtedly true—as far as it goes! He did unquestionably, as a rule, exhibit the gentlest, the most loving and most forbearing traits. But on certain other occasions we find Him assuming a very different role. When it became necessary to denounce hypocrisy and other forms of evil He could use such vehement language as to make the adversary literally squirm. Read His series of "Woes" in the 23rd chapter of Matthew.

"Woe unto you, Scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves!"

Pretty strong that! But one of the succeeding verses is stronger still:

"Ye serpents! ye generation of vipers! How can ye escape the damnation of hell!"

Just recite those verses in a monotone, with no feeling expressed in the words, and see how absurd it appears. Then recite them again with proper emphasis and denunciation, and see how different they seem. Jesus was fairly "worked up" when He thus lashed out against these "whited sepulchres."

Then, again, come with Him to the temple, and see Him "cast out" the traders and their customers, and "overthrow" the "tables" of the money-changers and the "seats" of them that sold doves! Here we have burning indignation, if not actual wrath, translated into action. There was no polite requesting that these objectionable things should be removed. He did the "removing" Himself. In

modern parlance, He made things fly." And after He had sent the tables spinning and scattered their polluting wares like debris on the ground, and after He had turned the seats upside down, with their former occupants looking on too awestruck and dazed to resent the indignity, He cuttingly ejaculates the withering censure—"My house shall be called of all nations the house of prayer, but ye have made it a den of thieves!"

This is not the conduct and the language of a milksop! It is the exhibition of the temper of the true man—the man who is so loyal to his God, and so opposed to all unrighteousness, that his spirit rises within him in resentment, and demands an outlet of expression. This is characteristic of all great Reformers. A man must "hit out" at times if he is to be true to himself and true to the cause he espouses. He has occasionally to be harsh in order to be kind—to bring the offender to his senses and make him realise that he is in the wrong.

Jesus is a marvellous Exemplar. He shows us just when to be "meek and mild," and also when biting sarcasm, bitter irony, or crushing scorn is the more effective means to adopt. We have tried to follow His example in dealing with some of our opponents, and if He were on earth to-day these arrogant traducers of the champions of Truth would hide their heads in fear and shame!

Death and the Chick.

It seems exceedingly difficult for the average man or woman to understand that what they call "death" is really such a pleasant and natural process that one feels it is high time this nightmare of a word was expunged from the vocabulary. It gives a wrong conception of the change altogether. Nothing in Nature can absolutely "die." Death is sometimes described by those engaged in the promulgation of the newer view as analogous to the emergence of the butterfly from its chrysalis prison house. Ernest W. Oaten, however, in his book, "Where are our Dead Soldiers?" adopts the simile of the liberation of the chicken from its shell, and this is how he put it:—

Come with me to the poultry yard and examine those eggs upon which the patient hen has been sitting for about twenty-one days. I take one from under her, and as I shake it you hear "Cheep! Cheep!" It contains a living chick which will presently hatch out. Eh! a living chick, but what a little world it lives in. Confined within the narrow limitations of that shell it lives in a world of darkness and heat. Yet it must get air and moisture from the outside, for if the pores of that shell are closed it cannot hatch. It derives heat, moisture, air from a world outside its own, a world it does not know. It knows nothing of wind or sky, sees nothing moving. Yet it lives in a world suited to its need, it can cry, and presently will pick.

We place it back under the hen, and return in a few hours. I lift the hen. See! That's the one! Notice now the little beak pecking at the shell, how bright are the tiny eyes, and intermittently the song continues. "Cheep Cheep! Cheep!" Look! the shell falls apart and there he stands, with dripping wings, a perfect chick. Now he feels the wind, the hay in the nest, and sees the light. What a different world he lives in compared with that narrow shell, a world of movement and strange surroundings, and yet, mark well, **he has not moved half-an-inch from his previous position.** He has just cast his shell, his limitations have fallen away, and he lives in a larger world, a world of fuller activity. . . . And death is as natural as that—it is just the casting of the physical shell.

That is well expressed, and conveys an admirable idea of the actual experience. It is the "thought" of death that fills most people with dread. The experience itself is anything but dreadful! It is really spiritual birth in a very real sense, and ought to be taught as such,

A Physical Seance in Queensland.

DIRECT-VOICE AND OTHER INTERESTING PHENOMENA.

By HERBERT SOANES, M.E.

WE have been supplied by Mr. Herbert Soanes, M.E., an investigator of *Psychical Research* with a report of a physical seance held at the house of Mr. and Mrs. J. McCormick, at Ashgrove, Brisbane. Mrs. McCormick was the medium, and there were six others present.

Two luminous aluminium trumpets, about 2ft. long, and a full-sized tambourine, bedecked with many ribbons of various colors, were placed in the circle formed by the company. Mr. McCormick, just before 8 p.m. commenced relating his psychic experiences in New Zealand, and had spoken about ten minutes when "Dolores" (an Italian female control) took possession of the medium and began talking to "John" (Mr. McCormick) in a lighter vein, calling him a "wind-bag," etc.

The medium's doorkeeper, "Lantaka," (a male American Indian) then announced his attendance in a powerful and sonorous voice (through the medium) and almost immediately we could hear and see the trumpets being disturbed, when "Lantaka," in a commanding voice, ordered "Corkscrew" (a little African negress) to "pick-um-up."

Both trumpets were then picked up and whisked into the air. (Mc . . saying he could see them—I could not) and "Corkscrew" began speaking and laughing in the **direct voice**, feebly through the trumpet. However, this voice rapidly increased in volume and confidence until it was louder than I could imitate, and triumphant. This entity gave one the impression that she was very elated at her success which continued from three to six minutes, when the trumpets were heard to fall with a crash at my feet.

* * * * *

Within about a couple of minutes a very weak and small direct voice was heard. Mc . . tried to coax this entity (which he said was Wee Betty—who often visits Miss Pearl Judd's Direct Voice Circle in daylight) but without success. Then another entity—"Peggy"—came and demonstrated with trumpet and tambourine, and upset Mc's gramophone records. Lantaka complained that the music was not his music which Mc . . said he was trying to find but without success, as one of the entities had upset the records.

. . . Almost immediately the voice of "Freddy" could be heard, and I could now easily see the trumpets rolling to and fro on the floor at my feet, when, suddenly, they were both levitated high above the circle—8 feet from floor—around which they were passed and rapidly exercised in accurate and rhythmic fashion. These movements were so rapid that the displacement of the air caused thereby, could be plainly felt upon face and hands.

"Freddy" kept up a chatter throughout in the Direct Voice which became increasingly loud. He and Auntie had a joke about a bottle of beer Freddie had promised and not delivered.

"Anita" then came and tried to sing, in the direct voice, to the gramophone. This voice improved both in quality and loudness the longer it

remained. She picked up the tambourine from the floor and played it (quite passably), to the gramophone, high up around the circle for from three to five minutes, and beat good time upon a trumpet and the tambourine at the same time, and then vigorously and lightly beat time with the large end of the trumpet on the floor. This was quite a clever demonstration and at the same time showed the reason for the trumpets having been so much battered.

* * * * *

A very weak and distant voice—scarcely audible—was again recognised by Mc . . (as Wee Betty) who coaxed and coaxed her to come along and not to be so shy. She soon gained confidence and easily handled trumpet and tambourine in the air, and offered to and did sing, "Twinkle, Twinkle little Star" in a perfectly childish direct-voice, which rapidly improved in quality and volume. Mc . . then reported that she had come and shaken hands with him, and described the beautifully soft round hand and arm of a little girl, and that he had been touched on the face with something as light as a feather.

I pleadingly invited, and Mc . . coaxed, Betty to come and shake hands with me, but although she seemed to hesitate I felt something like the end of a finger touch me under the right jaw. She then offered to and did sing, "Gentle Jesus, etc." in the same childish direct voice and manner as before. Soon after Mrs. W . . . reported that Betty was sitting on the secretaire, near her, and we could all hear her knocking loudly upon and working the drawer up and down while pulling it out.

Betty now began talking and playing with a money-box (Mrs. Mc's collection box) rattling the money and offering to give us the lot, adding that she had no use for it herself. Presently she was heard to be talking to Mc . . who exclaimed that she had given him a penny, and soon after we heard three or four pennies fall between him and Auntie. I again pleaded for Betty to come and give me a penny, holding out my right hand in anticipation, when I felt two or three finger-ends tapping me sharply in the palm of the hand, and heard a coin drop on my left side. She passed to Mr. Ford who felt and described the rounded back of a child's hand in his. He also received a penny, as did Mrs. W

* * * * *

Betty now returned to the secretaire with the tambourine and for two or three minutes seemed very quiet, although talking and chuckling quietly. Suddenly we could hear, and Mc . . . exclaimed, that Betty had given him some ribbon, and jokingly chided her for having pulled the ribbons out of the tambourine. He urged her to give each of us one. She passed around the circle and was soon back to the Secretaire. I again asked her to give me a ribbon as I could not feel one near me, but she maintained that she had given each sitter one. However, I soon felt the ribbon (red) placed very carefully over my right wrist!

She was soon back at the secretaire and we could all hear her loudly rocking the drawer and the crackling of the papers therein. We then heard the waving of papers in the air. Betty seemed to be enjoying the fun and fussed about with the papers in the drawer for sometime, when we suddenly heard a heavy object dropped with a bang near my left leg. Soon after she was heard on the floor in the circle saying: "I don't want to knock those things over." By the various sounds we assumed that she was doing something with the trumpets.

Before saying good-night, Betty went around the circle and gave each sitter several kisses (without contact).

* * * * *

When the electric light was switched on in M's bedroom, it was seen that Betty had, indeed, given each sitter two ribbons from the tambourine—thus proving her first statement correct—together with a penny opposite each chair, while three others were found on the floor between Auntie and Mc.

Dolores said Betty wished us to keep the penny and ribbon as a souvenir. I acted upon this statement, and now have a piece of red ribbon about 18 inches in length which has been attached to the penny minted in 1923 by the boring of a hole through the latter.

The two trumpets were found to be standing up in the circle, with a large hanging accounts-file upside down upon the top of one with the wire of the file down in the inside of the trumpet, presenting the appearance of a large white rose. The heavy packet dropped near my feet proved to be a very large document-envelope full of cheque and receipt books, and the like, of approximately two pounds weight. I was somewhat surprised that Betty was enabled to lift and handle such a parcel. She chatted and laughed lightly all the time she was present, which I should say was about thirty minutes.

