

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. 11

MELBOURNE, (Australia) NOVEMBER 1st, 1932.

Ninepence.



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The Harbinger of Light.

Edited by W. Britton Harvey.

NOVEMBER 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.

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

ADVERTISING RATES. Full details will be forwarded upon application. Special concession made to Churches and Societies.

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.

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THE EDITORIAL CHAIR

The Other Man's Soul.

When recently passing a public hall we heard the audience inside singing with great gusto the very touching hymn—touching, we mean, to those who **think** while they sing—"Rescue the Perishing." The first thought that flashed across the mind was one of surprise that a gathering of, presumably, religious people could sing that hymn with such heartiness. We have never been able to do so. The very fact that so many are "perishing" makes us feel very depressed whenever the circumstance is accentuated by the singing of this hymn. And how can a man sing lustily when he is depressed? But the people in the meeting to which we refer were obviously not depressed at all! They sang the hymn as cheerily as we sometimes try to warble a popular song.

Then we began to reflect and soliloquise. We wondered how it was that these people were, apparently, so light-hearted when giving expression to this doleful theme, and the only conclusion we could come to was that they were simply singing so many "words" and giving no thought whatever to the sorrowful picture they portrayed. However, we like that hymn, notwithstanding the sense of depression which it usually engenders. We like it because it enjoins us to do something for others. As a rule, we find people far more engrossed in what they term "saving" their own souls than in saving the souls of others. They are, in other words, more bent on "rescuing" themselves than on rescuing "the other man." We cannot help feeling that this is a wrong attitude altogether, and trust that we shall not be considered frivolous in stating that we never worry about our own soul at all. We doubtless possess one, but it gives us no concern and we never bother about whether we are going to be "saved" or "lost."

* * * * *

Somehow we cannot help thinking that there is

just a little phase of selfishness in thinking first and last about one's own eternal welfare. It savours too much of looking after "Number One"! We prefer to forget about ourselves and do all we can to "save" the souls of other men. By this, we mean, to bring the Truth before them as best we can, to influence them in the leading of righteous lives, and generally to help them to "make their calling and election sure." What does it matter about oneself as long as one can be instrumental in saving others? We have an idea that this is our duty, and are also inclined to believe that in trying to save others, we are automatically, as it were, saving ourselves in the process.

What would be thought of a man who, in time of wreck, rushed the boats and was indifferent whether any of the others were saved or not? Yet this is exactly what many professedly Christian people appear to be doing. They never miss a prayer meeting, never miss going to Church, and never miss a Mission. Why? Because they are always on the qui vive for something which they imagine will help them to "save" **themselves**. As a matter of fact they ought not to have any doubt on the point at all—if they really are as good as they would have us believe—and should proceed to concentrate all their energies on saving others. Yet how few there are who do this? It is "Number One" all the time—"my" soul, not the "other man's"! Let us give our own soul a rest for a while and give a thought to others.

For the same reason we should not be continually praying for blessings on ourselves. Never mind about yourself. Pray for others—pray that the fatherless and widows may be comforted, that the hungry may be fed, and that the spirit of God may influence men and women to rescue the little waifs and strays. And when you have done praying get up and **do** some of these things yourself. "Rescue the Perishing!" Don't leave everything to God. Don't be content with merely singing the words. "If ye know these things, happy are ye if ye **do** them."

* * * * *

As we pen these lines the text of Scripture floats across the mental vision—"Whosoever will save his life shall lose it, and whosoever will lose his life, for My sake, shall save it." What does that mean? Does it not mean that the man who thinks only of saving his own soul; who is actuated really by self-interest, and cares little or nothing about the souls of others; will eventually find that he has pursued a mistaken course—**lost** his way, and will have to retract his steps when he reaches the spiritual world; whereas the man who takes no thought of himself—who "loses" himself, as it were, in the thought of benefiting others—will discover that he has kept on the right track and has consequently "saved" his life, although he has scarcely given his eternal destiny a moment's reflection.

The preceding verse seems to endorse this interpretation—"If any man will come after Me, let him **deny** himself, take up his cross, and follow Me." That's it! Our life must be one of absolute self-denial, self-forgetfulness—it is "the other man" we have to think about all the time. We are afraid that this exegesis will afford very little consolation

to be carefully guarded against and consequently, every message thus written should be subjected to careful scrutiny. Sir William Barrett and other authorities enjoin caution in this regard, and express the opinion that a large proportion of these communications will not bear scientific analysis as the product of the mind of some external operator. They, however, admit that there remains a substantial residuum which cannot logically be attributed to any cause other than the intervention of some entity entirely independent of the automatist.

It is, of course, sometimes difficult to differentiate. There is, however, such a thing as knowing intuitively that a certain message is really what it purports to be, but, as a general principle, to safeguard oneself against being deceived, it would perhaps be wise to insist that any communication must, at least, bear some **internal evidence** of its genuineness before being accepted as emanating from a source other than the mind of the medium. In some cases, undoubtedly, the facts related leave no doubt on the point—such as information which the automatist could not possibly have acquired by any known process of obtaining knowledge—and it is such instances as these that Sir William Barrett indicates as being the product of some unseen intelligence.

Children in the Spirit World.

In the course of an address at a meeting of the University of London Catholic Society, the Rev. Father Herbert Thurston, S.J., said "he had never been convinced that there were not other intelligences besides the blessed, the angels, and those in purgatory in the spiritual world," and went on to ask:

What happened, for instance, to children, who died at birth? Did they form a sort of celestial kindergarten? He believed that their intelligence, having once been created, must go on developing.

Every informed Spiritualist will agree with this expression of opinion. It seems however to be a very difficult thing for some people to realise that there are babies in the Spirit world, and little boys and little girls, young men and maidens, as well as those who attained to maturity in the life upon earth. They seem to imagine that we shall all be more or less alike on the Other Side, no matter at what age we passed from the physical stage of life.

We have tested people time after time on the point—generally good, Church-going people—and whenever we have suggested the existence of babies in the Summerland, and the necessity of nurses to safeguard them and "bring them up," they have invariably regarded the notion as being much more humorous than real. It was evident they had never been taught anything of the kind and could not possibly credit that the words of Jesus were to be taken literally: "For of such is the Kingdom of Heaven."

If, however, any reliance is to be placed on many of the messages received from our invisible teachers, it is certainly true that a baby "dying" here, is just as much a baby when it arrives in the world beyond. And the same may be said of all other grades of human development. The loss of the physical body makes no difference. A boy or a girl remains a boy or a girl until he, or she, has had time to grow to maturity. They do not immediately take on the form of a man or a woman just because they have "died."

The Law of Development holds good beyond the grave, and no matter at what immature age we may "die" here we have to go on growing, until

the spirit implanted within us has reached mature years. There is nothing very wonderful, or mysterious, about it—it is a principle of Nature. The spirit is endowed with certain potentialities and those potentialities have to reach fruition. That's all!

Children passing from earth, being children still, have to be cared for by "spirit mothers." As they must also be taught and amused, therefore we are not surprised to read of the expansive "playgrounds" and the various forms of entertainment provided for their delight. It is rather just what we ought to expect, and it is only our uninformed preconceptions that makes the facts appear strange and so unlike the conventional Heaven of "harps and pearly gates."

The number of erroneous ideas the average man and woman has to unlearn is simply appalling! They have, either here, or in the hereafter to be brought to a realisation of the truth that what we call the "next world" is as real and natural an existence as this terrestrial globe, and that they will find the spiritual counterparts there of most of the things with which they were familiar on earth. This may sound very materialistic to some. We cannot help that. If it represents truth it has to be faced, and if the teachings on these points are not true, then we cannot see that any reliance can be placed on any message alleged to have come from the Unseen!

SPIRITUALISM AND ITS TEACHINGS

The principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Melbourne, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately committed sin, **BUT FROM COMMITTING SIN AT ALL!**
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and **AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.**
- 5.—That man is a spiritual being now, even while encased in flesh.
- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

OUR "EMERGENCY" FUND.

We offer our thanks to those of our supporters from whom the following donations to the Emergency Fund, which is still in need of help, have been received since our last issue.

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to those who are incessantly thinking of their own souls, praying continually that they, especially, may be saved, and who are, perhaps, doing very little to bring others into that glorious light of Truth, which alone shall "make us free"—free from the bondage of superstition, free from all those soul-warping doctrines and dogmas which have hitherto held us chained as spiritual slaves, and which are so woefully at variance with the sublime and simple teachings of Jesus. This freedom only the emancipated know. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Therefore, "Rescue the Perishing"—not with vocal chords, but with the chords of love and sympathy translated into action.

WAYSIDE NOTES

The Phases of Spiritualism.

Spiritualism has passed through various phases. Its phenomena were originally pronounced to be nothing but trickery and fraud. When this hypothesis was clearly disproved by facts, which even the most irate opponent could not deny, the theory of hallucination was vigorously seized upon, and is even upheld to-day in certain quarters.

With the fast accumulating weight of evidence supplied by "all sorts and conditions of men," the hallucination bogey, had in turn, to be abandoned by all well-informed minds, and was substituted by the admission that the phenomena were real and genuine after all, but instead of representing the operations of discarnate men and women who formerly lived upon the earth, they were the direct outcome of the machinations of the Devil and his hosts. No proof, of course, is offered in support of this preposterous explanation, but it serves to frighten many people, and thus accomplishes its purpose. As to whether the Devil exists or not is a secondary consideration. No proof is offered of his existence, and so far as we can ascertain he is a quite mythical personality in any orthodox sense. Still, "any stick is good enough to beat a dog with," and therefore an imaginary Devil is good enough to use in thrashing Spiritualism.

What our opponents will do when His Satanic Majesty is laughed out of court, the reader must be left to conjecture. By that time they will be in a parlous plight, and will probably convene a Conference to devise some other ludicrous theory. "Tis a mad world, my masters." But those of us who are championing this much-derided cause find much in it to amuse, and not a little to pity—especially those who are so densely immersed in the material as to be utterly unable to discern spiritual things! They are the moles of the human race, and are more to be commiserated than blamed.

