

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

The Victory that Overcometh the World.

Can War be Christian?

Stainton Moses. His Life and Work.

Has Man a Soul?

Authentic Ghost Stories.

Was Girl at Lady Gray's Execution?

THE HARBINGER OF LIGHT, PTY. LTD., Westworth House, 203 Collins St., Melbourne.

Books Recommended.

Orthodox Enquirers:

OUR DEAD, WHERE ARE THEY? By six clergymen	1/6	postage	2d.
SPIRITUALISM IN THE BIBLE. W. Wallis	2/3	postage	3d.
OUR SELF AFTER DEATH. Rev. A. Chambers, A.K.C. ..	2/6	postage	3d.
BIBLE CAMEOS. H. Ernest Hunt	3/6	postage	2d.
CHRIST IN YOU	4/	postage	2d.

Introductory:

HUMAN SURVIVAL & ITS IMPLICATIONS. H. A. Dallas	2/	postage	2d.
IMMORTALITY. Through J. J. Morse	2/	postage	2d.
HANDGRIPS WITH THE INFINITE. J. H. Oliver	2/3	postage	2d.
A DEAD DOCTOR WRITES. Through G. Crane	2/6	postage	3d.
SPIRITUALISM FOR THE ENQUIRER	4/6	postage	2d.

Psychic Phenomena:

THE HOUDINI MESSAGES. Through Arthur Ford	1/	postage	1d.
PHYSICAL PHENOMENA OF SPIRITUALISM. S. De Brath	2/6	postage	2d.
MENTAL PHENOMENA OF SPIRITUALISM. C. Drayton			
Thomas	2/6	postage	3d.
TALKS WITH THE IMMORTALS. S. Cox	3/	postage	3d.
TOWARDS THE STARS. Dennis Bradley	4/6	postage	4d.
WISDOM OF THE GODS. By Dennis Bradley	4/6	postage	4d.
ON THE EDGE OF THE ETHERIC. J. A. Findlay	5/	postage	4d.

Mediumship:

PSYCHIC FACULTIES AND THEIR DEVELOPMENT ..	1/9	postage	2d.
SOME THOUGHTS ON MEDIUMSHIP. L. M. Bazett ..	5/	postage	3d.
GUIDE TO MEDIUMSHIP. E. W. and W. H. Wallis ..	10/	postage	4d.
PSYCHICS AND MEDIUMS. G. O. Tubby	12/6	postage	5d.
PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP.	12/6	postage	6d.
H. Leaf			

Communications:

DEATH-BED VISIONS. Sir Wm. Barrett	4/6	postage	3d.
UNBROKEN MELODY OF LIFE. J. G. Findlay	5/	postage	3d.
THE TRUMPET SHALL SOUND. M. Barbanell	5/	postage	3d.
GUIDANCE FROM BEYOND. K. Wingfield	5/	postage	4d.
CLAUDE'S SECOND BOOK. Mrs. Kelway-Bamber ..	6/	postage	4d.
A WITNESS THROUGH THE CENTURIES. Dr. R. Hegy ..	6/6	postage	4d.

Psychic Philosophy:

COMMUNICATION WITH THE DEAD. J. Carew-Gibson ..	6/	postage	4d.
PSYCHIC PHILOSOPHY. S De Brath	6/	postage	4d.
THE ROCK OF TRUTH. J. A. Findlay	7/6	postage	5d.
THE HARMONIAL PHILOSOPHY. A. J. Davis	9/	postage	7d.
THE GREAT PROBLEM. Dr. G. Lindsay Johnson ..	15/	postage	7d.

General:

OPENING THE PSYCHIC DOOR. F. W. FitzSimons, F.R.M.S.	14/6	postage	8d.
THE SCRIPTS OF CLEOPHAS. Geraldine Cummins ..	17/6	postage	7d.
A SEARCH IN SECRET INDIA. Paul Brunton	20/	postage	7d.
HISTORY OF SPIRITUALISM. 2 vols. Sir A. Conan Doyle	25/	postage	1/3

A descriptive catalogue of psychic books and allied subjects sent Post Free on application.

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

Founded 1870 by W. H. Terry.

NOVEMBER 1, 1936.

PRICE 9d. VOL. 67.—No. 12.

"TUDOR ROSE."

Girl "At Lady Jane Grey's Execution."

This strange story of a modern girl's belief in reincarnation arises out of a dramatic incident during the production of the film "Tudor Rose" at a Liverpool cinema. Lady Jane Grey's execution was being depicted when the audience was startled by an hysterical exclamation from a young woman: "It's wrong! All wrong! I was at the execution. It's wrong, I say." With a scream the girl who made this outburst collapsed and was carried out in a swoon.

THE lady proved to be Miss Dorothy Jordan, a Belfast typiste who lives with her grandmother at Jenkinson's Farm, Dungannon (County Tyrone), and was on holiday with relatives in Liverpool. Pleasantly spoken, frank and intelligent, Miss Jordan, who is 18 years old, stated in reply to questions by an "Empire News" correspondent that history was her worst subject at school and that she had never seen a Tudor play or read any book dealing with the Tudor period. "At first," she said, "when I saw this picture and realised that I must have lived again it frightened me because the thought is so eerie. What took me to the cinema I do not know, and why I went in the middle of the picture I cannot say."

Hysterical!

"The first incident in the picture that gave me a shock and brought me out of myself was where Lady Jane Grey looked out of the window to the ground below and waved to Lord Guildford Dudley who was on the way to his execution. I realised then that this was wrong because I KNEW this room well, and it was impossible to look out of the window because it was too high. I felt I had been in that room hundreds of times and had no doubt whatever that it was quite impossible to look out of the window.

"Later, when Dudley was executed, the picture showed Lady Jane Grey

being perfectly calm. I KNOW that is not right. She was hysterical.

"As the film proceeded I realised how close I was to Lady Jane Grey all the time, and I now know that I must have been the lady-in-waiting. As I followed her to the scaffold her gown seemed to be touching my own and I was, of course, wearing the same kind of clothes. As I walked behind her the rough high cobbles in the street hurt my feet through the soft shoes I was wearing. Now and then Lady Jane Grey looked round like a hunted animal, but at length she braced herself. It was at the execution scene that I first began to realise as I watched the film that I was the lady-in-waiting."

Last Words.

"But I saw things which did not agree with the facts as I knew them. For instance our steps as we progressed were slower than in the picture. I think it took at least five minutes from the palace to the scaffold. Then again the people in the streets were not silent as the film depicts. They were jostling each other about and some were being trampled down and trodden on. Others were crying out to her. As Lady Jane went up the steps to the block there was a little boy crying out her name. He fell on his knees, and she just turned her head and looked sadly at him. I have a vivid impression of the executioner and recall particularly the broad

black bands round his wrists which are not shown in the film. When Lady Jane Grey first saw him she shuddered and clung to me. I can almost feel her arms around me now. She wept a little and put her face down and then she realised she could not go like that so she straightened herself up and looked right ahead.

"When she got to the block she stood there and the executioner looked compassionately at her and said: 'Will you forgive me?' Lady Jane Grey replied 'Certainly' (not 'Most willingly,' as in the film).

"She just looked round at me and bent her head to the block and knelt. They lifted her curls up (which is not shown in the film) and I saw no more. I remember putting my hands over my face and

that is all I can remember. I suppose I fainted.

"Now here comes the most remarkable part of my story. When I came out of that faint, as it appeared to me, I was in the midst of a sympathetic group of people in the foyer of the cinema. The surroundings and the people seemed strange and I thought I was in a dream, and that in reality I was still living in the Tudor period and dreaming of these modern times of the 20th century. I was amazed to find myself not in Tudor dress. I suppose they all thought I was crazy. I apologised when I became calmer and tried to explain. But I don't suppose anyone in the world will believe the truth of my experience of returning to the Tudor period in which I now know I had previously lived."