Just before the light was switched on, Dolores controlled and spoke through the medium, stating that she would try and give each sitter a "Poen. Message" from "The Arab," who would write it in Arabic, a Persian would translate it to Italian and Dolores would translate and render it in English. She stated that the message would be hidden in the poem, and commenced with Mrs. W. then Mr. Ford, Mr. Soanes, Mrs D . . (Auntie) and M . . in this order. Each of these poems took about five minutes to recite, and were all equally beautiful, delivered fluently and without hesitation. It seems a pity that such interesting matter should pass unrecorded, together with much of the other items, such as the Voices, beating time with trumpets and tambourine, etc.

* * * * *

Although it will be seen that Betty proved to be the most versatile artist, I must point out that "Zoe" and "Peggy" also came and spoke in the direct voice and handled the trumpets for about five minutes each. Mr. Mc— and Mrs. W— both informed me that the seance was not as good as usual—probably owing to its smallness—as they had had up to thirty entities appearing, and upon one occasion a dog had appeared in the circle and barked so loudly that some of the sitters were frightened. Mc . . also stated that they had often received apports in the form of bunches of flowers.

Although a test-search was not made of the seance-room, of which we saw much in the four hours before the seance commenced, I am satisfied that the before-mentioned phenomena were genuine and much would be worth recording on a suitable

instrument. We noted that the trance state of the medium was very much deeper than is the case in her usual trance lectures, and I feel confident that if this circle was scientifically built up, it would be capable of producing wonderful results.

.....

DAMAGES AGAINST MR. DENNIS BRADLEY.

ALLEGED LIBEL IN LATEST BOOK.

JUDGMENT FOR £500.

The hearing was heard about the middle of July, before Mr. Justice Acton, in the King's Bench Division, London, of an action in which Mr. Robert Sproull, a chartered accountant, of Lincoln's Inn Fields, W.C., and Northumberland-road, North Harrow, Middlesex, claimed damages for alleged libel contained in a book entitled "And After," of which the defendant, Mr. Herbert Dennis Bradley, of Dorincourt, Kingston Vale, London, was the author; the defendants, T. Werner Laurie, Limited, were the publishers; and the defendants, Northumberland Press, Limited, were the printers.

Mr. Sproull complained that in the alleged libel he was accused of having been dishonest in having obtained by trickery contributions towards the expenses of a Spiritualist medium, a Mrs. Bertha Hamilton, who came to Great Britain from the United States in 1931, and who, it is stated, failed to produce any Spiritualist manifestations; and that he had knowingly or recklessly acted as sponsor for dishonest persons.

The defendant, Mr. Bradley, by his defence, admitted the publication of the words complained of, but he denied that they had the meaning which was sought to be put on them by Mr. Sproull. He further said that the words, in their proper meaning, were true in substance and in fact. Alternatively, he pleaded fair comment on a matter of public interest. The other defendants put in similar defences except that neither of them said that the words were true.

After listening to the evidence for about three days, and Counsel having addressed the jury on behalf of their clients, his Lordship summed up. The following questions were left to the jury, whose answers are appended:

- (1) Are the words complained of defamatory of Mr. Sproull?—Yes.
- (2) Were they, in their ordinary and proper meaning, true in substance and in fact?—No.
- (3) Assuming that the matters to which the words complained of relate were of public interest, were they, so far as they were statements of fact, true, and were they, so far as they were expressions of opinion, fair comment?—No.
- (4) Damages?—£500.

His Lordship entered judgment for the plaintiff accordingly, with costs. He also granted an injunction to restrain the defendants from further publishing the words complained of, or any similar words defamatory of the plaintiff.

.....

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.

	s.	d.
H. E. B. (Kingaroy)	10	6
W. G. M. (Ireland)	9	6

PASSING OF DR. LAMOND.

SPIRITUALIST, LECTURER, AND AUTHOR.

The Rev. John Lamond, D.D., who died of angina pectoris on the 19th July, in his 77th year, was formerly minister of the parish of Greenside, Edinburgh, where he was known as a popular preacher and good organizer. After leaving Scotland he served for a few years as Chaplain to the Forces at Colchester. He was a prominent member of the Society for Psychical Research, and spent his latter years in London.

Well-known as a minister, it was as an advocate of Spiritualism that Dr. Lamond became even more widely known in later years. He made his first acquaintance with Spiritualism in 1878 in Glasgow, and although he made a deep study of books on the subject, it was not until after the war that he took an active part in the movement.

His daughter, Kathleen, who was his great helper in his work, died suddenly in 1922. The messages he received from her diverted his attention from psychic phenomena into the higher aspects of Spiritualism, and it became the absorbing interest of his life.

He wrote several books on the theme, the best known being "Kathleen," "Joan of Arc and England," "The Man, Christ Jesus," and "Miracles in Modern Life."

MEMORIAL SERVICE.

A special Memorial Service to Dr. John Lamond was held at the Fortune Theatre on Sunday, July 24th (writes the London correspondent of the "Two Worlds"). Mr. Laurence Cowen presided, and special messages were read from Sir Oliver Lodge and Mr. Graham Moffat. Nearly every Spiritualist of note in the London area was present at the service, which marked a very impressive tribute to Dr. Lamond's memory.

The theatre provided a most impressive picture. Though the weather was dreadfully inclement, the auditorium was packed, every seat being occupied and many standing. The stage was also filled, as the several speakers and other of Dr. Lamond's friends, some fifteen in number, occupied the chairs forming a half-circle background to the Chairman's seat and table, on the right of which sat Mrs. Meurig Morris. A great quantity of magnificent lilies were banked up in front of the Chairman's table and on the organ. The view from the auditorium was superb, with its purple velvet curtain stage background.

The atmosphere was noticeably electric, and many psychics present were enraptured at the forces they felt. Dr. Lamond was seen by many, standing side by side with Sir Arthur Conan Doyle facing the congregation. It is interesting to note here that Lady Conan Doyle sat next to Denis Doyle on the stage, but the other members of the Doyle family occupied a private box, all having accompanied Lady Doyle from Crowborough specially to be present, and returning there after the service.

It was a delightful assembling of the dear Doctor's friends, and to listen to the spoken tributes was a glorious experience. Even "Power," who only stayed 20 minutes, made significant references to his passing and his continuance in the work he had been doing.

"I am very proud to have provided such evidence of the love Dr. Lamond inspired in all who knew him, and of the reverence in which we held him—and his continued presence," Mr. Cowen said to me at the conclusion of the service.

DIRECT VOICE EXPERIENCES.

RECORD OF ASTOUNDING MANIFESTATIONS.

A prominent American Spiritualist, Mr. John Henry Remmers, in "Is Death the End?" furnishes a summary of his direct-voice mediumship as follows:

During my investigations I have listened to more than a thousand entities voice back their thoughts from other realms of life. Would it be possible in any manner to so often deceive a man who possesses a fair amount of intelligence? Think about it!

Approximately one thousand times I have experienced the independent voice manifestation. Does it seem at all reasonable that fraud, conscious or unconscious, could be carried forward on such a scale without detection? The essence of the whole matter is that survival and communication is so overwhelming in its reality that the vast majority of men cannot comprehend it in their present state of mental development. And I honestly admit that if it were not for my own efforts and experiences, I, too, would still be among those who question. Therefore, I can find no fault with the honest sceptic who is open for conviction.

But of what value is the opinion of those who deny and will not investigate, or jump to rash conclusions after one or two experiences? Such is not the method of men and women who labour for years to establish some great truth.

A MEMORABLE SEANCE.

On one occasion, in the presence of forty other people, many of whom were strangers to the medium, I listened carefully from eight o'clock in the evening until after midnight to more than a hundred entities voice back their thoughts to earth.

Each person present, including myself, spoke voice to voice with at least two personalities of the next dimension. Each and every personality manifesting identified him or herself, and carried on a conversation of the most intimate nature. Would it be humanly possible to employ such deception among a group, many of whom were total strangers, for a period of four hours? How would it be possible for one human being to impersonate more than a hundred personalities, each and every one distinctly different, and carry on (in various languages, some of which the medium could not speak) intimate conversation with total strangers?

Analyse this occurrence; try to do it yourself. Ask the know-it-all to try it; gather forty people promiscuously, or just ten whom he does not know, and then tell him to go ahead and demonstrate his wisdom. In less than forty minutes the affair will terminate, a disgusting and ridiculous farce.

No individual can, before a group of intelligent people, successfully imitate a genuine voice seance. By a simple method I could detect the fraud and expose it in less than ten minutes.

Poetic License Misleads.—"The Bourne from which no Traveller Returns" is a fiction. The traveller does return to tell us of his experiences, and in our libraries are many books inspired by the denizens of the other side of life. . . . At death we pass from the physical to another plane. We are then more sensitive, and therefore the grief of those we leave is a barrier to our communication with them, and a hindrance to their progress.—Ernest Hunt.

THE NUTSHELL PAGE.

Ready-made Religion.—The "Daily Mail" estimates that there are three million Spiritualists in Great Britain, and that there are twenty-five million Anglicans. "But," comments "Survival," ninety per cent. of these Anglicans look upon their religion solely as a means of getting christened, getting married, and getting buried."

"God Gives, but does not Carry Home."—"A man found himself at night in a great church. In one of the side chapels was an altar loaded with parcels of all shapes and sizes, some so old that their contents were dropping out. He turned to his guide and asked what that strange sight could mean." "Those are the answers to prayer that have never been called for" was the reply." Verb sap. (A writer in the "Guardian.")

The Home Circle.—"It is going to substitute the Holy Family altar for the Holy Church, and however unpleasant this may be for those who hold vested interests, it cannot be gainsaid that the atmosphere of the home has more to do with the conduct of the people, and with the training of the children, than has either the Church or Sunday School."—"Two Worlds."

Is Spiritualism Fact?—"If not, it must certainly die a natural death. Spiritualists always have courted investigation, but how few there are who feel that if Spiritualism can stand for years a constant bombardment of criticism and continue to thrive, there must be substantial evidence supporting it. It would have been killed long ago, had it not been evidentially supported."—F. G. Willatt, in "Light."

"What of the Press to-day?"—A newspaper was a glorified tit-bits, combined with a picture gallery. Every effort was made to provide thrills and save men from active thought. The press was pandering to sensationalism and trying to flog it into emotional interest. What sort of consciousness was that going to develop?—J. B. McIndoe, President S. N. U.