The Ministry of Angels.

Before I saw the Light I only existed. Now I live and thank God every day of my life, yea, every moment, for the knowledge of the Ministry of Angels.

The foregoing is an extract from a letter received from a New South Wales supporter of this journal. It is just one of the very many similar tributes we receive to the joy-bestowing knowledge acquired from a study of the Spiritual Philosophy. Doubt and uncertainty generate distress of mind for those who are naturally of a serious and religious tendency, and it can be readily understood that immediately these misgivings are dispersed by the

positive evidence of Spiritualism concerning survival, and one consciously participates in the ministrations of angelic messengers, joy takes possession of the human heart and life becomes filled with the sunshine of spiritual radiance.

This discovery of the possibility of holding converse with those of our friends who have "gone before" is to-day transforming thousands of lives, and enabling possessors of the knowledge to put the perplexing experiences of their present existence in their proper perspective. Mountains no longer remain mountains, but become reduced to the insignificant proportions of mole-hills, and we begin to look at the passing ills of Time in the vastly modifying light of Eternity. This earth-life, in short, becomes but the segment of a circle, whereas it had previously been misunderstood as the circle itself. Death is then seen, not as a terminus, but as a junction where we change the physical for the etheric, or spiritual, vehicle, and continue our progress to higher and brighter realms.

How can knowledge as this do other than fill the erstwhile distressed with a sense of supreme happiness and that poise and peace of mind which "passeth all understanding"? It transforms mere existence into life, and enables us to "run with patience the race that is set before us," knowing that if our lives are shaped according to the precepts and example of our Great Exemplar we have nothing to fear, and that in the course of the ages, we shall, like Him, attain to the topmost rung of the ladder of spiritual evolution. In this endeavour the "ministry of angels" may render signal service.

Automatic Writing.

More than ten years have elapsed since Sir Oliver Lodge wrote:

The phenomena of automatic writing strikes some of us as if it were in the direct line of evolutionary advance—it seems like the beginning of a new human faculty. I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly, or temporarily possessed, by another, or foreign intelligence, operating either on the whole or on some limited part of it.

The developments that have taken place during the past decade more than justify the assumption of this distinguished physicist. What is known as automatic writing is to-day so prevalent that it may well be termed a phenomenon "in the direct line of evolutionary advance." If the present rate of progress continues it may be difficult presently to discover a family in which one, at least, of its members is not a writer of this character. No form of mediumship has made greater headway in recent years, and from all parts of the world we receive evidence of its development.

We are reminded that Professor Larkin, formerly Director of the Lowe Astronomical Observatory, California, and an indefatigable worker in the cause of Spiritualism, frequently emphasised the prevalence of this phenomenon, and stated that he, personally, knew of sufficient MS in existence which, if published, would have kept a big publishing house employed for many years. So far as our own experience goes, we are enabled to accept this statement without the slightest demur. Almost every week brings its quota of automatically written messages, and we should require to double the size of this journal to find space for half the number.

The majority of the communications, however, are of a somewhat commonplace character, and it is just a question to what extent the subliminal mind may sometimes, unconsciously to the writer, be the source of supply. This possibility has, of course,

Margery Continues her Wonders.

LATEST PHASE OF HER PHENOMENA.

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

MATTER PASSES THROUGH MATTER.

Again comes news from Boston that "Margery" is producing phenomena unequalled in the records of psychic research. W. H. Button, president of the American S.P.R., writing in that society's journal for August, describes eight sittings at which, under conditions of absolute control, the seemingly impossible feat known as interpenetration of solids was demonstrated perfectly and repeatedly.

When Walter, the medium's spirit brother, was asked if he could remove things from locked boxes he replied that in the making of thumbprints inside a box he had already proved his ability to enter closed spaces.

It was urged upon Walter that he might elucidate the claims made in a book by Professor Zolner who, in 1880, certified to the passage of solids through "impervious" substances, a statement which brought down upon him a torrent of abuse and provoked the Seybert Commission to pronounce him crazy—the lot that generally falls to a man who is a little ahead of his generation.

The eight seances were held during last June, in Boston. At every seance, except the first, as many as six objects, among them being Mr. Button's watch, were transferred by spirit power from the table to the inside of locked and sealed boxes, or vice versa; and on certain occasions various articles were actually interchanged between two locked boxes, which also had been bound up and sealed.

In attempting to explain the apparent transit of solid objects through solid walls it is usual to enlist the help of a fourth dimension. But Walter's remark that after dropping a coin through the top of a box he found it difficult to catch the coin before it dropped through the bottom as well, makes it appear as if the coin had to be rematerialized while passing through the box.

These facts now stand out before the world as clearly as any facts recognized by orthodox science. It would be stupid to ignore such facts, and only the prejudiced can deny them. Walter is a humorous and informative spirit, who upsets many of our settled convictions, and compels us to revise our understanding of the terms "living" and "dead"—or to reverse their application.

THE VALUE OF PHYSICAL PHENOMENA.

Minds bemused by mysticism or steeped in theology are apt to be contemptuous of psycho-physical phenomena and blind to their spiritual significance. But in doing the things impossible for mortals to do Walter proves, as he says, his separate and distinct personal existence and identity.

Moreover, such phenomena bridge the gap between matter and spirit, and thus enable those who cannot lift their minds above material solidity to observe it violating established physical law when subjected to spirit power—or rather, to power drawn from human frames and manipulated by spirit. Thus the materialist, if honest, is lifted

over the first and most difficult rung of the ladder which will convey him from earth to highest heaven.

Too many people remain satisfied with that lowest step, and spend the rest of their lives proving the same thing over and over again. But a progressive Spiritualist passes on to the mental phenomena; and getting in touch, through books perhaps, with pure spirit intelligences receives much advice and encouragement and instruction which experience shows to be valuable, because productive of strength and happiness.

It is true that Spiritualism, when commercialized, or in any way perverted to material ends, will run to the extreme of folly. Anything charged with life and reality, that is not merely speculative, is capable of being abused, in addition to being used for its legitimate and benign purpose. The more worthy and beautiful a thing is when rightly used, the more loathsome it becomes when misused: "Lilies that fester smell far worse than weeds."

THE MORMONS AND SPIRITUALISM.

A knowledge of Spiritualism, the basis of all religions, puts one quickly in touch with other faiths. During a recent visit of three days in Salt Lake City I was able, with the help of kind Mormon friends, to learn the essentials of the Mormon faith and practice. The mystical-practical seal stamped on the desert metropolis by its founder still holds. On the evening of arrival, as I walked back to the hotel from visiting Mormon friends, the broad avenues running true by the stars and the lines of leafy trees which rustled to the cooling desert airs told that Brigham Young's revelation of a handsome city in the wilderness was indeed a veridical inspiration.

There is no space here to touch on more than two Mormon tenets which are strikingly endorsed by the revelations of Spiritualism; and it must be admitted that Mormonism held these tenets in 1830, whereas Modern Spiritualism arose in 1848.

In the first place, Mormons believe in the unbroken continuity of life, and in its progressive development after so-called death. Secondly, they consider it their urgent duty to "work for the dead"; in fact the baptizing by proxy (I. Cor. xv-29) of unregenerate souls constitutes a highly important service carried on in their impressive temples, which no "Gentile" is permitted to enter.

It is unfortunate, but not altogether surprising, that the Mormons, who were ignorant of psychic laws and had never studied the vagaries of "revelation," should have become entangled with polygamy—thus marring an otherwise good religion. Spiritualists will not withhold sympathy from the men who held that heaven had not been cut off from earth, who dared to pursue a vision even though it led them at first into what an uninitiated world could not but regard as a moral quagmire. The error is now acknowledged and finally corrected, though it cannot have been easy for a religion

founded upon a particular set of revelations to admit their need of revision.

The Church is governed by a President and a self-perpetuating body of 12 men, called Apostles, to one of whom I received an introduction. After hearing about the system for helping the dead "by water and the Spirit" it was natural for a Spiritualist to ask: "Do the dead give no sign? Don't they ever respond to your efforts?"—questions that drew from the elder an admission that his wife sometimes could see the dead waiting their turn; which proves that clairvoyance is recognised by the Mormons.

CREDO OF A NEW AGE.

By V. MAY COTTRELL, Napier, New Zealand.

I Believe in God Almighty—

The purposeful, uplifting Spirit of Good—the Creator and Sustainer of all life and activity throughout the Universe.

I Believe in Jesus Christ—

Perfect manifestation of Good in human form—whose strength and beauty of character, purity of aim and definiteness of purpose make him a pattern for all his spiritual brethren to mould their lives by.

I Believe in the Holy Ghost—

The God within each human being—whose immense potentialities and powers are as yet scarcely guessed at, even by the most earnest and intelligent investigators of natural phenomena.

I Believe in the Holy Trinity—

Father, mother and child—as exemplifying the natural and beautiful working of Divine Love in human lives.

I Believe in the Church of Good—

Holy, active and incorruptible, which functions continually throughout the world—quite irrespective of colour, creed or station—making its helpful, uplifting influence felt in increasing measure through the manifestation of wonderful God-like qualities in human beings.

I Believe in the Communion of Saints—

The conscious and controlled interchange of thoughts and ideas between those who have passed on to the next stage of existence and their fellows still in the flesh.

I Believe in the Forgiveness of Sins—

The blotting out of unavailing regrets from our consciousness—through the power of our enlarged vision and deeper understanding of life, which reveals our human faults and frailties as the pitiful result of a childlike ignorance of spiritual values, natural law and our own best interests.

I Believe in the Resurrection—

The complete separation of the etherial body from its denser physical envelope, at death, and its continued existence on another plane of being when the silver cord is loosed and the physical organism falls into dissolution and decay.