TELEKINETIC FORCES.

Accounts of Poltergeist Phenomena.

MR. J. B. M'INDOE, president of the Spiritualists' National Union, addressed a largely attended meeting at the Edinburgh Psychic College, recently. His subject was "Telekinetic Forces—some instances of destructive effects."

In a previous address Mr. M'Indoe had dealt with the movement of objects with normal contact. Some of these had no particular value and some definitely helpful. There were a few cases in which the movement had resulted in destructive effects. Mr. M'Indoe pointed out that a case of deliberate destructive effect occurred some years ago in Glasgow, with a well-known local man who was not only a powerful physical medium but an expert amateur conjurer.

He had invited some friends interested in conjuring to examine the phenomena of Spiritualism, and after various communications had been received through the table, invited his friends to stand round a small, but substantial four-legged card table, with their hands lightly resting upon it. He himself, standing some distance away, invited his spirit friends to give some demonstration of their power, which would destroy any possible doubts as to its reality, at the same time giving them

liberty to break the table if they wished. Suddenly there was a creaking noise, and the table collapsed in pieces.

"These suggested," added Mr. M'Indoe, "and I have seen them myself, that four strong men had each got hold of one leg of the table, and all pulled simultaneously in opposite directions. Some long nails were pulled right through the wood, which was splintered, and sent in all directions, suggesting a very powerful destructive force."

When sceptics doubted the truth of this story the medium always offered to repeat the display—on one condition, that the sceptic supplied the table. The lecturer recalled another incident which occurred with Slade in Bohemia. In good light a large stone suddenly appeared. It fell with such force on the floor so as to make a hole in it. The eye-witnesses agreed that it could not possibly have been thrown by Slade. Mr. M'Indoe added that a number of destructive effects were related in accounts of various poltergeist phenomena. They varied from the throwing of stones, smashing of doors and windows, wrenching off water and gas taps, and the upsetting of furniture to what seemed to be incendiary acts. While some might be due to a spirit of mischief, others displayed definite hostility. But these opened up a wide field, and one rather apart from the phenomena of the seance room.

The Day of Remembrance.

THE VICTORY THAT OVERCOMETH THE WORLD.

By R. Dimsdale Stocker, in "Service."

FROM the standpoint of what is often called "common sense," or in other words, materialism, Death is altogether meaningless. And on this anniversary of the Armistice, many are once more asking themselves to what purpose were the lives of millions of their fellows sacrificed in the Great War? What has come of it? And the answer seems to be, chaos and disaster.

For all materialism, however, the thought of Death is still mysterious and wonderful.

Death Itself Is Not An Evil.

Death is an event of cosmic significance: it should come naturally, "serenely arriving," providing for that inevitable change of state which is inseparable from growth and development. But the assumption which underlies warfare and violence is at variance with this view. It identifies man with his body, believing that when men have been "killed" they will have been either exterminated or deprived of all effectual existence. **This belief is gross materialism.** Destruction of the body may seem to be the equivalent of personal annihilation. **But is it?**

Spiritualists are persuaded that it is far otherwise. For many years facts have been claiming attention which challenge the assumptions of the materialist and invalidate his conclusions. Psychical literature abounds in experiences which testify to the survival of the so-called "dead"; and the phenomena of Spiritualism, which has always declared that the dead are **living**, are receiving acknowledgement alike from intelligent investigators and from the advancing trend of scientific thought.

Meantime, many are with us, who, though not calling themselves Spiritualists, are preparing the way for Spiritualism. By their disregarded of all selfish interests, by their whole-hearted devotion to social and international welfare, by their unassailable conviction that the value of Life consists, not in material things,

but in the exercise of good-will, moral effort and love, they are proving that they are the recipients of wisdom, inspiration and guidance which, though invisible to mortal eyes, are silently and gradually inaugurating a new heaven and a new earth.

Our Attitude to Life and Death.

Our attitude of Life, if only we will realise it, is assuredly changing. Men, we are told, have forsaken the old traditional ways of thinking. That may be so. Their conscious beliefs, it is true, may be different from those of their fathers. Nevertheless, there is a living faith to-day. That faith, it is true, needs to become articulate; but it requires, not articles of belief, but **experience of Spiritual Reality.**

It is this that Spiritualism gives us. And what it reveals is that there is not only survival for man, but also the possibility of communication between those who have passed on and those who still walk with us in the flesh; that the walls of matter, which seem to imprison us, are indeed as nothing; and that, on condition that we are prepared to seek for it, guidance and inspiration may reach us from the Beyond.

As for "Death": what is it? The mere discarding of the flesh. Death takes nothing away, **nor, be it realised, can Death give us anything that is not truly ours.** The true Spiritualist, therefore, embraces Life—Life, as he, and only he, can know it; realising that, as man is deathless, he shall be equipped, here and now, to undertake the immortal destiny that awaits him. The Spiritualist, of all men, is he who is ready to live wherever he may be summoned. But he lives in the midst of things and presences invisible. Beyond the meaninglessness and misery of the outward and visible, he apprehends the promise and potency of perfection. Truth is nigh at hand. And so also is Beauty. He discerns a purpose in life; for he knows that his own life has purpose. Nor is he alone. No matter how solitary he may be, he

realises that he is encompassed by an innumerable host of helpers, guides and companions, who are drawn to him, and to whom he is linked by the imperishable ties of gratitude, affection and love; and, sustained by these unseen presences, he is prepared to live in the assurance that all indeed is well.

Death Swallowed up in Victory.

And on the occasion of this Armistice, once more, he realises not only that those who were called Beyond have transformed the meaning of Death; but also, that, because their lives are still as precious and

real as ever, Death is swallowed up in Victory, and that Life, even as we know it, is transfigured.

Even so, the veil is gently drawn aside; and as, by our loyal and steadfast endeavour, we dedicate ourselves anew to the cause to which They and we pledged ourselves, with unbroken faith, with love undying and with ever-deepening conviction that we have already met again, we are prepared to confront the present and the future in unfailing serenity and confidence. Their cause is not lost; nor shall we fight in vain if we be true to Our Trust.

Can War Be Christian?

Bishop Thinks So: Canon Says "No!"

CHRISTIANS are justified in supporting national re-armament."

"Christians should be prepared to go to gaol rather than be forced into killing other men."

These divergent views were expressed first by the Bishop of Winchester (the Rt. Rev. C. F. Garbett) speaking in England yesterday, and the second by Canon Langley, of St. Mary's Church, Caulfield, to-day, said "The Herald" (Melbourne) of September 30th.

The Bishop of Winchester, delivering his presidential address to the Winchester Diocesan Conference, gave striking support to the British Government's defence policy, says a London cable message. "It would be criminal," he said, "for the Government to leave its citizens unprotected amid armed neighbors." This striking support for the Government's defence policy was given by the Bishop of Winchester (Rt. Rev. C. F. Garbett) in his presidential address to the Winchester Diocesan Conference, who said:

"The ramparts that we hoped were erected against war are too weak against the menace of armed nations. The failure of the League of Nations has raised the question whether a Christian can approve his nation resorting to war. May not war sometimes be the lesser of two evils? We may have to choose in the near future between war or loss of freedom. We are witnessing an attempt to crush all individual freedom. One by one the

nations have accepted, or have had imposed upon them, forms of government based on the denial of individual liberty. Unarmed democracy is powerless against totalitarian States armed to the teeth."

If Every Country Refused.

Canon Langley, of St. Mary's Church, Caulfield, told the federal conference of the Churches of Christ during a luncheon address yesterday that a stand must be made for peace, even if it means the crucifixion of some nation when attacked.