Philosophy and Religion Combined.—Christianity was something totally different to the teachings of Jesus. It had swept the Western World for 1500 years, and had merely led to a materialistic outlook on life, and brought war, discord, suspicion, and economic collapse. Spiritualists had a philosophy and a religion combined.

Clerical Interest in Spiritualism.—One medium states that three clergymen are often included in her private circle. Many of the clergy are interested in the movement, but are reluctant to declare themselves, or are afraid to openly leave their positions. If there were positions open in which these men of education and specialised training could work and support themselves and their families, they would speedily be filled to the mutual benefit of the Cause and themselves.

Can we keep the Commandments?—"If the Ten Commandments were kept, society would be revolutionised; the first and second of them alone would destroy Mariolatry and sweep the images out of Catholic churches; the third and fourth would rid our ears of the blasphemies which are shouted or muttered in our streets, and would secure for the world the blessing of a genuine rest; the fifth would be the saving of our youth; the sixth, seventh, eighth and ninth would empty the criminal law-courts; and the tenth would cure the most withering disease of human life."—Rev. Dr. Horton.

Spiritualism taken Seriously.—"A very definite conclusion to be drawn from the hundreds of letters received by the "Daily Mail" is that Spiritualism is now taken seriously in every quarter. It is no longer jeered at by anyone as being beyond the realm of possibility. There is, everyone is agreed, something in it—but what that something is, is what is troubling people." The "Daily Mail" in its summing-up of its recent enquiry into Spiritualism.

Is Communication Possible?—A correspondent to "John O'London's Weekly" (England) says: To pass a judgment on Spiritualism, after a fortnight's study, is surely typical of this shallow age. After more than fifty years of inquiry, Sir Oliver Lodge has given his unqualified acceptance of the Spiritualist case in many books and pamphlets, and three million people in this country alone are satisfied from personal experience both that communication is possible and that "illiterate spirits" are just as active on the other side as they are on this.

"Where is Spiritualism Leading?"—This is what the "Daily Mail" wants to know. Mr. J. B. McIndoe, who at the 30th Annual Conference of the Spiritualists' National Union (England) recently held at Glasgow, was re-elected President, in his Presidential Address referred to the articles and letters on the subject in the "Daily Mail" and said: "None of the letters or articles of religious leaders attempted to answer the question—they contented themselves with sounding a note of alarm. The Bishop of Norwich said that the New Testament gave them no lead. The Bishop did not remember history. The Church had always opposed forward movements. It officially opposed temperance, slavery, and the enlargement of the sphere of woman, and now was adopting the same attitude towards Spiritualism."

Value of Press Publicity.—A correspondent to the "Evening News" (London) wrote: "I am not a Spiritualist, but went to a Spiritualist service that was announced in your paper. After a reverent meeting, with hymns that I had sung from Childhood, the medium who knew nothing whatever of my affairs, gave me messages from my late husband and my mother, just at a time when I felt like giving in. My husband said I had been brave, and must continue to be brave, and dear old mother assured me of her undying love." The "Two Worlds" commenting on this letter says. "Now, the critics of Spiritualism ignore facts like this—and testimonies to the reality of the phenomena from the scores of scholarly minds who have pronounced in favour of them—and in order to meet our case must needs confuse the issues."

Spiritualism and the Church.—The Rev. J. Cryer, Vicar of St. Bennet's, Mile End, London, presiding in his church room over the third meeting of the Spiritualists' Community said: "Spiritualism and the Churches were essential to one another. . . . All religions said that people did survive (after death) and Spiritualists were sure of it . . . the body was the loudspeaker for a man's soul."

Resurrection!—Resurrection is from the body, not of the body. You rise from the body. It is not the body that rises. Have you seen bodies rise? Material things pertain to earth. "Flesh and blood cannot inherit the kingdom of God."—Rev. J. W. Potter.

"On the Edge of the Etheric."—Twenty-three editions of this wonderful book were printed in London within five months of its publication. It is now being re-printed in Australia and published by Messrs. Angus & Robertson Ltd., Sydney. We gave a full page review of this book in our August number. The price of the Australian reprint is 5/-, postage 4d.

No Argument.—The refusal of the Church of Scotland to investigate Spiritualism on the ground that the matter was investigated twelve years ago indicates an attitude that confirms the fear of all well-wishers of the Church—that at the present time it is in the hands of a small group who refuse to keep pace with the times.

Tolerance.—In a letter to Rousseau, Voltaire gave perfect expression to the principle of tolerance. "I heartily disagree with your ideas," he wrote, "and I will defend to the death your right to utter them." Spiritualists grant as much and claim no more.

Genius and Religion.—A nation's genius rises as its consciousness of God deepens, and the one is highest when the other is most intense. The point where the genius and culture of Greece culminated was the very point where it had come to realise most vividly the being and government of God.—A. M. Fairbairn.

The Psychic Factor.—"The exceeding strangeness of super-normal phenomena need not surprise anyone, in view of the equal strangeness of normal phenomena. Ectoplasm, for instance, is said to be material from the body of a medium which appeared first as an amorphous mass and was then, apparently by some directive agency, moulded into the likeness of hands or even of a complete human body. I do not say whether this is true or not; but in any case, it was no more strange than the passing of a body of a grub into an amorphous mass in which no trace of the grub's organs were visible even under the microscope, and the subsequent transition of the mass into a beautiful moth or butterfly—this also, apparently, under the influence of some directive agency." Dr. C. E. Joad.

The Problem of the Future.

CAN EVENTS BE FORETOLD?

By HORACE LEAF, F.R.G.S.

GREAT interest has been aroused recently about Time. Time may not be, as is popularly believed, a mere succession of moments, or a flow of unforeseeable experiences occurring in Duration. It may be more than these, and contain the Past and Future as well as the Present.

If this should be correct, the average person lives under a profound delusion, and his view of existence is all wrong. Both Western philosophy and science encourage this delusion, are, indeed, themselves enthusiastic supporters of it. Neither seems ever to have made allowance for the possibility of Time containing the Future, ready made, as it were, although there has been an inclination to believe that it contains the Past as well as the Present.

One brilliant contemporary philosopher has gone so far as to maintain with a great show of logic that there can be no Future, and nothing can therefore be foretold. Life he conceives as unfolding, carrying the Past along with it, and determining its actions as it moves, all of them being the result of all preceding experiences.

* * * * *

The principal reason for holding so tenaciously to the idea that the Future does not exist appears to be an undue regard for Freewill. This must be saved, says the logical Western mind, at any cost. If events yet to come to pass can be foreknown, then man is robbed of what we have come to consider as his chief prerogative—his power to choose his own destiny and make his own character.

From this standpoint Christianity has always refused to move, holding that it is immoral even to hint seriously that individuals may be moving with fatalistic precision towards experiences which will befall them. "Tell them that," cries the Christian, "and they will lose self-respect and self-confidence, feel helpless in the hands of an inevitable Fate, and follow the dictates of their lower nature." Consequently every Christian country has put upon its statute books laws penalising the fortune-teller.

Yet the fact remains that fortune-telling has always flourished. On the law of averages and the principles of supply and demand fortune-tellers must supply the "goods," or they would long ago have been forced out of business.

* * * * *

Does fortune-telling really supply a public demand? The answer has been given by millions of civilised people, not to mention primitive folk. It looks, therefore, very much as if there is such a thing as a "prepared" Future.

All students of Spiritualism and psychical research must have been astonished at the indifference shown by modern science and philosophy towards fortune-telling. When anything the fortune teller has foretold comes to pass, no matter how non-deducible from present circumstances, coincidence is dragged in to explain the fact without sufficient reason. This has practically destroyed any effort to obtain scientific proof of the reality of prophecy.

Scientific evidence can, however, be supplied, has been supplied in vast quantity. Almost every qualified medium at some time or other has been able accurately to foretell, while some have the faculty in such degree that their output is prolific. The reason why these individuals have not kept careful records of their results is that on the one hand it is legally dangerous, and on the other, would entail investigation that would mean prying too deeply into other peoples' private affairs.

A committee appointed to investigate the subject would soon find material to settle the question, but the members would need to be sympathetic to the subject. Here is the big difficulty. The Western mind has almost an instinctive dread of proving the reality of prognostications. Although people like their fortunes told, and attach considerable importance to predictions respecting themselves, they do so with a peculiar reservation, namely the right to deny the possibility of what they really believe to be probable. It is a paradox connected with the Western idea of self-preservation. We like to feel that we are masters of our own destinies. Never mind the conflicting facts of heredity and of environment. Never mind that "we appoint and God disappoints," that our best laid plans go amiss. We insist on squaring our shoulders and positively asserting that we are not predestined.

* * * * *

I consulted a card-reader some time ago, and she informed me of two very special events that were to happen as she "cut" them repeatedly. I accepted her statement on the ground that anything may happen. Both came to pass within a few days, although I never suspected they could happen.

Once with a friend I visited a palmist and she told my companion that in a certain time he would meet a fair woman and marry her after a brief courtship. "You will meet her at a dance," she said. My friend assured her that such a thing was impossible. He was already engaged to marry a brunette, and had no liking for blondes; besides he had never danced in his life and had no wish to learn. Nevertheless, he broke off his engagement in a perfectly honourable way, learned to dance and within three years met a fair girl and married her four months afterwards, exactly as the palmist had foretold.

It is unnecessary to multiply such examples as almost every household with a healthy daughter can recount similar cases.

* * * * *

A much more impressive instance is that of the Australian gentleman who dreamed the result of a popular horse race six months before it was run. Fortunately he recounted his dream to his friends and it became common knowledge in Perth, Western Australia. I made a point of meeting this man when in Australia a few years ago and heard the remarkable story from his own lips. He assured me that at the time he was not interested in horse-racing, yet in his dream he saw the race run so realistically that he knew the colours of the

jockeys and the numbers of the horses and the exact order in which they came to the winning post. When he saw the actual race run it differed in no respect from his dream.

A medical acquaintance of mine has the happy knack of dreaming the winner of a certain race with methodical regularity. For twenty years he has unfailingly backed the winner, to his considerable financial advantage. The name of the winning mount is always revealed the night before the race in symbolic form. Fortunately his dream symbols are simple and admit of easy interpretation, as the following example shows.

One night he dreamed that he stood in an open expanse of country in complete darkness. It was sweltering hot, and he thought, "What a hot night." The name of the horse that won the race the following day was "Hot Night."