I Believe in the Life Everlasting—

An endless and increasingly happy and useful life in spirit, where human beings in all grades of mental and spiritual development have ample scope and opportunity for self-unfoldment and the gradual attainment of that spiritual perfection which is humanity's goal.

A PSYCHIC PHENOMENON.

REMARKABLE PICTURE AT SOUTH AFRICAN FUNERAL.

By F. W. FITZSIMONS, Director of the Museum at Port Elizabeth, South Africa.

In the course of some building operations in this city on December 24th, 1931, the roof and walls of a small store collapsed, burying and instantly killing seven people. One of these was a Miss Dorothy Wade, aged 19 years, who lived in the locality.

During the burial service six photographs were taken by Mr. J. O'Connor with a No. 2 Brownie Camera belonging to the deceased girl's brother, who at the time was standing near by. When the six films were printed there was a child's face on one of them showing up clearly among the legs of the mourners. Seeing that there was no child present, this phenomenon excited considerable local interest.

As a member of the local Psychic Research Group, I have investigated the occurrence thoroughly and can come to no other conclusion than that it is a genuine psychic picture or "extra."

"MY BABY!"

The mother, brothers and sisters, and intimate family friends all declare most positively that the features are those of the deceased girl, who had a typical baby face.

The mother asserts in terms of finality that it is the face of her daughter when a baby. The girl, at that age, always wore a knitted white cap similar to that on the head of the "extra."

When the coffin was being lowered into the grave, the mother lost self-control and wailed "my baby, my baby" in the intensity of her grief.

The film has been examined by several professional photographers who rule out double exposure or any other form of faking. The film roll was purchased from a local chemist the morning of the funeral, and exposed a few hours later. A local photographer developed the films and made the prints. The child's face was not noticed by him until the excited brother of the deceased girl, subsequently called and showed him the print with the "extra" on it.

GENUINE "EXTRA."

After the fullest enquiry and investigation I concluded the only natural explanation would be the actual presence of a child among the legs of the mourners. But they all declare no child was present. It was impossible, they declare, for a child to have wormed itself in among the people present in the position as seen in the photograph without being seen by them or the mourners grouped on the opposite side of the open grave.

The fullest enquiries have been made, and it has been established that no child was present in the graveyard at the time. That the picture is a supernatural one appears to be unquestionable.

"Touch Wood."—The habit of touching wood when we have boasted of good luck is a "throwback" to the ancient tree worshippers. The primitive belief was that spirits resided in trees, and wood was touched to direct the attention of the tree spirit to the fact that his influence was recognised, and that he might not feel slighted and change good fortune into bad.

All new truths are unpalatable when first presented. "Whoever heard of anything like that before?"

Long hair, a big necktie and a queer hat will not float a man into the hall of fame.

Some folks carry the gripsack of greatness so long that they think it is wholly their own.

A DREADFUL TYRANT.

THE FORCE OF HABIT.

EXPERIENCE OF AN AUSTRALIAN PUBLIC MAN.

[We cannot, for obvious reasons, indicate the name given as the author of this communication. It was received by us from a reliable psychic source about a week after the announcement of his death.—Ed.]

Well, my friend, I am here, and I am somewhat as yet at a loss to understand things. To be candid, I always dreaded death because I felt I was satisfied with the earth and the enjoyment it could give, and I would have been satisfied to have remained there, it seemed to me for ever. And I certainly am sorry I had to leave it. I shall not be as happy here for a long time, as I had been upon the earth.

I am in Hell, so far, as I cannot obtain what I have for so long been in the habit of taking, a good dinner, and I hanker after—that is not a strong enough word—the good old wine I have in my cellars, and to which I had added some few weeks before I passed out.

O, habit is a dreadful tyrant. Fancy, I am here, and have a body as real, as fleshy and, to me, as solid as when I lived at ——, and I am craving for a good meal and a good glass of wine. All that makes existence sweet to me is here lacking. Do not smile, you who may read this, to you, I suppose, humorous position. There is nothing funny about it, as many of you will find to your sorrow one of these fine days.

* * * * *

Although I had frequently read in books and heard through the lips of mediums of similar things, I never did quite believe it, but it is very unpleasantly true for me now. There is nothing here that I harmonise with, but my friends whom I knew on the earth, who understood more of the subject than I did, have been very kind in trying to make me realise the changed condition and to give me their sympathetic advice.

Your former co-worker, The Scribe, is here, and is trying to console me for my loss. Although he tells me I shall soon get rid of these earthly cravings, I am afraid I shall be some time before I shall get reconciled. Of course when one must, one must, but that does not take away this craving in my stomach for a good square meal.

* * * * *

I feel starving—I do actually feel dying of hunger, and yet I know death is impossible. Your one-time earth friend, The Scribe, tells me I must bear it philosophically. I am feeling like Shakespeare's apothecary: I say with him—"Hang philosophy." It is all very well, but a man must prepare to meet his God. My God was my stomach, and now I am meeting him face to face. It is a good thing to prepare to meet the different environment, which one must ultimately face, by weaning one's self from all the lusts of the flesh long before the change called death occurs. By so doing these would save themselves much real misery for which hell is only a synonym.

However, what is cannot be otherwise, and I feel tempted to obsess some one, could I find them, in order to satisfy the cravings of earth. Can you not see how it is that these things actually do occur. If it were not for the knowledge I possess and the restraining influence of friends around, I honestly believe I should add to my present misery by taking by force some sensitive in order to gratify my cravings, which are now well-nigh unbearable.

VIEWS OF SIR OLIVER LODGE.

By JAMES LEIGH in "Survival."

I have sometimes heard Sir Oliver Lodge criticised because, though he is convinced of survival and believes in the existence of a spiritual world, he remains aloof from the Spiritualist movement. He is associated with the British College of Psychic Science and joined the Society for Psychical Research as an Associate nearly fifty years ago. Ever since he has termed himself a Psychical Researcher and not a Spiritualist.

I think he took the right step. The word of an independent witness upon the reality of psychic phenomena is more weighty than that of a Spiritualist. That is precisely the reason why people who often felt sceptical of Sir Arthur Conan Doyle's testimony, always accepted, without hesitation, the word of Sir Oliver Lodge.

One of the most remarkable passages in Sir Oliver Lodge's books is that which is included in his inspiring work "Phantom Walls." There he says:

I have gradually come to the view that the main realities of life are not in matter at all, but in the ether of space. I go further, and hold that in so far as we act on matter at all, we really act on it in a secondary way. Our relation with ether is primary; our relation with matter is secondary. . . . It is through the ether that we ourselves really act upon matter, and I suggest that it is there, in that connecting and all permeating medium, that we must look for the permanent basis of life.

Here and there, however, it has been found possible for individual life to associate itself with certain molecules of matter; that is what has happened here, and that is what we have grown so accustomed to that we cannot think of it as existing in any other way. And then we ask—Shall we survive? **Survive what**—our temporary and indirect and secondary connection with matter? You see that this question of survival, regarded from my present point of view, is what we used to call a "husteron proteron"—"the cart before the horse."

The marvel is that we are associated with matter at all. That is the peculiar thing. I used to say that death was an adventure to which we might look forward. So it is but I believe that really and truly it is earth-life that is the adventure. It is this earth-life that has been the strange and exceptional thing. The wonder is that we ever succeeded in entering a matter body at all. Many fail. Our association with matter is foreign and difficult and puzzling.

My God! If you do have a good time on the earth you have to pay dearly for it here. So that all is justly meted out to every one as he deserves. There is no back-door political influence that can be worked for any privileged few.

It is really better to fare hardly on the earth, and get rid of earth's attachments, which are so difficult and painful to break on coming over to this life, than to be able to gratify every appetite that the body craves.

I was not very far advanced as a spirit, not nearly so much as I thought I was. But I must leave now for a while, but shall return.

We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—Colton.

THE NUTSHELL PAGE.

University Professor and Spiritualism.—In an address delivered at the Melbourne University on a recent evening, Professor J. Alexander Gunn stated that many professors and scientists were fully convinced of the genuineness of Spiritualism. He quoted a number of interesting cases in support of this allegation and added that the whole subject is of great importance. Several American universities have been endowed for its study, and there is a Chair of Psychic Research at Buenos Aires, as well as laboratories in London, Paris and Munich. Psychic research is destined to become a part of every university's work."

The Reality of Psychic Phenomena.—In these modern days the various phases of psychic phenomena have been closely examined and scientifically investigated. These things that the worldly-wise have scoffed at as mere phantasy and illusion are now assuming the place of the greatest reality of our universe. The ever-accumulating evidence points clearly to the conclusion that the spiritual state is as real as this (though in a different rate of vibration) and that the dead are indeed alive and can communicate intelligently with us when given the required conditions to do so.

Paid Mediums.—Many enquirers ask why mediums charge for their services, and wonder why they cannot get spiritual service free of charge, quoting the orthodox church as an example. But does any religious organisation do so? Ministers have to be paid for their services. Constant appeals are made for money to maintain the church's work. This is right and in full accord with the teaching of Jesus (Matt. x, 9-15, Luks x, 7) and of St. Paul (I Cor. ix. 7-14).

New President of the S.P.R.—Sir Oliver Lodge has been chosen as President of the Society of Psychical Research for the current year. We hope, that under his presidency, an official pronouncement respecting the reality of psychic phenomena and its evidence of survival may be made by the Society.

Messages and Sermons.—"People who ask trivial questions or impose frivolous tests will probably have their inquiries answered similarly. Those who seek reverently for knowledge will receive proofs that they have not even asked for. Certainly, I can say from personal experience that I have never heard equalled in any pulpit the teaching I have had from those on the other side whose business it is to teach."—The Earl of Cottenham in the "Daily Express."

The Society for Psychical Research.—"It cannot be too frequently stressed that the Society for Psychical Research was not established to explain or prove survival. It was formed to investigate alleged supernormal phenomena, but there was no idea in the minds of its founders that it should aim at proving communication."—Mrs. Champion de Crespigny, Principal of the British College of Psychic Science.