Amplifying his remarks to-day he said: If Christian people in every country would refuse to take any part in military preparation, war would never again take place. Christian men of military age should be prepared to go to gaol, if necessary, rather than be forced into killing other men."

Canon Langley, who was a chaplain on military service during the last war, said he had since completely altered his attitude, which he now found was quite un-Christian. He believes that:—

All countries should abandon offensive military preparations.

Australia should lower her tariffs against Japan because, he says, they are a potential cause of war.

Churches should revise their hymn-books to eliminate such hymns as "Onward Christian Soldiers," in which "the tramp of marching men could almost be heard."

Scientists who lend their aid in devising new forms of chemical warfare

are "prostituting their attainments and their work should be prohibited."

"Should Be No Glamor".

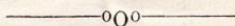
"While in the present state of the world some form of training for self defence may be necessary in this country," Canon Langley said, "it should be entirely divorced from the glamor and pagentry that at present surrounds it. Australians should never again be sent overseas to take part in aggressive fighting. Training should be given to children in our schools to make them think of all men as being of one race and members of the family of God. My ideal is that nations should abandon all military training and preparation, but as things are to-day, I have not sufficient courage to advocate that.

It would almost certainly mean the crucifixion of some nation. I believe, however, that the salvation of the world will not come until men are prepared to try it. Canon Langley added that he might express some of his views at the session of the Melbourne Synod which opens next

Monday. These things should be discussed now, he said. In time of war they would be regarded as treason.

Synod To Discuss The Matter.

Keen discussion is expected in the Melbourne Synod, which will open next Monday, when the Rev. C. L. Crossley, of Holy Trinity Church, East Melbourne, will put a motion stating that war is incompatible with the teachings of Christ. The motion will state that "the church is called upon to condemn war as an outrage on the Fatherhood of God and the brotherhood of man." It urges that study circles be formed to reach a better understanding of the underlying causes of war, so that churchmen may be better informed on the subject and the church be able to take the lead in removing these causes. The registrar of the diocese (Mr. E. Macdermott) said to-day the debate on the motion would probably be long and would be keenly contested. Because of the controversial nature of the subject, it is impossible to say how the voting will go, he said.



Authentic Ghost Stories.



Collected By Sir Ernest Bennett, M.P.

Saw Vicar After Funeral.

IN October, 1896, I attended the funeral of a Gloucestershire vicar. We were driving home, and just inside a field close to the road we saw him standing. He was in his surplice, stole and all complete, just as he used to take the service at the church. He did not speak, but looked at us, and I knew without the shadow of a doubt it was he. My companion was as surprised as I was, and saw him just as distinctly as I did.

This place was about two miles as the crow flies from the vicar's church, and and it is a spot where you can see the tower. I did not tell any one about this, but, strange to say, the next time I went there my brother said, "Mr. B. has been seen walking near the church in his surplice!" —From H. M. H., Bristol.

The Phantom In Full Dress.

ABOUT fifty years ago my husband (the late Colonel C., R.A.M.C.) and I were hurrying along Queen Street, Portsmouth, to catch the 6.30 train to Hilsea, where he was stationed. At that time it was a very narrow street, and at night brilliantly illuminated. Presently, on the opposite pavement, we both saw coming towards us a naval officer in full parade dress, with sword and cocked hat, and we both said, "What's he doing in that kit this time of night?"

Then when he was nearly opposite my husband exclaimed, "Good heavens, it's H. I thought he was on the China station. I must run across and speak to him." Then he said, "No, if I do we'll miss the train."

I then asked who was this H., and my husband said it was Fleet (or Staff?) Surgeon H., a very old friend who had been at college with him, and added he must come in next day and find out where he was and when and why he had come home. All the way back to Hilsea he talked about H. and his surprise at his being in England. Next day, being on duty, he could not go to Portsmouth, but decided to go next afternoon. That morning while he was at the hospital I opened the daily paper, and almost the first thing I saw astonished me.

When my husband came in I asked, "Who was the fleet surgeon we saw in Queen Street?" He replied, "H., of course." "What were his initials?" These he gave. "Are you sure it was H.?" I asked. "Sure? Of course I'm sure," he answered testily. "Don't I know him as well as my own brother? Why do you ask?" "Well," I replied, "he died that day at Penang."

My husband would not believe it at first, he was so certain he had seen him in Queen Street. Subsequent inquiries proved that no one at all resembling H. was or had been in Portsmouth, nor had any naval doctor walked down Queen Street in full uniform at nearly 6.30 that night.

—From V.C., Lowfield Heath, Crawley.

Vision At An Accident.

MY husband, the Rev. G. E. M., has a little colony of second cousins in Honolulu, all British although the younger ones were born out there. About five years ago the husband of one of the cousins, a Scotsman, died rather suddenly. Not more than two months later, six cousins, members of three different families, but related to each other and related by marriage to the dead man were ascending the circular road of one of the old volcanoes in the island of Kanai in a large touring car. The owner and driver of the car was on his own property, a sugar plantation, at the time, but the others were visiting him from Honolulu. The car went over the side from some considerable height and two—the driver and a beautiful girl of eighteen—were killed.

Immediately before the car went over the side the "dead" man jumped on to the running board of the car and looked intently first at the one at the wheel, and then at the girl at the back. All four of the survivors had seen him and had had time to notice that he was wearing clothes that they were familiar with.

One of the youngest ones, Jack K. B. (the son of Lord K.'s nephew, A.B.) told his mother, my husband's first cousin, that all the time he was bouncing and bumping down the volcano side he felt quite sure that he would not be killed. All these cousins are normal, healthy people, and I am certain they would not be the kind to imagine visions, or to accept another's imagination. The man whose apparition was seen had been living in Honolulu, not in Kanal, so he was not on ground that would be familiar to him in life.

—From I.M., Cardiff.

Four People Saw This Ghost.

MY father, mother, and elder sister had been sent for to come to the sick-bed of my youngest brother (a young man of twenty-four), who had been to Great Yarmouth for a holiday and had suddenly been taken ill with typhoid fever. Three days later my father telegraphed for my remaining two brothers (men of twenty-five and twenty-six), my younger sister, aged thirteen, and myself, then a girl of fifteen, to join them. My sick brother had expressed the desire to see us all. We arrived at Great Yarmouth in the early evening—but in daylight (it being summer time). We were walking, the four of us, abreast in the middle of the road, from the station to the house—when suddenly we saw my brother, who passed along the line of us, looking into each face. We exclaimed simultaneously: "There's Harry," and the vision disappeared. When we arrived at the house we were greeted by my mother, who said: "Harry is dead." She told us that he had died about ten minutes before—which was the exact moment we had seen him.

—From E.E.C., Rustington, Sussex.

"Those Who Wait."

"The Welcomer" tells of some experiences with Enquirers into Spiritualism.

THE dear old lady was waiting for an interview with the medium of our Church. We conversed on various topics: the weather, her sons, the modern generation, religion, and so on. At last the conversation came round to Spiritualism, and I asked her if she really believed in it, or was she just an enquirer.

I manage to get quite a deal of propaganda over during these casual conversations with "those who wait."

"I am not a Spiritualist," said the D.O.L., "but I believe in it."

"It's the most wonderful religion in the world," I remarked. "Yes, wonderful," she said, "I don't know how I would get on without the advice of your medium. She's helped me out of difficulties many a time. The only thing I do not like about it is when she keeps on describing 'dead' people."

"But my dear, that is the most wonderful part about her mediumship."

"Oh I don't know," said the D.O.L., "I have plenty of proof about Spiritualism and all that, but I do not believe that there is a life after death."

"Good gracious," I gasped with surprise, "but that is Spiritualism. Belief in Survival and Return of Spirit is the first principle of our Faith."