He declared that anyone can dream similarly if they only practise. "All you need to do," said he, "is just before falling asleep to will that you shall find the name of the winner of the race that interests you." This is too optimistic a point of view, but it is impossible to say how many may get the desired result. I tried the method once with the following result.

Two nights before the famous Derby was run in 1927, I lay in bed and willed to dream the name of the winner, but nothing happened. The next night, however, I dreamed vividly of a horse race, and saw the runners streaming towards the finishing post. Just as the leading horse, a perfectly respectable specimen of a race-horse, seemed about to win, a boy mounted on a fat pony flashed by it and won! Immediately afterwards a man, dressed up like a burlesque tipster, came out of the dressing-room shouting the name of the winner, it was "Kossuth."

I awoke with the details of the dream fresh in my mind, and after due consideration concluded, that as there was no such horse as Kossuth in the race, a boy jockey would ride the winner. It happened that Pat Donoghue, the son of the famous jockey, Steve Donoghue, was riding in the Derby for the first time; the name of his mount being Spiramonde. This was my selection; but it lost, the race being won by a horse named Call Boy. If only that dream caller had shouted the name of the jockey I should have changed my choice. The boy and the calling were right enough, but I was wise too late.

Now, who was Kossuth? There never was an English racehorse of that name. There was however a renowned Austrian patriot, a fact which I was to learn a week later for the first time. Seven days after the dream I was reading the second volume of a work on Garibaldi and in it I found the name "Kossuth" written in italics!

It looks very much as if my dream consciousness, striving to carry out my wishes, not only found something true about the Derby, but got a week ahead with my reading.

It is not necessary to dream to get similar results. I have obtained definite results while awake. Once at least the effort was to do with a horse race, not because I am a punter, but because definite results only can be correct with such events. I got the name of the winner, although I was assured by an informed backer that the horse stood no chance of winning. There was nothing fantastic about this correct forecast, no dream dressing.

It is beyond my power to say that everyone who tries can get facts out of the Future, or that to do so robs man of Freewill.

"ARGUS" IN ENGLAND.

AMAZING TELEPATHIC FEATS.

A twenty-two-year-old Australian who, since the age of six has been performing amazing telepathic feats, and has assisted in solving some five or six murder mysteries, and is willing to assist Scotland Yard to solve the mystery of some of our unsolved murders in Great Britain gave a remarkable demonstration of his powers to a mixed audience of Pressmen and public at the Vortex Club, says the Manchester "Empire News."

He is "Argus, the Boy Prophet," who with his father, Mr. Charles Louis Copeland, an ex-sergeant of the Australian Expeditionary Force, has come to this country to give demonstrations of his powers before doctors, scientists, and psychic investigators.

With a heavy black bandage bound tightly around his eyes, Argus, a modest, unassuming youth can tell you the number and suit of any card selected at random from a pack of cards, without a word spoken, and without his father having seen the card.

He can tell you the number of cigarettes in a packet without his father having any knowledge of the number; can reply to your unspoken thoughts, tell you the whereabouts of lost property, and describe the illness of anyone dear to you; state the duration of the illness, the likelihood of recovery, and give the time of that recovery.

WOMAN'S SECOND SIGHT.

DETECTING "DUD" SHELLS.

After a few hours' instruction in munition works during the war Mrs. Annie Johnson (according to Mr. A. W. Austen in a recent issue of "Psychic News") was able to excel her tutor in detecting imperfect shells through her powers of psychometry.

"She did much valuable war work," says the journal and was the first woman supervisor appointed by the War Office. For this honour she considers her psychic gifts to be almost entirely responsible. . . . In a few hours she was discarding cartridges that had been passed by the woman who was showing her how to do her job! In a few days she was put in charge of cartridge-testing, and nothing was passed until it had been through her hands.

"Light" on Backsliders.—"An observer of the kind of persons who, after embracing Spiritualism with enthusiasm, turn tail when called upon to make sacrifices, describes them as people who 'come in with a whoop, and go out with a whimper.'"

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.

VOICE OF SIR HENRY SEGRAVE.

EXPERIENCE OF THE EARL OF COTTENHAM.

CONVINCING CONVERSATIONS.

"Has Spiritualism found a new leader?" asks the London "Daily Express," which has published three long articles contributed by the Earl of Cottenham, in reference to the first of which it states:

The article was remarkable for several reasons—the youth of its author, who is still under thirty, the simple dignity of the writing, its indubitable sincerity, and the profound sense of conviction that inspired it.

Above all, it was a direct challenge to the shams, the fustiness, and the puerilities too often associated with psychic inquiry.

It was, in fact, the most impressive document that the literature of Spiritualism has produced for a long time.

The Earl of Cottenham's experience with the Direct Voice given in one of the articles referred to is as follows:

"Sir Henry Segrave and I were much together; our interests were similar, our understanding almost complete. I admired him enormously, and he honoured me with his confidence. Eventually he was called away, while piloting Miss England II. on Windermere, and for me the world of motors has never been quite the same since.

Then, some months later, I went to a medium through whose control he spoke to me. The evidence was convincing enough for me, at any rate.

The medium did not know me, and I quickly realised that she would not be likely to understand the type of conversation Segrave and I might have together. Yet I discussed the boat, Miss England II., and many technical points connected with the design of racing cars, and the answers displayed that vision and sagacious grasp of detail for which he had been noted here on earth.

* * * *

Time passed. Eventually I went with Lady Segrave to a direct voice seance at the house of a very well-known medium.

It was my first visit to a circle of that nature, and I was filled with curiosity. I did not allow myself to hope too much that I should be able to talk with Segrave at my first sitting, for I knew there would be several others also anxious to communicate with friends they had lost sight of. In fact, I schooled myself to disappointment all the evening. I could understand his coming through and speaking to Lady Segrave, as he had done on more than one occasion, but I felt that it was asking rather a lot of them both—greatest of friends though they are—to give up part of a precious conversation to me.

Yet I knew that the spirit who controls this famous medium had agreed, when Lady Segrave asked at a previous sitting if she might bring a friend. He, at any rate, would know how much I wanted to hear her husband's voice again; and I reckoned that if it was right that I should hear it, then hear it I would. . . .

The little intimate conversations went on; one intelligent and inspiring, another the sweet, pathetic chatter of a bereaved mother with a vanished child.

Lady Segrave and I waited. Perhaps there were too many others to-night, and he was waiting his turn (For his courtesy is as much remarked now as it was when he was with us.)

HUMANITY AND MEDIUMSHIP.

MEDIUM-BAITERS AND IGNORANT EXPERIMENTERS.

Mr. David Gow, the advisory editor of "Light" has a striking article on "The Resources of Trance Mediumship" in the July number of the Journal of the American S.P.R. He deals principally with the mediumship of Mr. J. J. Morse, and concludes:

My conviction, after many years' study of mediumship and mediums, is that the question is primarily a human one, and that those who approach it from this point of view are best equipped to arrive at the truth.

When it is treated in an inhuman (or perhaps I should say an unhuman) way, it is apt to behave accordingly.

The reactions are very much those with which we are familiar in the social life of every day, when kindness, courtesy, consideration, and a sympathetic understanding of others, usually evoke a like response and vice versa.

If Morse, for instance, had fallen into wrong hands in the early stages of his mediumship, it would probably have been inhibited, or distorted to fruitless ends, by medium-baiters and ignorant experimenters.

We can still see around us examples of the kind of psychical researcher, barren of experience and understanding, who destroys (like a clumsy craftsman) the very material in which he works.

OUR SPIRIT CLOTHES.

EASILY MOULDED SUBSTANCES OF THE NEXT WORLD

"Very few people get messages from their loved ones in the next world except those who take trouble about it," said the Rev. C. Drayton Thomas at the Queen's Hall, London, recently. He spoke of his own communications with his father and sister. "I hear them speak," he said, "I write down what is said, and study it when I get home."

His people, talking to him of the conditions in the next world, said that the substances of that world were so easily mouldable, whether by hands or by thought. They could make things there far more easily than they could on earth, and if they could not make them themselves there were those who could make them for them.

Speaking of clothes in the next world, he asked:

What about the clothes of our Lord Jesus when He returned from the other side of death? He came clothed, and with clothes that came with Him through walls and through locked doors. Where did He get them? From the same place where you will get yours in ten, twenty, or thirty years' time or more. From the substances of that world—those substances that are so easily mouldable.—"International Psychic Gazette."

The control finished speaking. "One more," he had said.

The luminous trumpet rose from the ground and floated over to us. Then my friend spoke, first to his wife and then to me. What he and I talked about does not greatly matter. It suffices to say that my questions and answers were guarded, my meaning often clear to him alone—and that by implication. But in no case was a mistake made, quite apart from the mannerisms of speech and expression which I recognised.

I have no shadow of doubt that it was he to whom I spoke that night, and have spoken several times since.

Widespread Interest in Spiritualism.

“WHITHER IS IT LEADING US?”

“THE DAILY MAIL” ENQUIRY—THE SUMMING UP.

FOR upwards of a month “The Daily Mail” has been conducting an inquiry into one of the greatest religious and social problems of the day: “Spiritualism—Whither is it leading us?”

No inquiry of this nature has ever before excited such widespread interest. Many hundreds of letters have been received, not only from all parts of the British Isles, but from far places in Europe. Many of the letters have been published, and but for considerations of space the number could have been increased a hundredfold.

Special articles by recognised leaders of religious thought of all denominations have also been published, for it has been the object of “The Daily Mail” to enable the public to appreciate the true meaning of Spiritualism in relation to the established faiths. The time has now arrived when it is possible to indicate some of the outstanding facts disclosed by the voluminous correspondence and the frank and very intimate professions of belief which it has contained.

In the first place, there can be no doubt as to the dominance of Spiritualism in the thoughts of people of all classes, but in fairness, and, of course, without the slightest disrespect it must be added that the most eager seekers after knowledge of the subject are for the most part those past the middle age of life. As, roughly, a quarter of the population of England and Wales are over 50 years of age this may in part account for the great vogue of Spiritualism at the present day.

YOUTH'S DEMAND.

It is not intended to suggest that younger people have no interest in the cult; they have, but their interest, judging from the letters received, is of a different order. It would appear to be engendered by revolt against what many describe as “the unsatisfying teaching” which demands faith without proof. What they want is rather proof without the necessity for faith, and there are those so-called Spiritualistic mediums who ensure that they shall have such proof as they require—at a fee. It is this class of medium, earnest Spiritualists assert, which has brought the cult under suspicion.