Writing Mediumship.—"All your stored-up ideas, memories, associations, are like the letters inside a typewriter: the alphabet was yours, but the touch was mine."—"Julia" to Mr. Stead.

The Mania for "Tests."—"Tests . . . immediately set up a kind of inhibition in the medium's mind, which is hard (for the control) to combat. So if we do not get through pretty quickly we often get it through all confused."—From J.D.W. in Spirit life.

Significance of Physical Phenomena.—The normal and spiritual value of table turnings, rappings and psychic phenomena in general are precisely nil. But their significance is, nevertheless tremendous. Their sole purpose is to serve as signals to attract our material sense to the fact that laws are at work which directly contravene our laws of physics, as we know them. If we are wise, we follow up and get beyond the signals to the thing that really matters, which is the messages. That is the real Spiritualism, the direct communications from the other world."—Denis Conan Doyle.

Know, Believe, but Understand.—"It has often been said in regard to the subject of life after death that the Spiritualist knows while others only believe. But while it is a great thing to know, it is better not only to know but to understand."—"Light."

Open-air Propaganda.—Note how Christian workers and political reformers use the open air to interest the passer-by in their respective movements. What an opportunity is offering itself to Spiritualists! Many years' observation of this work shows that the various speakers soon collect an audience who invariably give a good hearing to what is spoken about. The speaker, however, must know his subject and be ready for a little good-natured banter and occasional critical questioning.

Polyglot Mediumship.—Prof. Ernesto Bozzano has just completed an important book on this subject—the communication of messages in languages unknown to the medium. The Professor declares "that in this phenomenon is to be found proof, positively scientific and absolutely irrefutable, of human survival."

The Infallibility of the Bible.—Most Spiritualists, also many of orthodoxy, have outgrown the infallibility of the Bible idea, which was introduced after the Reformation. Certain Protestants seemed to need some infallible rock upon which to rest their faith, and, having rejected the Pope, invented the idea of an infallible Bible.* This has long since been abandoned by the best minds, cleric or lay.—John Monger in "Genesis of the Soul."

Too Many Spiritualists!—The State of Vera Cruz, Mexico, which greatly curtailed religious worship a year ago, has taken to Spiritualism. The number of Catholic priests is limited to one to every 100,000 population. Recent survey of the State reveals that it is "now overrun by Spiritualists." That is the way a British United Press correspondent puts it. "Spiritualist parlours exist in considerable numbers in every large city" he writes, "and each parlour is being attended daily by a large number of believers. Some of the larger establishments have as many as eight mediums."

"Inasmuch."—One thousand and sixty children, drawn from the poorer districts of Birmingham, were given a day's outing through the kindly action of local Spiritualists, who organised the project and paid all the expenses. A special train was chartered. On arrival at their destination, headed by the Boy's Band of one of the churches, the children marched in procession through the principal street. During the day games of every kind were engaged in. Two excellent meals were provided, and the children given sweets, posies of flowers, toys and pennies.

Automatic Writing in the Bible.—"And there came a writing from Elijah the prophet to Jehoram king of Judah." II. Chron. xxi., 12. This message was given thirteen years after the prophet's death, and was what is known to-day as automatic writing.

Planchette Messages.—"The difficulty with all these 'easy' methods is that you have to be certain that you are not tapping the subconscious mind. It is only by regularity of sittings, and judging all that comes through with scrupulous care—so as to be certain that the messages do not emanate from the subconscious mind—that one can overcome this difficulty. Whenever you begin a series of sittings always ask for a guide."—"Psychic News."

The Purpose of Spiritualism.—"The purpose of Spiritualism is to demonstrate man's spiritual nature and the fact that man must live his life with the realisation of what that fact means . . . Spiritualism is the 'Science of Spiritual Things.' It proves man's survival after death, it shows how communication can be achieved between the living and the dead, and its implications touch every base of human thought."—"Psychic News."

Spiritualism in Birmingham.—In one district of Birmingham—known as the Potteries—several Spiritualistic Churches have been established, and are growing week by week in membership. At one time the congregations were composed of the curious and semi-sceptical they now consist almost exclusively of enthusiastic believers. A prominent member estimates the present following in this district to be at least 6,000.

Your Purpose in Life.—"You are each on the earth for a purpose; no one else can do your job . . . Realise your own divinity, become creators of purity, truth and beauty, and work with us who come to help eliminate all that hinders regeneration. Then will the world regain those harmonious conditions which will restore peace and good will to all nations." "White Hawk" through Mrs. Barbell, a conspicuous British medium.

Spiritualism and its Predictions.

ARRESTING COLLECTION OF REMARKABLE EVENTS FORETOLD.
OTHER PHYSICAL AND PSYCHICAL DISTURBANCES AWAITING
FULFILMENT.

By R. C. KEAST, Sydney.

DURING recent years, students of Spiritualistic research have repeatedly had their attention drawn to a number of predictions—predictions emanating from a variety of entirely disconnected sources—all of which have envisaged some impending cataclysm and subsequent spiritual awakening. In regard to prophecies, however, the more intellectual devotees of Spiritualism have always exercised a distinctly sceptical attitude; an attitude which is usually quite justifiable, for as Sir Arthur Conan Doyle has stated: "Predictions are the most unreliable of all phases of psychic phenomena." Even so, although admittedly many prophecies reaching us through Spiritualistic channels have failed to materialise, others again—some being of a truly remarkable nature—have been accurately fulfilled.

Viewed, of course, from the detached, dispassionate standpoint of evidence, it is exceedingly obvious to all interested in such studies that predictions should constitute one of the most invulnerable defences of Spiritualism. Even though many psychic prognostications may not eventuate, the evidential value of the residuum **which do** must be conceded. Moreover, as Sir Oliver Lodge states: "It is sometimes contended that all psychic communications are of a trivial nature, and deal with insignificant topics. That such a contention is false is well-known to people of experience." It is indubitably true that "all" Spiritualistic communications are not trivial, and among such innumerable exceptions are to be included predictions **which have materialised**. For example, the importance, as well as the veridical value of the following prophecy must be generally acknowledged:

THE GREAT WAR FORETOLD

Five years before the outbreak of the Great War of 1914-1918, a remarkable prediction of its incidence was given through a reputable Italian medium, Signor Candiotti; the prediction itself claiming to emanate from the distinguished French scholar, Ernest Renan, who passed away in 1892. The prediction was subsequently published in "The Harbinger of Light" of July 1st, 1909, one paragraph of which read: "My brother, great cataclysms will shake the earth in the near future, and mourning and sorrow will be universal; for millions of our fellow creatures, both good and evil, will be sacrificed on the altar of Mars, to glut the ambition of one man, the Emperor of Germany. Very shortly Germany, France, Austria, Italy, England and Russia, will become one vast conflagration. Nevertheless have no fear that injustice will triumph . . . It is not possible to fix the precise date, but I can assure you that this chain of events will commence during the lifetime of the present generation."

In reviewing this prediction in the "Harbinger of Light," of August 1st, 1924, Mr. W. Britton Harvey wrote: "This is probably one of the most amazing prophecies on record. At the time it was published no one had the faintest conception that any-

thing approximating the gigantic struggle referred to, was ever likely to occur . . . The prediction was probably received with incredulity by every reader of this journal, and in most cases peremptorily dismissed as beyond all reason. Yet we find it fulfilled to the minutest detail. . . ."

* * * * *

In regard to the same tragic, international upheaval, Sir Arthur Conan Doyle has directed attention to another interesting prediction which was announced in Sydney in February 1914, through the mediumship of Mrs. Foster Turner, and before an audience of nearly a thousand people. The communicating discarnate intelligence, claiming to be Mr. W. T. Stead, averred that before the end of the year Europe would be deluged in blood, and that Great Britain would be drawn into the most terrible war of all history; that Germany would be the chief antagonist, but would induce other nations to become her allies; that in the titanic struggle millions would be slain, but the cause represented by Britain would ultimately triumph.

In her recently published autobiography, the gifted English medium, Mrs. Osborne Leonard, states that in 1914, months before the outbreak of the Great War, through her own Control, as well as through other psychic channels, she received many urgent messages warning her that, as a medium, she would be called upon to play an important role in a time of great national crisis. Mrs. Osborne Leonard further states that, "every message ended with the words, 'Something big and terrible is going to happen to the world.'"

In the foregoing cases, then, are three recorded instances—all of which have been verified by competent authorities—in which the world upheaval of 1914-1918 was, through the avenues of Spiritualistic research, accurately foretold. In the earliest prediction, no definite date of the impending disruption was indicated. It is, indeed, a significant fact in regard to prophecies of an important nature, when errors have occurred, they have usually been connected with the specified **date**, rather than with the specified **event**. This is really not surprising, as time is essentially geocentric in its origin and nature.

NO SPIRITUAL EQUIVALENTS OF TIME.

At a seance last year at which the writer was present, in discussing these matters, Sir Robert Ball stated that spirits dwell in a world of four dimensions, a world in which—as Professor Einstein and his scientific colleagues in their theory of relativity would understand—time does not exist. Shelley has poetically expressed the conception in the following lines:

Yet, pause and plunge
Into eternity, where recorded time—
Even all that we imagine, age on age—
Seems but a point . . .

When this is realised, it is not surprising that spiritual intelligences sometimes err when they endeavour to express themselves in concepts with which they are no longer familiar. M. Camille

Flammarion, also, with whom the writer has discussed these matters, recently stated that, generally speaking, spirits have not even the spiritual equivalents of time, but that there are a few of them who have. It sometimes happens, too, that, as regards time, the nearer the event, the more accurate is the prediction; as in the case of the devastating Japanese earthquake of 1923, of which Sir Arthur Conan Doyle was informed on the preceding evening. It should also be realised that often the higher intelligences possess the foreknowledge of certain ominous events, and are only prevented from warning people of their coming because of their inability to find suitable psychic channels, through whom to impart the information.