"But it's the messages I like."

I explained to her the source of the messages, and tried to make her see that they were only incidental to the real purpose of the seance, and I believe that I eventually managed to convince her. I've noticed her at several Sunday services recently. It appears that her husband was a Rationalist, "and a very clever man too, my dear." If her hubby said it, it **must** be true. Whilst being careful not to wreck her faith in her infallible superman, I managed to assure her that it was her duty both to God and to herself to make her own decisions on all matters which so intimately concern her spiritual well being.

∴ ∴ ∴

An elderly visitor tackled me one day on the subject of immortality.

"What evidence have you of immortality?" he asked.

"We have certain evidence of survival," I replied, "but we consider that a belief in the immortality of the soul is quite a logical assumption."

"But is it?" he queried. "Evolutionists are quite unable to differentiate between man and the rest of the animal species. If man is immortal then all life must be so."

I admitted a certain amount of truth in his thesis and pointed out that many Spiritualists claim to have evidence in the support of a belief in the personal survival of the higher animals. "But even were this apparent evidence proved to be unreliable, it is still quite logical for a Spiritualist—one who is convinced that man survives death—to argue that our animal friends, with whom we share a common origin, should also survive."

"Quite. Then you admit my point?"

"I admit that some animals retain their personal characteristics in the life beyond death. Their survival is parallel to, but not identical with that of man."

"You do not believe in the personal immortality of the lower animals?"

"Of course not. I think that the more logical hypothesis is the neo-theosophical one which postulates a group soul for each of the animal species. The collective consciousness of each group gradually unfolding by means of a succession of incarnations in a progressive series of animal forms until such time as the higher elements attain self-consciousness and a fixed individuality in the highest evolutionary state of the animal world. That is to say, in Man. The duration of the animal's personal survival of death would be in direct proportion to its degree of individualisation."

"In other words, the greater the degree of ego-consciousness the longer will the animal (as such) survive. Is that what you mean?"

"Yes, but it must ultimately be absorbed into the group soul of its species

and thus aid that group to take a step—even if only a tiny step—forward in evolution.”

“A very dangerous hypothesis. If one must develop ego-consciousness in order to separate oneself from the group soul, then the more egotistical, self-centred and self-conscious a man can become, the more certain he would be of survival. Immortality would then be the exclusive right of the Hilters and Mussolinis of the world. Those individuals whose personality is rigidly and inviolably fixed by their habit of self-reliance and self-worship.”

Egotism and Egoism.

“Are you not confusing egotism and egoism? The former is a primitive animal form of ego-consciousness which is so hypnotised by its own self that it fails to recognise the existence, and the rights of other selves. The latter recognises the fact that all life is one, and that we are so inextricably bound up in each others destiny, that he who wishes to acquire those characteristics which have any survival value, should develop and nurture those faculties within himself by means of which he can best serve ALL life, rather than merely serving himself, his race, or the species to which he belongs. It is not until one attains this state of spiritual unfoldment that one develops a true immortal ego-consciousness.”

“A very high ideal, and one which would be very difficult to live up to. It really boils down to the fact that our capacity to recognise the self, without giving way to the temptations of selfishness, conditions the duration of our personal survival. Those faculties which are not in the best interests of the whole have relatively little survival value unless they are capable of sublimation. The higher morality, and the greater our capacity for self-sacrifice, the stronger are our chances of personal immortality; but on the other hand the lower our morality, and the less our consideration for others may be, the less likely are we, as individuals, to survive. Your group-soul theory must not cease with the lower animals, but is should also be extended to embrace Man. That being so, personal immortality would only be for a few, a very few, of the

highest and most spiritually evolved of our race.

“I am not so certain that even the desire for personal immortality is not, in itself, a selfish characteristic, a residual symptom of that ‘primitive animal form of ego-consciousness’ which you so deride. I am convinced that Spiritualists make a mistake in dogmatically affirming immortality, and in emulating the more primitive faiths by holding out this promise as—if one may say it—a reward for virtue. True virtue manifests in absolutely selfless altruism which is quite indifferent to the results in so far as they affect one’s self so long as Life, as a whole, has benefited because we have lived.”

Just then our medium having indicated that she was ready for the next appointment we did not get an opportunity to complete our conversation. I wonder where the old gentleman’s argument was leading to? Is he an adherent to the theory of emergence, the theory of reincarnation, the orthodox theory of salvation, or has he succeeded in evolving a philosophy of his own?

We are all in search of Truth. Sometimes we think that we have found it. At other times we are sure we will never find it, but still we do not give up hope. What is Truth? I wonder would we recognise it?

Future Life Pact.

WHEN I was a child of fifteen I went into my mother’s sitting-room. An elder sister and my mother were looking very grave. Presently my sister said to mother: “We believe there is a God and a future life, do we not?” “Certainly,” answered mother. “Then let us make this binding agreement between the three of us: **If there be a God and a future life for us, whichever dies first will appear to one or other of us.**”

After a short pause my mother said: “I agree.” Turning to me, and looking straight into my eyes she added, “I will come to you, Kate.” I think—in fact I’m sure—that I almost immediately forgot the incident.

I married. Many years passed without

my seeing any of my own people, who lived in Surrey, I in Lincolnshire, and for over twelve years I had been the sole support of two sons and a daughter. On Saturday night, February 2nd, 1895, I got to bed just before midnight, my daughter (age fourteen years) sleeping with me. In the night I was suddenly awakened by the back of a hand brushing back a lock of hair from my forehead (a playful action of my mother when I was at home), and one of my curls fell over my forehead. My mother was standing at the bedside! Quickly I sat up, throwing out my arms to her and calling "Mother! Mother!" She sighed and faded from sight. The church clock struck three. My call had roused my child, who asked: "What's the matter, Mummie?" "Nothing's the matter dear; I was dreaming and thought my mother was here," and we cuddled and went to sleep again.

At breakfast I mentioned my "dream" to my boys, and said, "I wonder how mother is?" On the following Tuesday morning I received a letter from my brother, dated February 3rd, saying: "You will be grieved to hear that our mother died early this Sunday morning whilst sitting in her chair." She died at 3 a.m.

—From K.F., Dorset.

A GHOST SHIP.

IN 1923 I was fourth officer on board the P. and O. steamship Barrabool, bound from Australia to London. On January 26, 1923, we left Capetown. My watch on the bridge began at midnight; I was assisting the second officer, Mr. O. C. W., on this watch. About 1.15 a.m. we noticed a strange "light" on the port bow. It was a very dark night, overcast, with no moon. We looked at this through binoculars and the ship's telescope, and made out what appeared to be the hull of a sailing ship, luminous, with two distinct masts carrying bare yards, also luminous. No sails were visible, but there was a luminous haze between the masts. There was no navigation lights, and she appeared to be coming closer to us and at the same speed as ourselves. When first sighted she was about two to three miles away, and when

within about half a mile of us she suddenly disappeared.

There were four witnesses of this spectacle, the second officer, a cadet, the helmsman, and myself. I shall never forget the second officer's startled expression. "My God, S., it's a ghost ship."

Now for the sequel. A wireless message was received by the chief officer in the 4-8 watch, following our watch, informing the captain that his wife had suddenly died. This message was cabled from London to Capetown, and then wirelessly to us within the space of a few hours. The captain had only been married at the beginning of the voyage. He wrote long letters to his wife daily throughout the voyage.

—From N.K.S., Buckingham.

PSYCHIC PHOTOGRAPHY.

Lecture by Dr. Barker.