Many correspondents deplore the fact that what may be described as the spectacular side of Spiritualism is in the hands of the wrong people. They frankly admit that some of the most earnest exponents of the cult are people of limited education but unbounded faith, and while they pay tribute to the sincerity of these people they contend that before Spiritualism can make real progress its control and development must pass into other hands.

That leads to another very definite conclusion to be drawn from the hundreds of letters received by “The Daily Mail”: It is that Spiritualism is now taken seriously in every quarter. It is no longer jeered at by anyone as being beyond the realm of possibility. There is, everyone is agreed, something in it—but what that something is is what is troubling people.

THE CHURCH'S ATTITUDE.

The Churches no longer refuse to consider Spiritualism. The Bishop of Norwich, on behalf of the Anglican Church, says very definitely:

The evidence for Spiritualism is too strong, too widespread, and accepted by too many sober-minded people for . . . hasty rejection. While the Rev. Scott Lidgett, of the Free Church Evangelical Council, admits that:

It would be extremely rash to deny the reality of many “psychic” phenomena, for the evidence is overwhelming. Nor can the Christian Churches deny the possibility of communication with the unseen world without contradicting a good many statements contained in the New Testament that such communications have taken place.

Even the Roman Catholic Church, which of all the faiths has in the past frowned upon Spiritualism with the greatest severity, admits through its recognised authority on these matters, Father Herbert Thurston, S.J. that

At present we are only at the beginning of things, and centuries may elapse before any adequate explanation of these mysterious faculties can be arrived at. As things stand, so it seems, all theories are premature. . . . The Catholic Church, indeed recognises the possibility that angels and saints may on occasion, with the Divine permission, manifest themselves to mankind for some high purpose.

SEEKERS AFTER TRUTH.

One very important fact which has emerged from “The Daily Mail’s” inquiry is that there has recently come into being an organisation known as the Psychic Evidence Society, the object of which is to provide those primarily concerned, the clergy of the country, with such irrefutable evidence as it is possible to obtain, so that Spiritualism may be lifted above the slightest suggestion of commercialism and trickery and become part of the spiritual life of the country. The secretary of this new society says:

A great deal of prejudice has been created by a mistaken attempt to give Spiritualism a non-religious and pseudo-scientific presentation, which at the mercy of some of its exponents may even be regarded as anti-Christian. . . . The chief objection to Spiritualism is its name and the hostile misinterpretations which befoul it. The real danger of Spiritualism of which we hear so much is ignorance of it.

And so the inquiry has made manifest a movement to remove Spiritualism and its practice or observance from its present unordered state to that of the established Churches.

DOUBTER'S QUESTIONS.

If it were possible to take a straight vote for and against Spiritualism from the letters sent to “The Daily Mail,” there is no doubt that there would be a vast majority in favour. The minority, however,

raise many points which so far the protagonists of cult have failed to dispose of.

The first is the triviality of the messages alleged to come from the other side received by means of table rapping and at seances. Opponents of Spiritualism describe them as rubbish, and suggest that when there is anything in a message received in this manner it is the result of telepathy and that manifestations provided by mediums are clever conjuring or crude fraud.

Spiritualists, admitting that it is possible that trivial messages are received, counter by declaring that a person of little culture and intelligence who passes over can communicate only in terms consonant with his or her earthly attainments. On the other hand, they claim that many spirits deliver the most erudite and helpful addresses through mediums.

Again, non-Spiritualists protest that Spiritualism has never helped to solve a mystery or a crime. To that, so far as the correspondence reaching "The Daily Mail" is concerned, there has been no answer except the statement that a French detective had publicly admitted that he solved one of his problems with help obtained from a medium, and the claim made on behalf of two people that they intimated that the Lindbergh baby was dead long before the body was found.

COMFORT IN TROUBLE.

Clearly this kind of argument can continue without end. But there can be no gainsaying the very fervent testimony of many people, chiefly women, that in times of stress and trouble they have turned from the Churches to Spiritualism with its satisfying—to them at any rate, in their emotional condition—proof of life hereafter and the possibility of immediate communion with departed loved ones.

Spiritualism has at any rate, judging by these professions brought comfort to many, but there are those others, chiefly of the younger generation, who undoubtedly regard the cult as nothing other than a new sensation, something to titillate their jaded capacity for amusement. Mr. J. A. R. Cairns, the very human magistrate of the South-Western (London) Police Court, put it this way:—

The hankering after the Spirits to-day is just an expression of utter world-weariness, some of it due to torturing love, some to the satiety of self-indulgence. For it is curious that most searchers are searching for their dead as for a new sensation.

Scores of correspondents have appealed to the New Testament to support their belief or unbelief in Spiritualism—again a very unprofitable form of argument, for words of Holy Writ can be used to bolster either view.

But from it all emerges one very patent fact—there are many thousands of people who firmly believe that they can hold communion with the dead, a belief which brings to them solace and comfort of no mean kind.—"The Daily Mail."

Theosophy and Spiritualism.—"The teaching of Theosophy in respect to man's spiritual development is supplementary to that of Spiritualism, and no more opposed to it than the University is opposed to the teaching of the elementary school." John Monger in "Two Worlds."

We Cannot Rise by Pulling Down.—We do not enhance the value of our own teaching by speaking ill of those who do not agree with us, or by belittling other people's opinions. By doing so we are forgetting the first principle of Spiritualistic ethics—The Golden Rule.

SPIRIT'S MORSE SIGNALS.

A CHEMICAL PROBLEM SOLVED.

An extraordinary story of a spirit who solved a chemical problem by flickering an electric light used in the illumination of a laboratory is related by Captain Quentin C. A. Craufurd, R.N., a Fellow of the Royal Society of Arts, in the current number of the West Riding of Yorkshire Psychical Society's journal.

Captain Craufurd, who claims to have given the first wireless broadcast concert ever given—this in 1907, with his own apparatus—states that not only was Spiritualism not in his line, but that he was rather afraid of it and hoped fervently that he would never become entangled with Spiritualistic phenomena.

Meanwhile I continued my researches with wireless and systems of electrical communication. One day, while carrying out experiments in my laboratory, the electric light started giving trouble. It was particularly annoying, for I was trying to solve a chemical problem and the light kept winking as if in response to some loose connection.

It actually struck me that it was making Morse signals, and supposing that this was some freak due to a loose connection taking in signals, I tried to see if I could read any definite letters, and soon found that I was reading a signal and that it was an answer to the problem I was engaged on.

It was a short message drawing attention to the record of some former experiments which I had forgotten.

SIGNALS REPEATED BY REQUEST.

For some minutes I quite believed that the simple explanation was that my sub-conscious mind had made up the message out of a few chance flickerings of the light, but—I had missed certain words, my Morse being a bit rusty, and I asked the light to repeat, but more slowly. It did so, and I got the message clearly by taking down the letters on paper and making them out later.

This was a piece of information given to me by some mind that was not my own. Whoever it was, and he would not give a name, knew something about my former experiments and knew more than I did about the subject I was working on. He paid me another visit later on, but he left me to think over the incident for some considerable time; and I came to the conclusion that there are sometimes invisible helpers who take an interest in what we are doing and possibly inspire us in certain directions.

Captain Craufurd is an associate member of the Institute of Electrical Engineers and a Fellow of the Institute of Patentees, and a vice-president of the West Riding Psychical Society. During the war, after commanding a division of destroyers, he devised a system of electrical detection for submarines, by means of which a submerged enemy submarine could be detected by electrical waves, and the system was adopted as a means of defence all round the coast.

Keep on Keeping On:

What if I fail in my purpose here?

It is but to keep the nerves at strain.

To dry one's eyes and laugh at a fall

And baffled get up and begin again—

So the chase takes up one's life, that's all.

Robert Browning.

Psychic Photography.

INTERESTING EXPERIENCE IN SOUTH AFRICA.

By F. W. FITZSIMONS, F.Z.S., F.R.M.S., Etc.

Mr. F. W. FitzSimons, F.Z.S., F.R.M.S. etc., is the Director of the Government Museum, and world-famous Snake Park at Port Elizabeth, South Africa. He is the author of a score of works on various departments of Natural History; and is considered to be the world's authority on snakes, their venoms and the treatment of snake bite. His research work in the perfection of anti-venom serum is well-known. His latest achievement is a product from the venoms of snakes which is a cure for that dread and hitherto incurable disease, epilepsy.

I DESIRE to place on record that I obtained a psychic photograph which is genuine beyond any shadow of doubt through the mediumship of Messrs. George and Craig Falconer. Whatever may have been said to the contrary, these boys undoubtedly possess the rare gift of psychic photography.

When the Falconers were in Cape Town in May and June of 1931, I wrote asking if they would be so kind as to take a couple of photographs on my behalf, with the hope that some spirit whom I might recognise would appear. They wired me the day and time they would make the experiment in Cape Town, and I sat for fifteen minutes in my home in Port Elizabeth, and concentrated on a psychic photo of my wife's sister Annie, who passed out some thirty years ago when nearly twenty years of age. This photograph I had obtained under perfect test conditions, through the mediumship of Mrs. Deane, at the Borderland Library, 5 Smith Square, Westminster, in September, 1930. It is a miniature and full face.

The Falconers, in due course, sent me three photographs with psychic extras, two of which I did not recognise. The third, however, was a very fine psychic extra of Annie, with face two-thirds profile, smiling and with eyes looking down. Accompanying these prints was a letter from Craig Falconer informing me they had only intended exposing two plates, as requested by me, but their mother became entranced, and her Guide gave a perfect description of the girl in question, giving her full name, "Annie Russell." The Guide said she begged them to make a third exposure, because she had not succeeded in impressing the image on either of the former plates, "because other spirit people had pushed her aside."

* * * * *

In August of the same year I was in Johannesburg and was present at the weekly Circle of Service, which has been held there for the past two years. It is a direct voice circle, and the three aluminium trumpets in use are clearly visible all the time. Six well-known citizens form the circle, and the room is absolutely bare of furniture, except chairs for the sitters and a square of carpet on the centre of the floor.

After the trumpets had been whirled through the air and various spirit people had spoken through them, my turn came. The largest of the trumpets

struggled up my leg and arm, and rested on my shoulder. Then it floated out, the bell-end pointed to my face, and the words came forth, clear and distinct, "Annie! It is I. The Guide will tell you about it. The Guide wants to tell you something. Do not say anything now. Just wait."