Soon after the severe New Zealand earthquake of 1930, at a seance at the writer's home, one of the victims communicated. He was terror-stricken, and efforts were made to alleviate his fears. On the same evening Sir Robert Ball manifested, and stated that he and others knew that the New Zealand earthquake was about to take place, and that several of them had vainly made every endeavour to get a warning through to the people, before it arrived. Discarnate intelligences are presumably in perfect accord with Mrs. Osborne Leonard, who recently wrote: "I think the time has come when there should be a medium in every home."

A VAST UPHEAVAL PREDICTED

Now, just as prior to the international conflict of 1914-1918, through independent channels there reached the earth predictions of its imminence, so also, during recent years there has been given prophecies concerning another vast upheaval—though of a different nature. On so many occasions, and through so many psychics, have these predictions been received, that many students of Spiritualistic research—including the writer himself—are convinced that there is a concerted endeavour on the part of the higher spiritual intelligences to prepare at least the more enlightened people of the earth for what would otherwise be an event, or a series of events, of alarming and bewildering magnitude.

In 1924, in his book, "Towards the Stars," Mr. H. Dennis Bradley states that Dr. Barnett—the cultured control of Mr. George Valiantine—had made a guarded reference to some impending cataclysm. Some time later, but through Mrs. Osborne Leonard, Mr. Bradley was again informed of the imminence of some great disruption, in the following words: "There will be great storms . . . earthquakes and tidal waves. . . especially in Europe . . . this physical and psychical upheaval will be a spiritual sign, and many manifestations will be made from our side." During the same year, the Rev. G. Vale Owen remarked that he, too—especially during his lecturing tour in America—on several occasions had encountered disconcerting predictions relating to some gigantic natural phenomena.

Lecturing in London in 1925, Sir Arthur Conan Doyle similarly stated that an evolved spiritual intelligence, Pheneas, had informed him of an impending cataclysm. Sir Arthur then added: "I have every reason to believe that the human race is in danger, and that some great trial is coming to the world. This trial will be altogether good in its objects and results, but will be exceedingly severe . . . ending in some great exhibition of psychic power." In the same year, also, in a series of articles published in the "Harbinger of Light", another exponent of Spiritualism, Mr. H. M. Boucher of Auckland, New Zealand, predicted the occurrence in the near future of serious upheavals; while, at the same time—as well as subsequently—

Mr. W. Britton Harvey stated that he, too, through various mediums, directly and indirectly, had encountered similar prognostications, and that he had been informed, moreover, that Australia would be considerably affected.

SIR OLIVER LODGES PROPHECY.

The writer has wondered if Sir Oliver Lodge, also, had received in the course of his investigations any intimation of a great physical and psychical upheaval, as in 1926, during the meetings of the British Association at Oxford, Sir Oliver stated that he believed that before the British Association again met at Oxford—as far as the scientific and intellectual world were concerned—the question of personal immortality would no longer be followed by a gigantic note of interrogation, while, also, the human conception of the universe would be enlarged beyond all previous scope.

In Melbourne, in 1927, on the occasion of her departure for Sydney, at the impressive valedictory service Mrs. F. Hanger, the well-known Spiritualistic lecturer, became entranced, and her control, while expressing his appreciation of the affection manifested by those assembled to Mrs. Hanger, indicated that there were troublous times coming to mankind, "a time of such chaos and exertion of physical forces that the very foundations of the earth would seem to tremble."

In the same year, through the mediumship of Mrs. V. May Cottrell, of Napier, New Zealand, Lord Northcliffe, as published in the "Harbinger of Light" averred that "a big surprise is coming to the sceptics presently . . . because the proof of survival will be so convincing, and so utterly irrefutable, as to leave the doubters dumb . . . with sheer surprise." Months later, under the influence of another controlling intelligence, through Mrs. Cottrell, another reference was made to the spiritual apathy of the people. The spirit then added, in referring to the earth: "Such physical changes as will probably eventuate thereon, will be but the signs and portents of infinitely greater changes . . ." in regard to spiritual matters.

Again, in an article published in the "Harbinger of Light" during 1928, Mr. Victor E. Cromer of Sydney, stated that a world upheaval was imminent, and that it would be the precursor of a new era, which would be ushered in by impressive spiritual manifestations. Mr. Cromer continued: "Australia has a remarkable destiny to fulfil. Owing to the disturbed state of the world, Australia will be a land of refuge to which will come people of many nations, fleeing from the earthquakes, tidal waves, and other disturbances, which will break out during the next few years."

DISCARNATE SCIENTISTS' PREDICTION.

The writer—who has been a student of Spiritualistic research for several years—now desires to state that he, too, has received intimations of an impending upheaval, physical and psychical, which, he believes, will eventuate during the present decade, 1930-1940. In 1927, when the writer was chairman of a group of earnest, intelligent investigators in Sydney, through a reputable medium Sir Robert Ball stated, during a series of lectures on the planets of the solar system, that it was probable that a serious seismic disturbance would soon take place on the earth. In the following year, but without the presence of a professional medium, at a seance held at the writer's home Sir Robert Ball again communicated, and referred to the imminence, also, of "some wonderful psychic phenomena."

Some weeks later—and again last year—Dr. Alfred Russel Wallace stated that associated with

these remarkable psychic phenomena would be "great disruptions, which will be regarded by mankind as a cataclysm." Later again, at another such seance Mr. F. W. H. Myers made a statement to the effect that social changes of a far-reaching nature would soon eventuate on earth—occasioned presumably by the physical disruptions preceding them.

In May 1931, the distinguished British geologist, Professor J. W. Gregory—since deceased—in an article on earthquakes, in the "Manchester Guardian Weekly" stated: "There is a general impression that earthquakes were more violent in the past than in recent times, and it is hoped that their diminished destructiveness implies that they are losing strength, and that the whole earth will enjoy seismic peace . . . (but) if, as most probably most geologists believe, the earth's crust undergoes alternate periods of violent disturbance and comparative repose, times of slight earthquake action should be followed by times of increased violence."

CATACLYSMS NOT DUE TO "GOD'S WRATH."

Some weeks later, at yet another of the series of private seances, the writer had the privilege of discussing Professor Gregory's views with Mr. Charles Darwin, who stated that a period of seismic activity was about to take place on this planet, but that he would refrain from enlarging upon the subject, as he, with others, disliked engaging in "gloomy predictions." Early this year, at another of these seances—at which was, also, present the writer's friend, Mr. H. L. McLoskey, B.A., LL.B.—Sir Robert Ball, again communicating, made the following statement: "Your earth is due for another upheaval."

In his recent monumental book, "The Work, Wealth and Happiness of Mankind," Mr. H. G. Wells writes: "The world is manifestly in need of treatment—possibly of very drastic treatment. It may be in need of surgery." Spiritualistic leaders, such as Sir Arthur Conan Doyle, have also held this view. Indeed, Sir Arthur inclined to the belief that the impending cataclysm, of which he had been informed, would constitute a form of divine chastisement.

This was another subject on which at a seance Sir Robert Ball once lectured, his concluding words being—as disclosed by a stenographic report: "Planets will come and go; earthquakes will take place; cyclones and tornadoes will blow down your houses, but all these have no relationship to your morality or immorality." Yet, because of their reaction on the human mind, such devastating and distressing phenomena may conceivably furnish the denizens of the spiritual world with an avenue for some remarkable and reassuring psychic demonstration.

PSYCHIC GUIDE'S DREAM.

Mr. B. B. Roberts, leader of a Cambridge party which has been exploring in Iceland, tells "The Times" of a psychic guide's dream. As their food had run short the party decided to return sooner than originally planned. "By an almost incredible coincidence," he adds, "the guide who had brought us up five weeks before, and who has the reputation of being psychic, had dreamt we were returning not only by the same way but a week earlier than we had planned. So far as we could discover it was impossible that he could have any knowledge of our movements. We met him, however, with his pony, a few miles from the edge of the ice, and it was fortunate for us, as it enabled the expedition to get down to the coast without further delay."

AN EARTHBOUND MONK.

APPEARS IN WESTMINSTER ABBEY CLOISTERS.

An amazing story of the spirit of a monk, said to haunt the Abbey, and to have materialised, was published by the "Daily Dispatch" recently.

The apparition is stated to have appeared to a Catholic layman, an American woman tourist, and Mr. Edwin Felstead, a London Spiritualist, who, in his account of the occurrence, states that he went to the cloister of the Abbey to speak to an "earthbound monk" who is said to walk there daily at five or six o'clock.

He first retired to the little chapel of St. Faith, which is over 1,000 years old. A Catholic friend, a believer in Spiritualism, accompanied Mr. Felstead, and after prayers they went out into the cloister.

COWLED FIGURE.

There were not many tourists or others about, and the part of the cloisters where the monk should appear was deserted. An elderly woman was just asking us to direct her to the chancel when I noticed a tall, lean, cowled figure, walking slowly along the cloister-gallery.

My Catholic friend had seen the figure, too, and said, "Keep quiet, Madam, do you see this monk walking towards us?"

The lady turned and said, "Yes! why, who is he? I thought the abbey was a Protestant church. He seems to want to speak to us."

My friend apparently wanted to know if the stranger had seen the monk, for this would serve as proof that the monk was not simply an hallucination. The cowled figure approached to within five feet of where we stood and came to a halt.

ABOVE THE FLOOR.

I noticed that his shoes were about one inch off the ground. The reason for that is obvious. In the course of centuries the stones of the cloister floor have been worn down by wind, rain and countless footfalls of people since the time when the monk actually trod the floor in the flesh.

Mr. Felstead states that he appealed to the woman to keep still, with an assurance that there was no danger, and the monk then began, in what sounded like Elizabethan English, to tell them that he had passed away in the reign of Henry VIII. Although a member of the Holy Catholic Church, he said, he had indulged in riotous living, and in the end when the Abbey Church was invaded by a band of robbers who were after the King's treasure, he was stabbed again and again with a lance in his futile attempt to prevent the robbers entering the Chapel of the Pyx, where the treasure chests were.