The photographic plate—said the doctor in a lecture given some time ago to the Scottish Psychical Society (Edinburgh), was very sensitive to the blue end of the scale of colours of the spectrum, and this fact might have a bearing on psychic photography. A microscope of high power might reveal a very small amount of structure in an organism, but if the object was illumined with ultra-violet light and a camera used, you would see a large amount of structure previously invisible. The scientific photographer had begun to ask for better ultra-violet plates, and doubtless would get them, and he might then find himself in a realm which they recognised as "psychic." A much more sensitive plate might produce startling results. He did not think the "extras" which appeared on photographic plates were actually spirit forms, although no one had yet been able to say what exactly they were. They certainly did appear, and more often recognisable portraits of people who had passed over. A large number of "extras" of living people had also been obtained. They were not, in his opinion "objective" one experimenter came to the conclusion that the image was imprinted inside the camera. Some of the earlier photographs, taken

about the 1860's, were different from the modern examples. They showed full figures and not merely heads. There had only been eleven known photographic mediums, the lecturer said, and he went on to describe the results obtained by each. A point had often been made of half-tone

markings on psychic "extras." There was not in the latter, however, the same gradations of black and white as in the half-tone reproductions. The psychic "extras" he had examined had the same markings all over, and no expert would say the markings were the same.

Has Man a Soul?

LECTURE BY PROFESSOR WILLIAM DENTON.

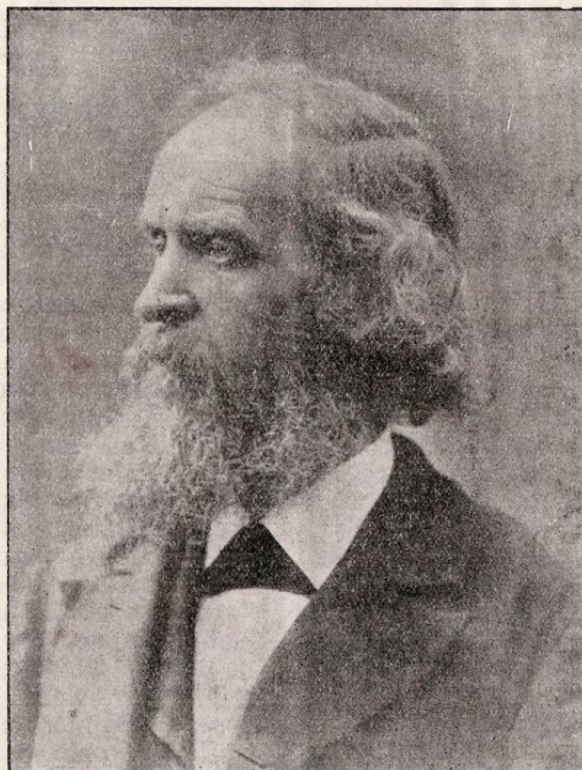
Through the Mediumship of Mrs. E. A. Hodgson, Sydney.

A house without a foundation is as though it were built upon the sands of the sea, which, when the winds and the waves beat upon it, will surely totter and fall. And in like manner a philosophy having no sound basis will never stand the test of honest criticism. If it be true what Spiritualism advances: that the soul is immortal and returns to earth after death, then the inference is, that man has a soul.

We shall now endeavour to bring forward some arguments which, we think, substantiate this assertion. It is evident that man possesses a soul from the fact of its operating independently of the body. It is not bound by the limitation of the senses, but can see without using the bodily eye, hear independently of the outward ear, and travel without the

body's organs of locomotion. For this knowledge we are indebted to Dr. Anton Mesmer, who introduced the fact of the operation of mind upon mind. Any successful mesmeriser will tell you that it is possible for his subject, whilst in the mesmeric condition, to read enclosed mottoes — which are unknown to all present — with eyes closed and bandaged. Such subjects have been sent to distant countries in quest of information upon political affairs, and have returned with the desired knowledge, which proved to be quite correct, while their bodies remained behind.

Letters have been read in this way unopened, and the sensitives have seen through brick walls, and have read the thoughts of others. Somnambulists have been known to work out



PROFESSOR W. DENTON.

American Scientist and Author.

From thousands of experiments conducted over thirty years he proved the truth of psychometry.

mathematical problems in their sleep; to walk along dangerous places, finding their way accurately with closed eyes. If awakened in such a position they would immediately lose their balance and fall.

What is This Faculty?

What was this which could see through brick walls; read letters; and gain information from distant lands under such circumstances? Some people say that all this is thought reading, but in such cases that would be impossible. If we admit thought reading, sometimes this will by no means cover the ground. But even in thought reading that is done which no bodily sense can accomplish. What is that which reads thoughts? If the physical eye did not see a thing, what did see it? If the outward ear did not hear a sound, what did hear it? Or, if a man ever travelled without using the body's organs of locomotion, what does it go to show but that man has faculties beyond his physical nature? that he is a spiritual being and has a soul? The objection may be raised that such phenomena as clairvoyance, clairaudience, mesmerism, etc., are known only to the few, and not easily attainable. Well then, let us look at man from the common or universal standpoint, and see whether in the common phenomena of every day life there is not evidence of the same soul, a soul that exists even though the body changes. We can all see and feel; we all have our sensations. Now, thoughts, feelings, etc., cannot exist by themselves, they can only exist in a mind or soul. An appearance must be seen by someone; a feeling must be felt by someone; a thought must be thought by someone. Hence there must be something behind these various sensations, and these very things show that man has a soul.

Does the Soul Persist?

The next question is; does it show that the soul persists? Feelings and sensations are ever changing; does the soul change with them? Well, let us look at remembrance. We are always remembering, and some of the happiest moments of aged people arise from the remembrance of the past.

You remember the events of yesterday; of twenty or thirty years ago. Now observe; the same soul which remembers the past now is the identical soul which experienced the fact thirty or fifty years ago. You remember the marriage or death of some dear friend that took place years since. Not your identical body, notice, for in the intervening years your body has become another body, since certain incidents happened possibly when you were a child. Now, what does this involve?

1st The thing remembered.

2nd The soul which remembers.

3rd The soul's consciousness of its remembrance.

Without a permanent soul there could be no remembrance. Sensations are transitory; the soul is not; it persists.

The Soul Independent of the Brain.

Some people confuse the soul of man with his brain. The atheist says it is the brain that does all the work, and does not require a soul to help it. Well, do you feel the change taking place in the component parts of the brain, and, if so, are you conscious of a corresponding change in your identity? The brain is ever changing; its particles are ever being renewed. The builder within the protoplasmic cell is continually throwing off waste matter, and creating new matter. So Nature supplies man with a new brain several times during his lifetime. What becomes, then, of memory when the old brain wastes and dies? Does it perish or still exist?

And so we come back to the first proposition of our subject, namely, that man has a soul, which at times acts independently of the body, and, this being so, the foundation of Spiritualism is true. Man is a wonderful creature; he has a wonderful body, but a vastly more wonderful spirit, to which darkness and density and distance are as nothing.

When the hour of physical death draws near the power of the spirit is stronger. It is exceedingly common for those nearing the end of this earth life to see their departed friends standing near them. As the earthly body sinks low and weak the spiritual part burns stronger and brighter, for the door of the prison cells is open, and light from the Higher Life streameth in.

Communication is Natural.

If man exists after death, what more natural than that he should desire to communicate with his friends still on earth? Can the mother forget the family from which death has taken her? The man, the house around which are all his associations? It is impossible for us to forget so soon those who are dearest to us, and from whom we have been removed.

There is in Nature a class of supermundane laws and when these are in operation the material law is set aside. It is at such times that the spirit of man is able to avail himself of certain conditions by which he can make himself visible to you. This is the Philosophy of Spiritualism. It is not based upon superstition but upon experience and observed facts. It does not need or recognise any miracle to account for its manifestations, but teaches that all things are in accordance with Natural Law. It declares that there is a great arcana of cause and effect not recognised by scientists as laid down in the formula of the scientific schools, and it demands of scientists that they investigate these laws, and prove whether or not the phenomena of Spiritualism are true, and either confirm this Philosophy as a sublime fact or denounce it as an impudent imposition.