Prior to the sitting I had placed an unmounted copy of the psychic photo the Falconers took on my behalf in the left-hand pocket of my coat. I said mentally at the time, "Annie, if this is a photo of you, tell me so at the seance to-night if you can succeed in getting through."

After Annie had spoken, I drew this print from my pocket, and putting it on my knee held it firmly down with my fingers, allowing half of the print to jut out beyond my bent knee. It was pitch dark, therefore my movements and the photo were unseen by anyone present.

After two or three spirit friends of other sitters had spoken, the largest of the three trumpets floated up. It poised itself in the air some six feet above the floor. The bell end pointed down to me, and a man's deep voice came through it. "U. G. (Unseen Guide) greets you. Yes, that was a representation of Annie on the photograph. It was not a very successful one; but it conveys quite a good idea of what she is like now."

* * * * *

The trumpet then dived down and the rim of it struck the photo three times, so loudly that Mr. T. A. R. Purchas, who is rather hard of hearing, ejaculated, "What's that?"

Two days later I was granted the privilege of a private sitting with a wonderful trance medium, who is the wife of a well-known Johannesburg gentleman. She went into trance, and her spirit control spoke to me. I said, "Can you tell me who the spirit is on this photograph?" I then drew out the Falconer picture and laid it on the table, face downward." The control immediately said, "It is a lady, and her name is Annie. I will let her come and speak to you. She is here now."

The medium then sank back, but after a short interval she leaned forward and impulsively extended her hands to me. She whispered, "I am Annie, Henny's (my wife's) sister Annie."

I said, "If it is really you Annie, please tell me whose picture is in the centre of a cloud of ectoplasm in this photo," and I laid my hand on it. "It is I," came the eager reply. "Did not 'U. G.' tell you about it? Yes, yes, both are pictures of me—one is a miniature" (referring to the other spirit photo I had obtained through Mrs. Deane).

Could anything be more conclusive of the genuineness of the Falconer photography than this?

•••••

Advice to Medium-baiters.—Those very clever people who at once cry "fraud" when marvels are produced by a new medium should try to produce them themselves. Then they would learn that any malevolent stupid person can scream the word "fraud" or repeat it parrot-like with an air of authority, but only supremely gifted persons can manifest in such wondrous ways the workings of the faithful invisibles.—"International Psychic Gazette."

SPIRITUALISTS' NATIONAL UNION.

CONFERENCE AT GLASGOW.

PARS FROM PRESIDENT'S ADDRESS.

The annual conference of the Spiritualists' National Union was held recently in the rooms of the Glasgow Association, Holland Street, Glasgow. Mr. J. B. M'Indoe, of Glasgow, was re-elected president, Mr. Newtown, vice-president; and Mr. J. Stewart, hon treasurer.

Mr. McIndoe's address was marked by a great understanding of the present position of the Movement, and his comments on current events were forceful and to the point. Inter alia he said: "Many imagined Spiritualism to be merely a prop to support a crumbling church. I see nothing in this Movement to lead me to believe that it is to be a mere adjunct of anything or any church. Some people imagined that it would be merely a permeating influence; but whilst Spiritualism might well permeate the churches—and he would be glad to see it—he saw nothing leading to the conclusion that that was anything more than a passing phase.

"Spiritualism must ever be a propaganda movement, but unless it was something more than that there would be the continuous ebb and flow of members which was so apparent to-day.

"There was need to emphasise the point that man is a spirit here and now, with infinite powers, which must be unfolded. Men must be taught to develop their individuality and use it in the spirit of the Golden Rule. Spiritualism did not depend upon the authority of any one man, any one book, or any one church. The Golden Rule was a sound guide to conduct. But Spiritualism must be a philosophy embracing all the sciences and all the elements of religion.

RIVAL PHILOSOPHIES.

"We could not have a vigorous, healthy, alert community unless its individual members had strong and vigorous minds. The Christian philosophy which had held sway for some 1,600 years had failed—not the teaching of Jesus, but the attempt of the Churches to cramp and restrict that teaching so as to harmonise it with crude science and crude theology. A materialistic philosophy took its place. That, too, had failed because it ignored the sciences concerned with supernormal phenomena and because it had been responsible for war.

"The Spiritualist philosophy accepted all the sciences, co-ordinated its own belief with them, and had religious concepts at no point at variance with scientific principles. It was crystallised in the Seven Principles, the general acceptance of which and the putting of them into practice would bring mankind to the goal to which humanity was struggling.

"There is need for our churches to encourage stimulating thought and awaken mental and spiritual powers. National life depends on individual life.

"Spiritualism believes in brotherhood. If there is one man unemployed, we are all losing the benefit of his skill and ability, and we have him to keep. If we do not each make an effort to better things, we neglect our duty.

"Let us think of the present-day monotony of much of our toil, which takes interest out of life. If our churches are to maintain individual existence we must show that we recognise the seriousness of these things. We must help to develop man's in-

dividual power of working and thinking. We must show that ours is a working philosophy. We agree with the basic principles of all the great religions—and no more with one than another. Let us be tolerant. He that is not against us is sympathetic, and will soon be with us. Let us awaken men to individual consciousness, and urge them to labour for such ideals!

MODERN JOURNALISM.

"Modern journalism was having a most deleterious effect. It began with the "snippets" phase, a generation ago. Now a large proportion of our journals and newspapers contained little but a mass of short paragraphs on all sorts of topics, to which the reader paid but little attention. That phase was passing and the picture paper with its news in pictures was now in evidence, with its further descent on the path towards seeing things without observing them. So a consciousness was being developed which responded to a constant succession of different mild and trivial stimuli, excited into temporary attention by big headlines or by sensational news items, but steadily deteriorating, until the power of close attention to anything was almost wholly lost.

BACK FROM THE GRAVE.

SPIRIT SON'S STAGE VISITS.

SIR FRANK BENSON'S EXPERIENCES.

"I firmly believe that my son, Eric, who was killed in the War, comes back from the grave and stands beside me when I am on the stage."

This dramatic avowal was made to a London newspaper ("The People") recently by Sir Frank Benson, the famous Shakespearean actor. "I have not seen Eric on the stage myself," he continued, "but persons in the audience have. Once a woman came to me and asked if I had had a son who was killed in the War. I said 'Yes', and she replied: 'He comes and stands beside you whenever you go on to the stage.'"

But Eric comes to me at other times also. One day last week when I was leaving an Ilford church, a local woman told me she had seen Eric standing beside me on the platform.

"He was dressed in Army uniform, she said, and he put his arm around me and warned me that I was working too hard, and should guard my health."

Sir Frank served as a private soldier in the French Army during the war. His son was a colonel in the British Army.

"One night in France," Sir Frank said, "I was just getting into my bed in a farmhouse where my battalion was quartered, when I distinctly saw Eric by my bedside.

"Eric!" I exclaimed, "you frightened me. I thought you were dead, when I first saw you."

"Oh, dad," was the reply, "you know that you and I agree that there is no such thing as death."

"A few days later I got word that my son, on the very evening that he had appeared to me, was killed in action fourteen miles away."

Message from Kathleen Lamond.—"Do not bother too much about the knowledge of the earth; do the next thing, help the lame dog over the stile, and then when you are free all the doors of wisdom will be open to you. The little children in their love and sweetness go in front and show the way to the older ones who have forgotten God's law of universal love.—"The Greater World."—Through Miss Moyes).

INDUSTRY AND HAPPINESS.

By V. MAY COTTRELL, Napier, New Zealand.

No truer words were ever spoken than those which assert that industry and happiness go hand in hand, provided that the industrious individual receives adequate reward for energy expended.

The reward should be governed, in every instance, by the worker's willingness and ability to do good work. Any system which encourages shirking, sloth or unskilful methods of workmanship will be abolished sooner or later. This fact remains in spite of the mechanism that is rapidly taking the place of the human hand and brain in so many industries at the present time.—From the Zonia Script.

OUR LETTER BOX.

MENTAL AND SPIRITUAL DEVELOPMENT.

Sir,

The problem suggested by "Tikirawa," in the August number, is one for which it is probable that no amount of discussion will find the answer, in spite of the solutions offered by Theosophy and Anthroposophy, for it is doubtless hidden within the mind of the Creator.

But there are some considerations which may be usefully borne in mind concerning it. "Tikirawa" sets out three typical grades of mentality, as they exist in this earth in our physical form, and I think he means to infer that the highest of these has, by a kind of caprice or luck, got a start over the others on the road to our common goal: they have not all started from scratch, and the handicapping seems unfair, for no choice of place is allowed.

Does not much depend however on the nature of the goal? Communications from beyond the Veil all concur in showing that it is emphatically not mental power as such which counts there and raises a soul, but its capacity for love and service, and I see no reason to suppose, from such knowledge of native races as I have, that they are necessarily inferior in such qualities of soul as these, incapable as they are—or rather as they may be, in the absence of European training—of comprehending the theory of Relativity.

I think it is quite clear from the Scripts, for instance of Vale Owen, and R. J. Lees, not to mention others, that the most exalted and most progressed on the other side, are such in virtue of their advance in self-sacrificing love and humility, qualities which strike an answering note in our own souls. I think it is Browning who says:

"I think it is the authentic sign and seal of Godhead,
That it ever waxes glad, and more glad,
Until it bursts into a passion of suffering for mankind,
To re-commence at sorrow."

We know from the communications that the native races carry on beyond the Veil on paths removed, at first, from those of the whites, following out their own destiny; they are not toiling behind us on dimmer grades of our road, nor missing joys denied them by arbitrary differences of birth. They contribute eventually their racial characteristics, in a far forward sphere, to a glorious race where all move forward hand in hand in love to never ending perfection.

In comparison with that far vista, the span of difference between the lowest savage and the highest Caucasian; the most backward moron, or cretin, and the greatest professor, is infinitesimal, so also may be the difference in the eyes of God between the wickedest sinner and the greatest saint in their earthly lives, each is but the difference between a wrong and right choice in exercise of an equal freewill.—Yours, etc.,

Wellington, N.Z. KAIRUURI.

A Very Real Need Supplied.—In all your efforts keep the purity of our movement in the forefront. Spiritualism is not something to play with; something for lovers of sensationalism to come and dabble in. It is something which supplies a very real need in the hearts and lives of many people.

Science and Religion.—"Spiritualism is destined to become a science animated by religion, to save the world from religion which disregards science, and from science which disbelieves the claims of religion."