Just as the Catholic was asking the monk a question, however, a party of noisy tourists swung into the cloisters from Dean's Yard.

The conditions broken, the monk was now rapidly fading. In a few seconds a mere wisp of what looked like cigarette smoke was left hanging in the air. In another few moments nothing was to be seen of our visitant. He stayed for about ten minutes.—"Daily Dispatch."

Pray for the Poor Devils.—". . . In the other world there are many darkened, miserable, even indignant souls whom the fraternal prayers of Spiritualists have released and saved from their unhappy state. These poor beings were not devils at all, but merely misguided human souls in need of light and sympathy. They received that from Spiritualism, but not from the Church, which treated them harshly as demons to be hated and shunned."—M. Gabrielle Morelli in "Ricerca Psichia."

A Study in Eschatology.

FACE TO FACE TALKS WITH THE LIVING DEAD.

THE IMPOSSIBLE BECOMES THE POSSIBLE.

By EDWARD C. RANDALL, Author of "The Living Dead" and "Frontiers of the After Life."

ASSUMING for the moment, that on over seven hundred occasions, under scientific methods I have talked voice to voice with the living dead, it will be conceded that I must have learned something of conditions following dissolution.

If my contention is true it is a discovery that means much to every individual; if untrue, I am a modern Munchausen. There is no middle ground and I ask none. Remember great truths, at all time, have come from the obscure.

My afternoon is growing short; and now after 42 years of scientific study of Eschatology, there come certain reactions as to the attitude of the public toward research of this character, which concerns origin, earth life, and existence in the great beyond.

Eschatology is the most important branch of human knowledge, yet how few have ever heard the word. Much less know what the field comprehends? With all its learning and wealth mankind is spiritually ignorant and condemns much which it does not understand.

* * * * *

Let me illustrate by asking a few questions, keeping in mind that the universe is governed by law, that in nature nothing "just happens," and that in the kingdom of God, we find plan, purpose, and a directive intelligence, viz.:

- (a) What of origin—where do we come from?
- (b) What was the purpose of creation in arranging for you and me to live this earth life?
- (c) What do we owe the creative intelligence, if anything, for that privilege?
- (d) What is that change we call death, and is there individual life beyond the grave? If so, what are the conditions there?
- (e) Does the character and development in this life fix and determine our status in the next?

In this field which embraces psychic research answer to some of these questions may be found. But who has given these questions a moment's thought, much less any study? The progress that has been made in the physical challenges admiration, but the ignorance of mankind as to conditions beyond the three dimensions is appalling.

* * * * *

I have given the best years of my life in endeavor to solve and understand these questions, and have talked voice to voice with many, very many, I had known in the earth life, whose identity has been proven beyond question. I naturally learned something—but my lips are sealed because of the unmeasured condemnation of those who know nothing of the subject. What right has one to condemn that which he knows nothing of?

Is it any wonder I strike in defence of what I know? Which is little compared to what there is to know. The statement that for years I have talked to the living dead is challenged, and con-

sidering the human experience, or lack of it, is possibly to be expected.

Therefore, in a few words, I will tell how it was and is done. Each one has here and now within his flesh garment an inner body with form, feature and expression, composed of that material called ether, which, in dissolution emerges from the physical and becomes an inhabitant of the next, or surrounding plane, where all is etheric, holding the same form, feature and expression as before. People there, are people still, inhabitants of the ether; they speak of themselves as Etherians and live on.

This fourth dimension of matter, while not physical, is just as substantial and material, as this, but so high in vibration that our physical eye cannot see or our hand touch. It corresponds in vibration to our present mental state, as do the bodies of the living dead, and that condition might be called a mental plane, where one is the same as before, less the flesh garment, and nothing gained but opportunity; nothing lost, not even responsibility.

* * * * *

The conditions making the independent voice possible can be described as follows: first, darkness for light destroys matter in the higher vibrations. Then the etheric group which control, takes from the physical bodies of those present and from the psychic a substance called ectoplasm—they furnishing a substance called psychoplasm; the two merged make what is termed teleplasm, which is participated about the vocal organs of the living dead, then voice their sounds in our atmosphere, and heard by those present.

That discovery, still in its infancy, will open the door to the solution of many great questions concerning which mankind is uninformed. When accepted it will bring intellectual and spiritual regeneration to the human race.

"I don't believe a word of it," comes your answer. Of course you don't; it is too far beyond your experience. But remember that ignorance does not justify condemnation, and have in mind that the less a man knows, the more he thinks he knows, and the learned as well as the ignorant are unfortunately prone to condemn all they do not understand.

You cannot ignore the contentions and discoveries of Alfred Russel Wallace, co-worker with Darwin, Lombroso, Flammarion, Richet, Wo Ting Fong, Crookes, Myers, Doyle, Lodge (the foremost Eschatologists in the world) and thousands of lesser lights around the globe.

* * * * *

The public, as a rule, do not think, and of those who do, now few think sanely of the thinking few. Little is ever thought of except that which pertains to the physical and financial. How is it possible to go through life and not comprehend that there is a plan, a purpose, and a directive intelligence back of all creation that influences each individual life?

Many will answer that the Bible is the Word of God and sufficient. It may be for you, but not for me. I would not exchange a fact for belief that begins where the known ends.

I mingle with my friends and associates from day to day, hear the usual discussions of mundane things, and even among those with whom I am intimate am silent regarding the work of a lifetime for two reasons: first, because they would not understand; and second, because I would avoid criticism.

But when one by one they pass to the after life, the group of Etherians with whom I work, at my request bring many, and often their first words are, "What a fool I have been." I have with their assistance helped the progression of countless thousands by aiding their understanding of the new conditions, and with Etherians helping in their adjustment.

* * * * *

I have tried in times past to help those still in this life, by various publications, but such has been my failure in that regard that I feel as the Master once said, "My kingdom is not of this world." If I should publish a record of my experiences in what I term "mission work," and mankind would read, accept and comprehend, it would revolutionise human thought and conduct.

How we live, why we live, and where we go when dissolution comes and we leave all the gathered wealth of a lifetime, are questions that should have our best thought, that we may live intelligently and be prepared when we emerge from Earth's incubator to enter the after-life where the reality is found. Possibly if we understood the price that must be paid for selfishness and wrong we would not subject ourselves to such liability.

We must pay for the privilege of the earth life day by day, and the justice that meets a human soul on the threshold of the next life is terrible in its completeness. In the next dimension the inhabitants enrich themselves, gain progression and find happiness in helping the less fortunate and ignorant. That law prevails here, but it is little practiced.

Such is the retrospection that comes to me after a long life and intense study of the most important branch of philosophy in the world to-day, and is written in defence of my work in answer to the criticisms of men, ere I pass to the reality for which the earth life is preparatory.

* * * * *

I do not attack or defend Religion. Lincoln when asked to recommend a book wrote therein: "If anyone likes this kind of book I think it is just the kind of book they will like." I feel that way about the Bible—which contains many great truths and much that is false, as great scholars in the after-life advise me, and so I read it and endeavor to find the actual teachings of the Master, born as other men, and who became the greatest spiritual leader the world has ever known.

And I yield to no one in reverence for that great Character, but the dogma of the Church that worships Him as God does not appeal to me, and I cannot accept its contention to rely on faith and belief when in my work evidence of the continuity of life, personal identity, something of where Etherians live and how and under what circumstances they develop and progress has been given me. I cannot rely on faith and belief when I know the facts, and I fail to understand how that appeal satisfies so many. Truth has made me free as it will all who seek it sanely and with open mind,

EDINBURGH PSYCHIC COLLEGE.

ACCOMMODATION FOR RESEARCH WORK.

Through the generosity of a woman who desires to remain anonymous, Edinburgh has now a centre for psychical research. A fine property has been secured at 30 Heriot Row, Edinburgh, and fitted up as a College, Library and Clubroom. It was opened in September last by the Rev. Drayton Thomas. Edinburgh thus falls into line with London, which has four such colleges, and Manchester.

The "Edinburgh Evening Dispatch" states that the spacious house has been repainted and decorated from cellar to ceiling and in its twelve rooms there is ample accommodation for the study of the many branches of psychic research.

On the ground floor, for instance, there is a large and comfortable lounge where members may have afternoon tea and discuss problems, while the next room is the library, the walls of which will soon be lined with much of the available literature on the subject.

Already there are some 300 or 400 volumes to form the nucleus of the library while a number of persons interested in the centre have promised collections. In addition all the magazines published in England and also publications from France and Germany will be at the disposal of the members.

On the first floor there is a large lecture hall, and another room of almost equal size for seance purposes. Here trance addresses will be given by all the noted mediums in the country.

On the floor above there are several bedrooms, for the mediums travelling from a distance who will have the hospitality of the College during their stay in the city.

Study circles are to be formed where people interested in any branch of Spiritualism will be able to work, and the circles operate in much the same manner as students at an ordinary college.

In a tour of the College one cannot but remark on the brightness of the colour schemes and one room is wholly painted in gold. A beautiful apartment indeed, it is to be used for spiritual healing, and Mr. Burn Callander, from The Seekers, 29 Queen's Gate, London, is to conduct the work there where treatment will be given patients through spiritual influence.

The staircase in the building is rubber-paved to render the house quiet, and at the top of it there are rooms for experimental purposes. There is also to be a dark room for psychic photography.

Membership of the College is one guinea per year while associate membership is half that sum.

TALK TO QUEEN VICTORIA.

NO TITLES "THERE."

An extraordinary reference to Queen Victoria and Field-Marshal Lord Roberts was made recently by Major-General Sir Pomeroy Holland-Pryor, speaking at the Spiritualist service in the Fortune Theatre, London.

There is great humbleness among those who have passed over. I have myself spoken to Roberts—Lord Roberts, as he was known here. He does not like to be known as Lord Roberts there. On the other side there are none of the distinctions of the places for which men strive on this side.