SPIRITUALISM AND THE TEACHING OF JESUS.

History repeats itself. Just as nearly 2,000 years ago, the accusation made against Jesus was that "He had a devil," so in 1936 Spiritualists, who practise His teachings, are termed "an abomination to God."

Nicaea, in the year 325 A.D., was the grave of Christianity as understood by its founder. From then, until the present day, superstitions of previous religions have been added, including the pagan idea of a saviour-god.

The Apostle Paul was primarily responsible for obscuring the truth as revealed by Jesus, and the good work was carried on at the Council of Nicaea, where what is known as the Nicene creed was evolved. This made Christianity, in its new guise, the State religion. Thus the flower of spiritual truth has been choked by the weeds of orthodoxy.

The Seven Principles of Spiritualism may leave orthodox Christians cold, but they embrace the simple teachings of Jesus without additions.

REFUSED TO HAVE AN OPERATION.

Vicar Obeyed His Spiritual Advisers.

IN July last, after being told that he had but two hours to live, the Rev. Charles L. Tweedale, Vicar of Weston, Otley, has resumed his nightly studies of the stars. For two months he has been gravely ill. He has recovered by acting on the advice of his spirit advisers.

He says: "For weeks I lay at death's door. I sought my spiritual guides. They told me what I ought to do. I did it. Now I am nearly well again." He declined to undergo an urgent operation on spirit advice. His advisers, he said, were the spirits of various eminent people, many of whom had, on several occasions, been in communication with him and other clairvoyant members of his family. "My experiences during these few weeks have strengthened my own belief in Spiritualism. Whatever the Bishops may say, the Church will, sooner or later, be compelled to accept the sober truths of these verities."

During his illness Mr. Tweedale believes he solved the last vital problem of the cinematograph film—of how to obtain depth, width, breadth instead of a bare perspective.

A Theory of Spirit Intercourse.

Showing how the sitter can assist to build the right conditions so as to be assured of obtaining the best results possible.

By J. Stuart Morrison, Prana Chapel, Melbourne.

MANY investigators of Spiritualism complain that after having sat with several mediums, and having attended many message meetings and Spiritualist services, they are still in the same position in regard to personal proof of survival as they were when they started. "Others seem to receive evidential messages at these meetings," they say, "but I never seem to get anything. It must be because I am not so easily satisfied as some people are, or else the medium knows enough about the other sitters to bluff her way through."

One of my acquaintances claims to have sat in over one hundred seances without receiving any evidence of even supernatural knowledge, let alone survival. He openly defies any medium to "put one over" him. On the strength of his negative experience he is quite convinced that the whole business is a "lot of bunk" and that professors Crookes, Lodge, Mayo, Alexander, Hyslop, and men like Richet, Feley, Meyers and all other eminent investigators who have pronounced a verdict in favor of the phenomena, must be, in his opinion, "a lot of doddering old fools or inefficient muddlers who could be duped by anyone." Such modest experts (!) who take pride in their ability to "cramp a medium's style," and "to put a stop to her monkey tricks" are really suffering under the delusion that anyone is able and fitted to investigate Spiritualism. Whilst, as a matter of fact, the failure or success of a seance depends almost as much on the sitter as it does on the medium.

Sitting is an Art.

Sitting is an art which must be studied, learnt and practiced before one can really expect satisfactory results. If you hope to become a successful investigator it is necessary for you to learn the laws of Psychical Research—just as it is neces-

sary, at the very least, to acquire a knowledge of the fundamental principles of any science before one ventures an opinion on it.

We offer a theory of spirit communion and one or two guiding principles which aid in training sitters so as to be assured of preparing the best conditions possible for the reception of the desired evidence. This theory is merely provisional, and requires careful testing before it can be regarded as a definite law, but everything



seems to occur as if were true, and so, to economise space, we state our case dogmatically. Time alone will prove the accuracy or inaccuracy of our thesis. From the investigator's point of view the same rules apply equally for physical as for mental phenomena, because, after all, all physical phenomena must have a proximate physical cause. The substance and energy used in seance room manifestations is drawn from both the medium and the sitters, but the phenomena furnishes no proof of survival in itself, the evidence is

to be sought in the intelligence displayed by means of it. As the intelligence behind these manifestations is functioning through the medium's physical and psychical organism, and is exercising its control by governing certain of the medium's subliminal faculties, it is necessary to observe the same conditions as one would in investigating clairvoyance, telepathy or any other purely mental type of mediumship.

Spirits Communicate By Means of Telepathy.

Every man and woman is a telepathist, and we constantly influence the subconscious minds of those with whom we may be "en rapport." This is especially true in regard to those matters which deal with interests which we share in common. **This reciprocal telepathic relationship is maintained just as strongly with our discarnate friends as with those on this plane.** Men or women live so much generally in the realm of the five physical senses that they are unable to become conscious of the forces at work within their hidden selves. On the other hand, a medium is a person whose physical faculties are so organised that she may, almost at will, shift her centre of consciousness from the physical senses to those subliminal regions where the psychic senses come into play, and thus—as the telepathic exchange of thoughts and impressions is constantly taking place in this region, she may become "en rapport" with those phases of our subliminal mental activity **to which she may be attuned.** It is claiming too much to affirm that a medium may become conscious of all the contents of the sitter's subconscious mind. The facts go no further than to support the theory that she can only contact that strata wherein both she and the sitter have something in common—a point of contiguity, as it were. On the other hand, the less cognate impressions and memories stored away in the depths of our subconscious mind are quite accessible to any of our spirit friends who may desire to draw upon them. This is especially true when the communicator in particular is associated in any way with those memories or impressions. For instance, experiences, hobbies, interests,

studies, avocations or vocations which we shared in common, the adventures of childhood and the forgotten trifles of a whole life-time may be resurrected by a spirit friend who is seeking some test which will serve to prove his or her identity. But it is not until these apperceptions are aroused by a spirit who may be in unison with both the medium and the sitter that the medium can become conscious of them.

This contention should be obvious. It is far more probable that a spirit communicator should designedly draw upon our subliminal memories than that a stranger should quite spontaneously hit upon the very memories which are associated in our mind with one who has passed over into the higher life. This is especially so when the incidents mentioned were of a trivial nature and long since forgotten and repressed and not likely to have been aroused by the preceding events at the seance.

The Power of Suggestion.

All subconscious minds are governed by suggestion. The most prominent subliminal activity at any given time is that which has been stimulated by the suggestion ruling at the moment. As both the medium and the sitter are meeting with the idea of contacting someone in spirit life it is obvious that the greatest harmony and closest contact between the two minds is on matters related to our friends discarnate, and therefore it is only to be expected that the medium should first become conscious of that strata of our subliminal self related to those recognised and unrecognised telepathic impressions which we are constantly receiving from the higher worlds. The evidence seems to indicate that the medium usually contacts our spirit friends through us. The message coming from the communicator to our subconscious mind, then from our mind to that of the medium who interprets the impressions and thus brings them from the realms of the subconscious to the conscious. It is only to be expected that we would be more attuned to our personal spirit friends than the medium, who would not only be a perfect stranger, but, very often, would have

nothing in common with them. On the other hand, there are many occasions when the medium is in such harmony with the sitter that she is able to make direct contact with his guides and helpers, and so receive the messages herself and interpret them in her own mental imagery.