Immortal Life.

Across to that strange country—the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear,
I think I almost see the gleaming strand;
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear world I shall journey out
To that dear country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
The seal of death upon some well-loved face,
But that I think—one more to welcome me
When I shall cross the intervening space
Between this land and that one over there;
One more to make the strange Beyond seem fair.

And so for me there is no sting in death,
And so the grave has lost its victory;
It is but crossing with abated breath
And with set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

Ella Wheeler Wilcox.

"According to your Faith."—"We get just what we expect—no more, no less. If we ask for bread believing we shall receive but a stone, then the stone will be our portion. To look for the removal of a mountain is futile while we anticipate naught beyond the shifting of a molehill. It is all, or nothing!"—Evelyn Whitell.

THE "HARBINGER" LIBRARY.

May we Enrol your Name?

To meet the requirements of those interested in psychical literature, and who desire to keep themselves abreast of the developments occurring in many parts of the world to-day in the realms of Psychical Research, Occultism, Spiritualism, Psychology, New Thought, and allied themes, a circulating Library has been provided at the office of "The Harbinger of Light" and is now open to the general public.

The present collection numbers some hundreds of volumes. Among these are important standard works by scientific and other authoritative writers, released from the private library of the Editor of "The Harbinger of Light" and some of which are to-day unprocurable. Every new book of any consequence will be added as published and in this way the Library will be kept right up-to-date.

In this endeavour we are dependent on the goodwill and practical support of those to whom this new departure appeals. May we have the pleasure of enrolling your name among the subscribers?

SUBSCRIPTION RATES FOR CITY AND SUBURBS:—

Quarterly.	Half-Yearly.	Yearly
8/6.	15/-	£1/5/-

All subscriptions are payable in advance and are current as long as a volume is in the borrower's possession.

Borrowers are requested to refrain from marking, turning down or folding the leaves, or in defacing in any way the books—especially as a number of them are out of print, and therefore, cannot be replaced.

Library Hours:—10 a.m. to 5 p.m.
Saturday:—10 a.m. to 12.30 p.m.

Would you kindly mention the Library to friends interested in the subject?

Catalogues supplied free on application.

Passing Thoughts for October.

A wayward child is the greatest cross that godly parents can be called upon to bear.

The rapid growth of divorce is a menace alike to society and civilisation.

Long prayers and long sermons cause quite a lot of children to detest going to church.

Recent revelations of fraud would indicate that the professional medium is more often a bane than a blessing to Spiritualism.

Cremation can claim so many advantages over burial that few intelligent and unprejudiced persons now oppose it.

With all the comforts and conveniences that science has brought into our lives, it may be doubted whether men and women are any happier or contented than they used to be.

Certain illnesses are not unmixed evils, inasmuch as they often give mind and body a much needed rest.

The persistent pursuit of pleasure is dangerous, distressing and disappointing.

R. C. N.

Replies to Correspondents.

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

"Psychecote" Sussex: Thanks for the newspaper cutting and for your contribution. We appreciate your kindness in sending them.

F. W. F. (South Africa): Your comments on the Editorial in question are very gratifying and we appreciate your observations very much indeed.

A. A. W. Nambour (Q): Your interesting article on Bibliomancy is of more interest to occultists than it would be to our readers. We thank you for the kind thought that prompted you to send it, and regret that we cannot make use of it.

M. T. (Auckland (N.Z.)): We are afraid that you did not read carefully the article referred to. The contributor, like all Spiritualists, have little use for theology, although, generally, they accept the teachings of Jesus as their inspiration and for their guidance. The Deity of Jesus was not touched upon in the article.

M. P. (Red Hill): We cannot open our columns to a further discussion of the matter referred to in your communication, nevertheless we appreciate the interest that prompted your contribution.

E. R. Devonport N.Z.: Thank you for your further contribution, but, as you have suggested, we think that the matter is best left as it is.

Patrius: Your contribution received, for which we thank you. May use part of it later.

TO RECORDERS—SPECIAL!

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

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

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN SPIRITUALISTS' UNION.

A welcome addition to our list of speakers was our secretary, Mr A. J. Slee, who gave us an address one Sunday evening during the month. Mr. Sherburn occupied the platform for another Sunday and Mr. Tozer took the remaining two.

The Origin of Christianity and the Origin of Spiritualism the subject for discussion at the afternoon Lyceum Service, was dealt with very briefly and concisely by Messrs Regan and Slee. This subject aroused so much interest that it has been requested that it be continued next Lyceum afternoon.

The Entertainment Club is rehearsing a three-act play. The members are working very hard at it and they hope to put it on early in December.

The Silver Chain Tea, held on 30th July, again justified its reputation of always being a wonderful success. An exceedingly fine musical programme was arranged for the occasion by Mrs Hosken and an interesting talk was given on "Ocean Island," by Mr Gower, a resident of the island.

MURIEL BARDSLEY, Recorder.

MALVERN SPIRITUAL CHURCH.

Since our last report the annual meeting and election of officers has taken place, and with a complete reshuffle of the executive officers, we are already looking to brighter services, and larger congregations. The late secretary has moved to the position of President, and the late Treasurer takes the Secretary's position, while the treasurership is held by a tried and trusted worker, Mrs Murphy. Mr Midolo holds the senior Vice-Presidency, and Mr Le Conte is second V.P. Several ladies come into committee work for first time.

Many donations are forthcoming with a view to making improvements in our services, and even so early, the dawn of a very successful coming year is assured.

For the past month's services we are indebted to Mesdames Kirby, Fitton, Redfern, Harden and Mr Drake as lecturers, and Mesdames Kirby, Fitton, Harden and Mr Ratten as Demonstrators.

On Sunday, August 21st, a very beautiful transition service was held in memory of our late member, Mrs Haycroft. The speakers were Mrs Hogg, Mrs Harden, Mr Sant, and Mr Sherburn. The service also included an appropriate solo, "Vale" (Farewell) and was of a very bright nature. We deeply regret the loss of a much loved member, and send thoughts of love and spiritual understanding to her in her new sphere of life.

We owe a debt of gratitude to the following message bearers for the assistance given at our afternoon service. Mesdames Woods, Harden, Waddell, Findlay, Sweet, Fitton, Messrs Felton, Ratten, Fulton, Mye and Parker, Harding, Ford and Le Conte as healing mediums.

WM SHERBURN, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH.

At Prahran we have had a quiet month and there is not much of interest to report.

We now have Community Singing the last Friday evening in each month, when enjoyable times are spent.

Sunday services of late have been moderately attended and we are looking for improvement in this connection.

In the class for spiritual unfoldment under the leadership of Mr. Plum there are a number of promising students who are progressing rapidly, and will soon take up their public work in our great Cause.

Mrs Plum and Mr Plum are extending the scope of their work and will in future give free health readings at the church every Wednesday.

JAMES QUINLAN, Recorder

NEW SOUTH WALES.

SPIRITUAL HAEMONIAL CHURCH, SYDNEY.

Our annual social was held on September 3rd and proved an unqualified success. The large attendance thoroughly enjoyed the afternoon's musical and dramatic items, illustrated songs and speeches. Addresses were given by Mrs. Hanger and Miss Major, songs by Mrs Shemeld, recitation by Mrs Bruce Ross, and lantern slides shown by Mr Sparks. Among the prominent helpers were Mesdames Baldry, Rolandson and Fraser.

The usual Sunday services by Mrs Sparks and Mr Davis have been well attended, and proved to be of spiritual uplift to the various congregations.

CAPT. E. D. SHIMELD, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

We have been drawing very good congregations during the last month. The addresses have been both instructive and interesting. The speakers for the month were Messrs Blay, Humphreys, Payne, Bland, and Fairbairn. Amongst the subjects lectured on were Brotherly Love, Spiritualism: Its Objective, Spiritualism Past, Present and Future, The Ministry of Angels, etc.

On the 22nd we held a Service of Remembrance for our late brother James M. Blain. Mr Humphreys conducted the service and read an address composed by our late brother, entitled, "Arise," which was very impressive.

Our usual Monthly Social was held on 27th. A new feature was introduced in the form of a Mock Wedding Reception, organised by Mrs Priestly. The Church was filled to its utmost capacity, and everyone had a most enjoyable time. We take this opportunity of thanking all those who so kindly assisted us to make the evening a success; also all platform and well-wishers who never tire of pushing on the good work.

LOUISE RAYER, Secretary.

BRISBANE SPIRITUAL ALLIANCE CHURCH Incorporated.

The work of the Church for the month of August has been faithfully carried out, and the subjects taken by the speakers have been helpful to the congregation. The speakers for the month being Mr. Bostock, Mr. Sinclair, Mr. Berry and Mr. D. J. McLaughlan—the subjects being "Spiritualism and Progressive Revelation," "The Meaning of our Existence," "Hospitality," and "Now."

We are sorry to report that owing to indifferent health Mr Bostock has had to relinquish all platform work for the time being. We wish him speedy recovery—at the same time, we welcome Madam Loft to our platform, who has taken over the Friday nights' psychometry meeting and Sunday night's work when called upon. We also welcome back Mrs Scully to the work.

G. O. BERRY, Secretary.

FOR THE INVESTIGATOR !

WHAT ALL THE WORLD IS READING.

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

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

PSYCHIC CERTAINTIES.

Collected and Arranged by **PREVOST BATTERSBY.**

From the vast mass of data now available in the field of Psychical Research, the Author has selected a number of facts which investigation under strictly scientific conditions has proven so indisputably as to warrant their characterization by the term "Psychic Certainties."

To the impartial mind, the records collected in these pages, embracing almost every phase of the subject, psychometry, clairvoyance, premonitions, materialization, levitation, apports, etc., should present an overwhelming case for the validity of the claim that their supernormal origin has been firmly established.

Price, 7/6; postage, 4d.

"AND WITH THE MORN."

By **ROBERTSON BALLARD**, with a Foreword by the Rev. Dr. F. W. Norwood.

In simple language, vibrant with conviction, the author of this volume, which grew out of a great personal sorrow, offers what is hoped will prove to be a sure word of comfort for both heart and mind in the case of all who have known the anguish of bereavement.

Throwing the weight of modern psychic evidence into the scales in support of his Faith, Mr. Robertson Ballard reveals the harmony existing between Religion and Spiritualism, as mutually supporting both the highest instincts of the human soul and the fruits of modern scientific investigation.

Price 6/6; postage 4d.