Friends of mine have spoken to Queen Victoria, who graciously prefers to be known humbly as Victoria, and so is addressed by everybody there.—"Daily Express."

Our Fairy Ancestors.

LITTLE PEOPLE OF THE STONE AGE.

CANON'S TALK TO BRITISH ASSOCIATION.

By R. C. H. WAISHMAN.

Peter Pan (rising from Tinkerbell's sick bed and throwing out his arms): Do you believe in fairies? Say quick that you believe. If you believe clap your hands.

THE scene is not a theatre, but a crowded lecture room of the British Association in York to-day.

The audience are eminent scientists gathered from many parts of the world and the question is being asked not by Peter Pan, but by the kindly and erudite Canon J. A. McCulloch, of Bridge of Allan, Stirlingshire.

The form in which he asked the question as printed in the official programme was:

"Were fairies an actual race of men?"

I have to record that when it was finished the rows of learned men and women in the lecture room did clap with considerable enthusiasm.

This seemed to indicate that the scientists were approving Canon McCulloch's conclusion that there might well have been way back at the beginning of the Neolithic Age a race of little people who earned the right to be regarded as fathers of the fairy legend.

THE CANON'S STORY

The story of McCulloch's researches in fairyland as he related it to me to-day is hardly less interesting than the conclusions themselves.

During 14 years spent in the misty Isle of Skye his acquaintance with fairy lore had ripened.

"I was moving among and talking to people whose lives were being influenced by their belief in fairies and witches," he said.

"They believed that witches would steal their cattle and that fairies would take their babies out of their cradles and substitute other children; and they observed practices (such as laying the tongs or a piece of iron over the cradles) to keep themselves immune from the fairy spell.

WORLD-WIDE POWERS

"I began to find that almost all over the world the same powers were ascribed to fairies who went by different names, and the same charms were used to break their spell."

Canon McCulloch was convinced that the belief in fairies had its origin in no single cause in interaction between animistic beliefs in groups of imaginary beings and folk memory of earlier races. But he quoted instances where pigmy races throughout the world were known to have had many of the attributes of fairies.

"In the Neolithic age in Europe groups of pigmies seem to have lived side by side with taller people," he continued.

"Some of their traits resemble those told of mythical dwarfs. They are shy of being seen, and can appear and disappear with marvellous speed.

"But many traits of fairies are also those of supernatural beings with no human ancestry—Greek nereids, spirit foxes in Japan, vampires, ghosts, spirits, witches and such-like near cousins of fairies as pixies, mermaids, and swan maidens.

BACK TO THE STONE AGE

"In so far as the fairy tradition is connected with actual men I may go back to the hostile relations existing between Palæolithic and Neolithic groups.

"Men of the old Stone Age driven out by Neolithic invaders would act towards them in some of the ways ascribed to fairies. If tradition proves anything it points to such a clash somewhere and at some time; and with Andrew Lang we cannot deny that some such memory of an earlier race may conceivably play its part in the fairy legend."

The paper led Dr. Margaret Murray, assistant Professor of Egyptology at University College, London, to offer further fairy evidence to the assembled scientists. She said:

"We must look at fairies from the anthropological view. Pursuing the idea that there were small people having magical power who could appear and disappear at will, I would call your attention to certain wild tribes in the hills of India.

"They are regarded by their larger neighbours as sorcerers, and they are propitiated with offerings, for, like traditional fairies, they have power over herds and crops."

Thus the scientists' excursion in the Never-Never Land ended a trifle unsatisfactorily. We were not sure whether to believe in fairies or not—for they were not sure themselves.

SOME FOR AND SOME AGAINST

An interesting discussion followed the delivery of the address. Extracts from the comments of critics are as under:

Miss Peggy Carlton (Australia): "There must be something in the belief if it has been held by all races in all ages. The early Britons did, and so do the Australian aborigines."

Miss Agnes Fairman (Norwood): "I don't know. I'd like to, but how can you believe in something unless you've seen it?"

Miss Valerie Cameron (Hackney Downs): "I'm sorry, but for truth's sake I must be sceptical. I'll believe in fairies if you can show them to me."

Miss Elma Sinclair (New York): "Why not? If Sir James Barrie does—and he ought to be a better judge than I am—why should I deny their existence?"

Miss Gladys Lindsay (Bloomsbury): "I love to dwell at times in the world of make-belief, and fairies figure in my dreams."

Miss Jean Lee (Beckenham): "Yes, of course, there are fairies. Haven't you read Grimm's Fairy Tales or Hans Andersen's? You'd believe in fairies of you had."

"News-Chronicle," London.

A Man who Almost Died.—"Now that I am normal again I know that there is nothing in the functional process of dying to strike terror into the human heart. It is as natural to die as to be born. The only difference is that you are not aware of your birth whereas you are splendidly and superbly aware of your dying, intensely and vitally interested in its sweep and swing, and joyously eager to go forward into the wonderful land beyond. . . . My faith in immortality grew stronger as I was borne along. . . . Something higher than logic calms and supports the soul."—"Testimony", in "Light."

THE ETHER OF SPACE.

NEW BOOK BY SIR OLIVER LODGE.

Sir Oliver Lodge, who, although he is eighty-one years of age, still works as though he were a young man, has written yet another book, which will be published shortly.

It will carry forward his work as a physicist, and place upon a solid and scientific basis many of his most epoch-making pronouncements.

"The Ether of Space" is the title of Sir Oliver's latest book, which will be without doubt one of the most important contributions to scientific literature of this decade. Sir Oliver has been at work on "The Ether of Space" for nearly ten years, and the result of his vast experience in this line of research is eagerly awaited.

There is little doubt that Sir Oliver's investigations in the psychic realm have enabled him to understand many of the problems with which he has been confronted.

In a recent interview, he told the representative of the "Two Worlds" that he looked upon the physical body as a piece of machinery which, like all other machinery, was always liable to get out of order. "But is it a most wonderful machine," he added. "If we knew all its mechanism, we would be afraid to move."

Sir Oliver's latest work will form a scientific treatise on the ether and its relation to ordinary matter, and will probably be one of the most important books he has yet written.

SPIRITUALISM AND THE CHURCH.

PROPOSAL TO AMALGAMATE.

The Rev. C. L. Tweedale writing to "Psychic News" says:

"Mrs. St. Clair Stobart is right in her aspiration that the churches should absorb Spiritualism.

"Personally, I have laboured to this end 'in season and out of season' for the last twenty-five years; and all my books, pamphlets, lectures, and letters to the Press have had this end in view.

"During the last two months, I have had a hundred and fifty letters from church clergy and dignitaries, seeking for information, none of whom purchased my books.

"Spiritualism is fundamental to all revealed religion. It was so in the past and will be so in the future. It is not correct to say that no church is required, and that 'home circles alone are required'.

"Such a state of affairs would multiply a thousandfold the tendency to divisions, and destroy that public worship which is such an important function.

"No! The future of Spiritualism lies with the churches. Spiritualism and revealed religion go hand in hand, and the churches are the natural home of both."

Mr. A. Horngate, replying in "Light" writes:

"Mrs. Stobart's proposal for the 'lock, stock and barrel' amalgamation of the Churches and Spiritualism strikes me as being like advocating a marriage between two persons **neither** of whom wishes for it. However excellent the intentions of those who advised such a union, could it **possibly** be a success?"

"Light" in the Bible.—Biblical references to "light" will in many instances be better understood if it is remembered that Easterners always keep a light burning all night, because this is supposed to drive away ghosts and manifesting spirits of a kind not liked.—"Christian Spiritualist."

THE USES OF INCARNATION.

Philosophers—on both sides of the veil—have long taught that the purpose of incarnation is the individuation of spirit, the creation and consolidation of a self-conscious personality. They regard it as axiomatic, and indeed it has always seemed to us an entirely reasonable explanation in the light of our study of the principles of Nature. We were never able to see it as something superfluous, such as would suggest some mistake on the part of the Providence which presides over human evolution. It may seem relatively unimportant by comparison with the larger life of the fully-enfranchised spirit. Nevertheless, as we have often been told, it has an importance of its own not merely for the individuation of the spirit but for its education and training.

In some very arresting messages we once received from a departed friend, well known both in *Psychical Research* and *Spiritualism*, she expressed her satisfaction that she had "faced up" to the problems and difficulties of earth while in the flesh, for it made so much difference to her condition as a discarnate spirit. Those who missed those ordeals, she said were, on their arrival on the other side, greatly handicapped in their spiritual progress.—"Light."

INSTRUCT THE CHILDREN.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children (writes Mr. James Norbury, of the British Spiritualists' Lyceum Union). Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children which Spiritualists should no longer tolerate. The remedy is in forming Lyceums.

LAWFUL FOR CHRISTIAN MEN.

The correspondence on Spiritualism which has run in the columns of "The Guardian" (Church of England) for many weeks has been brought to a close, the last letter appearing being from the Rev. C. L. Tweedale, Vicar of Weston, Yorkshire (author of "Man's Survival after Death" and other works). Referring to "supposed prohibitions of communication" quoted from the Bible by another correspondent, Mr. Tweedale says: "A little knowledge and experience soon reduces them to their true value. Let it be noted that, in spite of Leviticus and Deuteronomy, all the Prophets communicated with the spirit world; and in spite of Isaiah viii., 19, Isaiah himself constantly communicated with the spirit world; and in spite of all three together, Christ Himself communicated with Moses and Elias, and after His own death the Apostles communicated with Him and He with them—thus stamping connection with the departed as lawful for Christian men."—"Light."

Well-told lies may overshadow truth for a while, but never outlive it.

PERSONAL.

DR. COATES : HIS NINETIETH BIRTHDAY.

We offer our congratulations to Dr. James Coates who recently attained his ninetieth birthday. Dr. Coates, who resides in Brighton, Eng. has done yeoman service for Spiritualism. His career has been a shining record of enterprise and achievement. His books are almost Spiritualistic classics: "Seeing the Invisible," being practical studies in Psychometry, Thought Transference, Telepathy, etc., whilst "Photographing the Invisible" deals with Supernormal Photography and Psychography.