Not only are messages from discarnate spirits received in this manner, but it is also possible for the medium to become conscious of other telepathic influences which are being constantly set in operation by our friends, acquaintances, and, in fact, by all who may contemplate any action which may affect us directly or indirectly. Notwithstanding this fact, the predominant contents of any message received through a medium are of super-physical origin, for, the medium and the sitter are more closely attuned on matters which concern our spirit friends, also telepathy is the **natural** mode of communication between discarnate spirits, and so our spirit friends can **consciously** direct such forces with efficiency and despatch. On the other hand, telepathy or thought transference is an abnormal mode of (conscious) communication between incarnate spirits, who have been trained to think in terms of matter, and who have no knowledge of the laws which govern direct communication between mind and mind. Therefore it is evident that the influences originating on this plane will be of a spontaneous nature and lack any organised mental force behind them, so they will be weaker and lack the clarity which is evident in the trained conscious communications from those on the higher planes.

The Implications Of This Theory.

All spirits (incarnate and discarnate) communicate by means of telepathy and thought transference; **but this faculty operates entirely in that strata of the mind which transcends sensory perception.** The objective mind has no part in telepathy until the threshold of consciousness is displaced so as to enable the influence to become objectified in the form of impressions, clairaudience, clairvoyance, automatisms (speaking, writing, etc.) or in the rarer physical phenomena, by means of the supernormal manipulation of matter (materialisations, telekinetic phenomena, direct voice, etc.) and even

then its function is merely to perceive and recognise. When the medium is exercising her powers **the normal centre of consciousness is always displaced to a relative degree.**

As all psychic faculties function in the subliminal strata of the mind, and as the subliminal-self functions more perfectly when the objective intelligence is held in abeyance, it follows that the best results are always obtained when both the medium **and the sitter** accustom themselves to the idea that they are spirit, and that communion between spirits is effected independent of the physical senses. When the medium **and the sitter** attain a subjective condition—their objective minds and physical bodies being passive and relaxed—the best conditions are assured. There is no necessity for an investigator to be credulous. In fact the credulous investigator in the realm of the occult is a menace to well-being of the community. But it is always best to retain all criticism and questioning analyses until after the seance, then your notes may be thoroughly examined at leisure. It is difficult for a medium to produce the best results in an atmosphere in which there is any suggestion of doubt, incredulity or prejudice. Should any member of the circle openly state his disbelief in the phenomena, or so act as to indicate that he has no faith in the medium, a condition is likely to arise which will ruin the seance. Any attempt to argue with the communicating entity, or to accuse the medium of inefficiency or lack of good faith, is to invite certain failure. Everything should be done to create an atmosphere of harmony and trusting confidence, for the subconscious mind, through which the phenomena is produced, is always subject to suggestion. This suggestion may be received through any of the physical senses, or by the spontaneous exercising of the natural telepathetic and clairvoyant faculties of the subliminal self.

The Suggestibility of the Medium.

The mind of the medium, whilst being receptive to suggestion from any spirit who may desire to communicate, is also open to suggestions originating in the minds of the sitters, and should the wills of any of the participators in the seance

be at conflict, the phenomena is likely to be governed by the strongest ruling suggestion. This explains why the medium will often follow the strong current of expectancy emanating from the mind of a sceptical investigator, and—especially in physical mediumship—she may be induced to perform actions which have every appearance of an attempt at imposition or fraud. Some spiritualists accuse interfering earthbound spirits of causing these occurrences, but we can see no reason for looking any further than the subconscious influence of the minds of the sitters.

Should any sitter be opposed to the medium, and should the medium, either consciously or subconsciously, perceive this opposition the influence of the sitter will, in itself, act as a suggestion which may be sufficiently strong to influence the subconscious mind of the sensitive and close it to the telepathic forces proceeding from the spirits who desire to communicate. In any case, an atmosphere of disharmony will be created which will hinder the medium and her controls from producing the best results.

It will be noted that the intelligence manifested at the seance is usually of a composite nature—the directing intelligence presumably being that of a discarnate entity—but a great deal of the subject matter could have been drawn from the minds of the sitters, or even originate in the mind of the medium.

Mediums not Machines.

A medium is not a machine, but a human being with a highly complex emotional and mental apparatus which functions in quite a different manner to the mind of a person whose field of perception is confined to the limits of the five senses. If she should have any special ideas as to how the circle should be arranged, how the sitters should comport themselves, and under what circumstances the seance should be held, abide by her conditions. To controvert them will only create disharmony and hinder the proceedings. After all, the medium has a better knowledge of the conditions under which her own powers function than it would be possible for any of her sitters to possess, and one

must respect her rights to dictate these conditions.

All genuine mediums are perfectly willing for sitters to take legitimate precautions to safeguard themselves against fraud, etc., for they know that, after all, with their mediumship, such safeguards—whilst probably being unnecessary and uncalled for—do not harm, and in fact, they help to create a more contented harmonious and confident atmosphere, and they make a good impression on the investigator.

When one is in search of evidence of survival and return of spirit the only important part of the investigation is the intelligence manifested through the phenomena, and the contents of the message which may be received. The best thing that the investigator can do is to take complete notes of the full proceedings—including any remarks passed by himself or any of the other sitters. After collecting and classifying his facts he can examine them at leisure and thus form an opinion as to their evidential value.

The Sitter's Requirements.

The sitter should prepare himself for a serious undertaking. Psychical Research cannot be approached in a spirit of levity or silly curiosity. He should be careful to preserve his equanimity under all circumstances and he should never argue with or flatly contradict the medium or her controls. When addressed he should answer frankly but without offering any gratuitous information. Should the seance not meet with his approval he should refrain from betraying his feelings by either word or deed, and he should never ridicule any message or description offered to him. The medium may be quite wrong or off the track altogether, but one is not likely to get any better results by laughing at her when she is doing her best. In fact, the fault may lie more with the sitter than with the medium.

Should the medium go into a trance do not address the control as though it were a child or an idiot, and please avoid addressing it by the name of the medium. Speak to it as you would to a friend whom you had not seen for some time. You may not believe that it is a spirit, but even so,

the best results ensue when the communicant is treated as such.

Do not accuse a medium of fraud merely because you cannot understand what she is talking about. Her message may have some meaning even though you do not recognise it. It may be a genuine communication which is being distorted by influences emanating from the minds of the sitters, or ideas originating in the mind of the medium.

Unquestionable Evidence Rare.

It is more than likely that the greater part of the supernormal knowledge manifested by mediums is received from spirit communicators; but **unquestionable** evidence of spirit return is extremely rare, for it is the practice in psychical research circles to avoid supernormal explanations of any phenomena which could possibly be accounted for by the known laws of physics or psychology.

Proof of survival comes from evidence of personal identity, and for good evidence the facts communicated must be correct and not within the knowledge of any of the sitters. It is better to have two or three instances where survival and return of spirit have been definitely proved than a mass of so-called evidence which collapses like a house of cards as soon as it is exposed to scientific analyses.

The person who spares a few moments each day to thinking of his loved ones on the other side, to send them thoughts of love and progress, he who enters his investigations with a confident belief that he will obtain the evidence he seeks if he is patient and gives the medium a fair trial, rendering all the psychic assistance which lies in his power, can be assured of obtaining proof which will amount to a certain demonstration of the glorious fact of man's victory over the angel of death.

NEWSPAPER CUTTINGS.

WILL those who kindly sent to us newspaper cuttings having reference to Spiritualism, please accept our thanks. Although we may not publish the items, we are glad to be kept informed with respect to the various matters with which they deal.

VICAR'S EXTRAORDINARY PSYCHIC POWERS.