MODERN PSYCHIC MYSTERIES:

MILLESIMO CASTLE, ITALY.

By **GWENDOLYN KELLEY HACK**, with Preface and Articles by **PROF. ERNEST BOZZANO.**

Large, Handsome Volume, profusely illustrated.

This is one of the most amazing records of psychic phenomena of the physical order ever offered to the public.

Some of the most staggering of the phenomena recorded occurred at Millesimo Castle, the home of a member of the Italian aristocracy, the Marquis Centurione Scotto, who unexpectedly developed mediumistic powers of quite exceptional strength, and who was himself dematerialised and subsequently rematerialised at a distance.

A group of scientific and non-professional psychical researchers conducted the experiments and, consequently, the narrative is thoroughly authentic, although some of the phenomena witnessed are almost incredible.

These phenomena include the direct voice, mysterious apports, amazing materialisations, levitations of a sensational character and many other psychic wonders.

From beginning to end the story, which covers 368 pages of clearly-printed matter, is calculated to enthrall the reader and make the whole world "think".

Price 25/., postage 9d.

JOAN OF ARC AND ENGLAND.

By **THE REV. JOHN LAMOND, D.D.**, Author of "Miracles in Modern Life," "Kathleen," "The Man, Christ Jesus."

"As a popular biography which neglects no aspect, military, political or religious, of Joan's life, and deals ably with her influence upon England in the years after her death, it was well worth writing."—*Times Literary Supplement.*

"It has a decided originality of its own, and will hardly be laid down till it is finished."—*Birmingham Post.*

With 29 illustrations in half-tone and line.

Price 17/6, postage 6d.

IN CONVERSE WITH THE ANGELS.

WONDERFUL NARRATIVE OF ANGELIC PRESENCE.

By **IRENE HALLAM ELLIOTT**, wife of the Rev. G. Maurice Elliott.

The Author has seen and heard and spoken to Angels, and her experiences are related in frank and charming language.

Dr. R. F. Horton, M.A., D.D.:—"What the writer is describing is not what fancy has conjured up, but what she has, in an objective sense, SEEN. I regard the little volume as highly important."

Price 6/6, postage 4d.

AND AFTER THIS LIFE?

Communicated by **AMY GRANT.**

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

Price 4/6, postage 3d.

WHAT DREAMING MEANS TO YOU.

By **MARY STEWART CUTTING.**

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

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

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

Price 4/6; postage 4d.

THE MAN, CHRIST JESUS.

Rev. J. LAMOND, D.D., Author of "Miracles in Modern Life," "Joan of Arc and England," "Kathleen," Etc.

Dr. J. Lamond, in this study, summarises the evidence existing in the literature of the Roman Empire in favour of Jesus of Nazareth being regarded as an actual historical character, and deals with the period in which He lived. He contends that the ministry of Jesus lasted at least seven years, whilst the probability is that it continued for a much longer period.

Dr. J. Lamond endeavours to show how the crucifixion became inevitable owing to the existing religious and political conditions, and deals at considerable length with the essential teaching of Jesus the Master.

Price 5/6, postage 4d.

THE HEART OF A FATHER.

LITTLE BOOK CAUSES GREAT FLUTTER.

By the Rev. F. C. SPURRE.

In this little book the author, who is well-known in Australia, as well as in Great Britain, relates the story of the tragic loss of his little son and of the finding of his child in the spirit world.

The record is a very human document and makes an arresting appeal to every parent. It has naturally aroused intense public interest.

Price 3/6, postage 2d.

AN HOUR IN THE AFTER LIFE.

By **EDWARD C. RANDALL.**

This delightful book, in the form of a Christmas story, will appeal to all those interested in Clairvoyance and Psychometry. Those who have read other works by this author—"The Dead Have Never Died," "Frontiers of the After Life," etc.—will be glad to read this charming book.

Price 3/6; postage 2d.

PHANTOM WALLS.

By **SIR OLIVER LODGE.**

It is written in Sir Oliver's characteristically simple and lucid style, and is so absorbingly interesting that one is almost unconsciously carried along on a mental stream and eventually finds oneself at the end with an unsatisfied appetite that persists in crying out for more.

The phantom walls which obscure the reality lying behind are now being broken down and we are beginning to realise that "death releases us from the burden of the flesh, introduces us to the glorious company of those who have gone before, and opens out a majestic panorama of love and service."

Price 7/6, postage 4d.

CHILDREN IN THE SUMMERLAND.

THREE PSYCHIC SCRIPTS.
 Clairaudiently dictated to V. May Cottrell.

"THE CHILDREN IN THE SUMMERLAND"

is a vivid description of the beautiful and wonderful conditions in which the little ones dwell after they leave this mortal sphere. A comforting and re-assuring message, that will make separation easier for fathers and mothers who have lost children at a tender age.

"CLOTHES IN THE SPIRIT WORLD"

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

"THE SPIRITUAL FACULTIES OF JESUS"

an impressive script that gives a key to the personality and power of the Great Teacher. The Poems "The Summerland" and "Glad Tidings" are also included.

Printed on antique paper, in bold type, and consisting of 36 pages. Quite de luxe in appearance, stiff covers, chaste coloring and finished in a very attractive presentation form.

Price 2/6, postage 2d.

VALE OWEN'S GREAT BOOKS:**"THE LOWLANDS OF HEAVEN"****"THE HIGHLANDS OF HEAVEN"****"THE MINISTRY OF HEAVEN"****"THE BATTALIONS OF HEAVEN"**

NEW AND CHEAP EDITION.

These four enthralling works, the inspired product of the pen of the Rev. G. Vale Owen, have long since been out of print, but have now been re-published and are selling as briskly as heretofore.

Although printed on good paper and strongly bound in cloth, the price of each book has been reduced by nearly one half.

Price 6/6 each, postage 3d.

NINTH LARGE IMPRESSION.**LETTERS FROM A LIVING DEAD MAN**

Written down by **ELSA BARKER.**

"Supremely absorbing. Compared with it, all previous records seem trivial and commonplace."—Ralph Shirley in the "Occult Review."

"These letters constitute a progressive narrative of much interest and high philosophic excellence."—"The Two Worlds"

"Very interesting and well worthy of publication."—"The New Statesman."

Price 7/6, postage 4d.

WHY I BELIEVE IN PERSONAL IMMORTALITY.

By **SIR OLIVER LODGE.**

Is Death the end? Or do our personalities survive? This is undoubtedly the greatest question of our time, and it concerns every one of us intimately.

In this book one of the most eminent thinkers of the day answers it scientifically, yet in simple, non-scientific terms that all can understand definitely asserting his firm conviction that Personal Immortality is a demonstrated fact.

Price 5/6, postage 4d.

JESUS THE CHRIST.

A New and Illuminating Volume by **Rev. G. VALE OWEN.**
 Author of "Facts and the Future Life," etc.

The author vigorously removes the undergrowth that hinders many questing after truth and blazes a clear trail to a fuller understanding of the Christ.

His profound knowledge of the more spiritual side of Psychology qualifies him as an exponent of the subject of which this book specially treats. His position is that this factor can no longer be ignored in dealing with the Life and Teaching of the Founder of Christianity.

Novel though his conclusions may seem to those whose study of the Gospels has hitherto proceeded on traditionally orthodox lines, they are undoubtedly based on profound knowledge and represent his sincere convictions.

Price 7/-, postage 3d.

MIRACLES IN MODERN LIFE.

By **REV. DR. LAMOND.**

In this book Dr. Lamond relates some of his own psychic experiences, and those of several personal friends in order to build up an argument in favour of the reality of psychic phenomena, and to substantiate the message he received from his daughter, Kathleen.

The phenomena of psychic photography, including Lay Palmer's psychic photograph, are dealt with very fully and convincingly. This photograph is reproduced as a Frontispiece, and there are other psychic photos in the volume.

The book is very interesting from beginning to end.

Price 5/6, postage 4d.

THE CHILDREN OF MU.

By **JAMES CHURCHWARD.**

In "The Lost Continent of Mu" Mr. Churchward recreated for us from prehistoric writings a vast, highly developed civilization which existed over 20,000 years ago astounding us with a new and apparently unchallenged theory of the origin of man substantially supported by factual evidence. He brings back to life thriving empires in Egypt and Babylonia, in India, in Mexico and Brazil, in old Europe and new America—peopled by a highly cultured race that lived as we live, and that was destroyed when the mountains were first reared and two vast continents sank to form to our great modern oceans. Those that survived degenerated to savagery, and out of this savagery has our own civilisation been born.

Large Demy 8vo. 266 pp. Profusely illustrated.
 Price, 25/-; postage 8d.

OAHSPÉ STUDENTS.

THE CONFRATERNITY OF FAITHISTS.
 (Melbourne Community).

Meets every Sunday Afternoon at 3.30 at 234 Swanston Street, City—Second Floor.

Persons interested in The Kosmos Bible are cordially invited.

All communications to be addressed to the Secretary—
 H. LONGFIELD, 9 Manningtree Road, Hawthorn, E.2.

To North Sydney Residents.

There is an opportunity for a small number of friends who are earnestly interested in Spiritualism, to join a private Circle, free of any charge. The phenomena of Spiritualism is the chief aim. Experience is not necessary. Harmony of sitters is the main point. The choosing of the sitters will be left to those in charge in the spirit world. Anyone interested please write to "INVESTIGATOR," 10 Lytton St., North Sydney.

Mrs. ELEANOR MORRELL,

SPIRITUALIST,

61 STANMORE ROAD, STANMORE, SYDNEY.

SUNDAY—3.30 Message Meeting.

7.15 Evening Service.

Visitors and Students cordially welcomed.

Library for Members.

Interviews—Monday to Friday, 10 a.m. to 5 p.m.

MARIE,

NUMEROLOGIST. CHEIRO'S SYSTEM.

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

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

W. DONAHAY,

Ophthalmic Optician,

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.
 Second Floor. Phone 6772.

MRS. ETTA ROTHWELL,

TEACHER

ASTROLOGY—NUMEROLOGY—PSYCHOMETRY.

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

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

315 The Terrace, Wellington, New Zealand.

THE HARBINGER OF LIGHT

Melbourne, Australia.

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.
 Tel. Cent. 981.

ANNUAL SUBSCRIPTION RATES—
PAYABLE IN ADVANCE:

The undermentioned Subscription Rates include Postage:

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

Exchange must be added to Cheques.

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

Letter Postage from the United States is 5 cents.

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

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