THE PASSING OF MRS. STEAD.

Mrs. Stead—the widow of W. T. Stead, and mother of Miss Estelle Stead—who had been ill for some time, passed into the Higher Life recently at the age of 82. She was a Spiritualist, but did not take any active part in the Movement. We extend our sincere sympathy to Miss Stead and other members of the family in their bereavement.

THIRTY EDITIONS.

"ON THE EDGE OF THE ETHERIC."

"On the Edge of the Etheric," is now in its thirtieth edition. It is interesting to know that the entire profits of this book are being devoted to propaganda work in connection with the subject which Mr. Findlay has so much at heart.

Mr. Findlay is a Glasgow business man, who became interested in Spiritualism and decided to investigate it for himself. He conducted a series of investigations with the assistance of Mr. Sloan, a direct voice medium, which lasted for a number of years.

Though sceptical at first Mr. Findlay was gradually convinced that the living could hold communication with the dead. He became so interested he gave up his business in Glasgow and decided to devote his whole time to work in connection with Spiritualism.

He left Glasgow and now resides in London, and is the founder of a psychic journal which is meeting with much success.

MR. CHARLES BAILEY.

VISIT TO LONDON.

Arrangements are being made for a return visit to Great Britain of Mr. Charles Bailey, the Australian voice and apport Medium, whose phenomena has for many years aroused keen interest and keen discussion, says "Light."

Mr. Bailey first visited England some twenty-eight years ago. About the same time he visited Italy and France and gave a number of sittings which led to much controversy.

Sir Arthur Conan Doyle sat with Mr. Bailey in Melbourne; and in "Wanderings of a Spiritualist" he describes at length an apport experience which, he says, "it is surely impossible to explain away."

Arrangements for the visit of Mr. Bailey to London are being made by Mr. MacDonald Bayne, of Australia, who has had many sittings with him, and who has brought a new voice-amplifying machine for use in seances which had already, he states, given wonderful results.

Is it not strange that after all I have said to convince you that I am going to the society of the happy, you still think this body to be Socrates? To die and be released is better for me.—Socrates.

"TRIVIAL" MESSAGES!

BUT THEY HEAL THE HEART-ACHE.

Yes, messages may appear trivial, but what do you want most—you who have lost your beloved and find this life dreary and death an impenetrable darkness? Their vital personality near to you, their arms flung around you, and the beloved voice to whisper "My dear!"

If you investigate in the proper spirit you can have those wishes granted, for I have found that Spiritualism holds, as it were, a microscope to death. Before this knowledge came into my life death seemed so cruel, as if God had made human love only to end it by taking away the beloved. But when we know that our dear ones are able to come to us even more after the great change than was often possible before, how full of life and love even death is. E. E. Anderson, in "The Two Worlds."

Man who Wants Mermaids.—"I want you to teach me Spiritualism, and how to invoke spirits such as mermaids, spiritual friends, and so forth." This man will soon want to know how to be taught to train sea-serpents.—"The People."

The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which divide me. It is marvellous, yet simple.—Victor Hugo.

"Finish every day and be done with it. You have done what you could, some blunders crept in, forget them as soon as you can. To-morrow is a new day; you should begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense."—Emerson.

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May we Enrol your Name?

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Passing Thoughts for November.

The satisfaction felt after doing one's duty compensates for quite a lot of odium and the wrath thereby incurred.

If the prayer: "Thy kingdom come, Thy will be done" was the heartfelt desire of all who repeat it, the millennium would be nearer than it is.

Love is the greatest of God's gifts, for in its wake follow joy, peace and immortality.

Nature may appear cruel at times, but her acts of violence are never premeditated as man's are.

Spiritualism seeks to supplant faith by sight, and hope by certainty. This objective is not free from danger to the soul.

True religion is a priceless treasure, while a false faith is soul destructive.

Persons who dabble in Spiritualism out of idle curiosity, or to have their fortunes told, deserve all the deception that they will inevitably be treated to.

The strength of a soul may be gauged by the amount of responsibility it is willing to accept.

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.

To Correspondents.—Will those who kindly send newspaper cuttings please indicate the name of the paper, and its date, from which the extract is taken.

H.L.W., (Norfolk Island).—Thanks for your letter, which however we cannot publish as the correspondence respecting the matter about which you write, is now closed.

F.W.F. (South Africa).—The articles which you kindly sent, we hope to publish at an early date. We thank you, too, for your expression of appreciation of "The Harbinger of Light," and note that you say that it is read in South Africa "with the greatest interest and profit."

The Clergy and Psychic Research.—The secretary of the Psychic Evidence Society, writing to the London "Times" states that private gatherings of clergy and ministers are being arranged to discuss the actuality and meaning of psychical phenomena and their bearing upon Christian teaching. These meetings are to be held in various parts of the country as well as in London, and clergy and ministers of all denominations are invited to attend.

TO RECORDERS—SPECIAL!

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

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

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

The Council's good work has gone forward steadily for the past two months, when we have been pleased to welcome two new Churches into the affiliation—The United Spiritualist Church of Thornbury and the Williamstown Spiritualist Church.

The Constitution and Standing Orders of the Victorian Council of Spiritual Churches have been put into booklet form, which will thus put our aims more concisely before all Spiritualists.

The combined Spiritualist movement of Melbourne and suburbs held a very successful Social and Dance at Ormond Hall, St. Kilda, on Saturday, 8th October, for the Blind Institute. There were about 400 present and a most enjoyable and profitable time was spent by all. Last year the appeal netted in £43/14/- clear, and this year we have every indication of having about the same result. Mr. Brown, on behalf of the Institute thanked all for their wonderful work and co-operation together.

MADAME MOREH, Hon. Sec.

VICTORIAN SPIRITUALISTS' UNION.

The addresses this month, on a Sunday evening, have been given by Mrs. Hellwig, Mrs. Redfern, Mr. Morrison and Mr. Tozer.

The discussion at the afternoon Lyceum was a continuation of last month's subject, "The Origin of Christianity and the Origin of Spiritualism." Owing to the unavoidable absence of Mr. Regan, a paper that was prepared by him on the subject, was read by Mr. Slee.

The attendance at the morning Lyceum has been steadily increasing lately. They are planning a trip to the Botanical Gardens, shortly. This should prove interesting to all the members as they expect to get permission to view all the conservatories.

Instead of the usual Social on October 8th, the hall was closed to allow members to attend the social given by the combined Spiritualists, at the Ormond Hall, in aid of the blind.

MURIEL BARDSLEY, Recorder.

MALVERN SPIRITUAL CHURCH.

The spiritual work at Malvern has shown marked improvement since our last report. Miss Codling, Mr Coleman and Mr Plum have given splendid assistance in this direction. At the afternoon service on Sunday, September 25th we were privileged to have Mr John Farquharson on our platform. His talk on Christian Psychology was an inspiration to all, and expressions of appreciation were voiced everywhere.

As compensation for messages missed at the afternoon service, a Flower Service was held in the evening, and was in the capable hands of Mrs Peach and Mr Hayhurst. Other demonstrators who have given valuable service are Mrs Plum senr., and Mrs Harden. Our afternoon services have been well attended and good service has been given by Messdames Sweet, Waddell, Harden, Findlay, and Messrs Mye, Felton, Fulton, Midolo, Harding and Le Coate.

After persistent announcements the children's Lyceum has made progress, and we are looking for further activities in this much needed work. Other improvements to our services are the opening anthem, and the addition of Amen to each hymn, and appear to be appreciated by all who attend.

WM SHERBURN, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY

It is a great pleasure to record the doings of the above society. On the 14th of September a public seance was held in the Scientists' rooms for the benefit of a brother who had met with an accident, and the response was wonderful; our large room was crowded and we had to occupy another room for the overflow, the financial result was also very substantial.

Our "At Home," held on September 17th, was a great success. On this occasion the foundation members were the guests of honor, and again our hall was filled and a very pleasant afternoon was spent.

The last Sunday in each month we have an open circle in the afternoon and the crowds that attend from all parts is most encouraging. The 11 o'clock service every Sunday morning is very instructive and great gain of knowledge is the outcome of these services, lately our studies have been on Astrology and Numerology which is a great source of information to the young student.

A. O. THOMAS, Hon. Secretary.

QUEENSLAND.

BRISBANE SPIRITUAL ALLIANCE CHURCH Incorporated.

We have much pleasure in reporting that our church for the month has gone forward with its useful work. The platform speakers taken for their subjects that were not only full of interest but very helpful in teaching the higher principals of Spiritualism. The speakers for the month being: Mr Sinclair (twice), Madam Loft and Mr D. L. McLaughlan. The subjects being: "What Manner of Man Ought We to Be, The History of Life, The Mission of Jesus, Becoming."

The Friday night's psychometry meetings under the leadership of Madam Loft are being well maintained.

Our leaders auxiliary meetings which are held on the first Wednesday afternoon in each month are filling a much needed requirement; the leader being Mrs Sinclair, wife of our Vice-President.

G. O. BERRY, Secretary.

THE SPIRITUAL CHURCH, BRISBANE.

During the month we have had very well attended services both afternoon and evening and some very instructive and interesting lectures have been given, the speakers were: Mr Blay, Mrs Wood, Mrs Rayer, Mr and Mrs Fairbairn. The subjects being, "Man Know Thyself," "Spiritualism, its Influence," "Outward Bound," "Mediumship," "Spiritual Influences."

On Sunday, September 25th, we held our Anniversary Services, it being the third year of our entering into our new church. Mr Humphreys and Mr Payne conducted this service, Mrs Adams singing a solo.

We also held a Social Dance on the previous Saturday to celebrate the Anniversary. Mr Humphreys carried out the duties of M.C. Altogether a very enjoyable evening was spent. To all who helped to make this function the success it was, we tender our sincere appreciation.

LOUISE RAYER, Secretary.

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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.