The Rev. V. G. Duncan, of Stamford, Lincs., Eng., writing to "The Greater World" says:—"I have a clerical friend who possesses a very pronounced gift for divining both water and metals. We have tested the latter by hiding coins in various places under a large carpet. He never fails to stop and point with his twig exactly over the hidden coins. Another curious example of his gift is that of being able to indicate the direction of a living person in another part of the country. For example, supposing I have a friend in Tunbridge Wells, or Cardiff, all I have to do is to think of this person and take hold of the Vicar's hand, while he with the other hand will point his twig in the exact direction. No word is spoken until after he or she is "found," which is only the matter of a few moments.

My friend not only finds water, but can estimate the depth and rate of flow. As he is unacquainted with psychical research and dislikes mention of the subject, I am all the more intrigued with his procedure. He seems almost to be in contact with an invisible entity, for, having found a hidden stream, he stands with uplifted hands grasping the twig over the spot. Then he says audibly: "Is it 10 feet down, or 15 feet, or 20 feet, or 25 feet?"—and at the right depth the twig will violently dip downwards. Similarly with the rate of flow, after he has named the number of gallons per minute, the twig will respond to the exact number. He experiences a loss of vitality after his experiments. He was also definitely depleted once by using a study under which ran an underground stream.

"I should mention that my friend claims to be able to pass on this gift, and has already done so in the case of his gardener. He is also endowed with a powerful gift for spirit healing which, not being alive to its value, he uses on rare occasions in the course of his ministerial work.

1. 2. 3.

One of these figures on your wrapper indicates the number of months you are in arrears.

Transition of Mrs. E. Davidson.

THE GLORIES OF THE BEYOND

(The following address was given by the Rev. J. Farquharson at a Memorial Service held at the Liberal Catholic Oratory, Kew (Vic.). Mrs. Davidson was a convinced Spiritualist of many years standing. Readers may remember an article contributed by her and published in our March issue under the caption, "A Convincing Communication." Mr. Farquharson is a frequent and welcome speaker on many of our Church platforms. Not only has he a wide knowledge of our subject, but has had much practical experience in it, making his addresses most convincing.—Ed.).

We have met together this morning to wish God speed to one who was a very dear friend and sister to many of us here, Eugenie Davidson, and in her honour we offer this Sacrament of the Holy Eucharist, the greatest and most wonderful channel through which we can send our good will and affectionate wishes.

We have been reminded in the prayers that have just been uttered that it is our duty on this occasion to put aside our feelings of personal grief and sorrow and think only of her great and most glorious gain, this passing through the gateway of death, it is the crown and consummation of a well lived life, a life that has been a light and a blessing to all with whom she came into contact. She made effective in her life the ideals expressed in a well-known hymn:—

"God make my life a little song
That comforteth the sad,
That helpeth others to be strong
And makes my comrades glad.
God make my life a little staff
Whereon the weak may rest,
And so what health and strength I have
May serve my neighbours best."

:: :: ::

Let us for a few moments dwell on the great gain and the wonderful future which stretches before her.

First, while here in the physical body, she had the intelligence, the initiative and the mental vision to investigate what lay beyond the change called death, in fact to know herself. Just as any intelligent man or woman who intended settling in a distant country would read guide books referring to that country and familiarise themselves with its geography, climate, and productivity and the customs of its inhabitants so she familiarised herself

with this other plane of consciousness in which we live after the change called death.

Thus she passes to no strange land but to one with which she is perfectly familiar, consequently she already is enjoying to the full the freedom, joy and bliss of that land.

Instead of being limited in many ways by ignorance concerning the opportunities which the change called death brings she is able to take full advantage of life on the next plane instead of being limited to one sub-plane as are all the ignorant. All planes are open for her enjoyment. Again, it is not as if she had no friends waiting for her on the other side, scores of loved ones were there to give her a royal welcome.

:: :: ::

For years she has been limited by her physical body, tied down to one city or at best a small part of Australia. Now the whole world is open to her. By and by she will pass on to the Heaven world to reap the result of bliss from a life of sacrifice and service.

Picture her awakening in the Heaven world. One of the great Seers of the race has thus described it: "She awakens to a sense of joy unspeakable, of bliss immeasurable, of peace that passeth understanding. Softest melodies are breathing around her, tenderest hues greet her opening eyes, the very air seems music and colour, the whole being is suffused with light and harmony. Then through the golden haze dawn sweetly the faces loved on earth, etherealized into the beauty which expresses their noblest, loveliest emotions."

Who may tell the bliss of that awakening? The glory of that first dawning of

the Heaven world. All her loved ones are there, but in a fuller sense than ever before. In the physical body we are shut from each other, worlds often conceal so much more than they reveal. Troubles, passions, emotions act as veils, shutting off the real Self of each of us. But there we see the Real Self untouched by the temporary disharmonies of Earth. Now Soul speaks to Soul, the lower veils are removed and the true light in each shines out. What a wonderful window into Heaven is this power of affection for family and friends. Think of her love for her son, who had passed on. In the Heaven world he will be with her in a fuller measure than ever was possible on Earth.

Another window is her love of music. There she will contact all the great composers who are flooding the Heaven world with their melodies; the great choirs of music angels will bring to her an ecstasy never dreamed of on earth. Then she has another wonderful window—her hunger and search for knowledge. There in the Heaven world she will contact the great Teachers of Humanity, the Masters of Wisdom. She will sit at their feet and imbibe knowledge direct without the clumsy intermediary of words.

Still another window is hers: The window of devotion to our Lord the Christ. There in the Heaven world she blends her consciousness with His, she becomes one with Him and through Him with all that lives, the ocean slips into the dewdrop.

o o o

Then think of the marvellous garden she has planted for her stay in the Heaven world. Every thought of goodwill and sympathy, every effort to help another is a seed which will grow and become a wonderful flower in Heaven. To my knowledge for 25 years she devoted a portion of her time each day to sending helpful thoughts to others, in other words to praying for them, she has the largest prayer list of anyone I know, everyone of these prayers will flower in the Heaven world. Can you imagine the joy which their beauty and perfume will give?

Then another window is her aspiration

to help Humanity to bring the knowledge of the Ancient Wisdom to everyone in the world. In the Heaven world she will think and plan how best to help all mankind, and that thinking and planning will build further faculties, so that when again she returns to earth she will have the power to become one of the Teachers of men, one of those who give light and inspiration wherever they go. So shall the time draw near when for her, as for the great ones of the past, all Nature sends up the glad cry: "Joy unto you oh men of Earth, a pilgrim has returned from the farther shore. A Saviour of the world is born."

Thus we see that for her death is indeed an Angel with a golden key that opens the door to a splendor beyond our comprehension.

Hence thou, O Death art not our foe.

But truly art our friend

Who brings nepenthe for our woe,

And trials here doth end.

We'll dread no more thy call from earth

When thou shalt bid us come,

For now we know that death is birth

And that thou call'st us home.

HOW TO SEND MONEY.

In Australia send by cheque (add exchange), Money Order or Postal Notes. Do not send Notes unless the letter is registered.

Overseas.—Send by Money Order only. Postal Notes and Bank Notes are not negotiable in Australia.

Make all payable to "The Harbinger of Light" Pty., Ltd.

EMERGENCY FUND.

We gratefully acknowledge the following:—

D.E.F. (West Australia)	£1 0 0
Mrs. B. (South Yarra)	1 0 0
R.J. (Kimberley)	0 14 6
Miss R. (Ballarat)	0 11 6
A.C.M. (Canterbury)	0 10 0
Mrs. R. (Runanga)	0 5 0
R.C. (Waverley)	0 4 6
T.T. (Nightcap N.2)	0 2 6
A.E.S. (Gilgandra)	0 1 10

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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 MS. returned in case it is not used.

Address all communications to the Editor and make all drafts, cheques, postal notes and money orders payable to "The Harbinger of Light" Pty., Ltd., Wentworth House, 203 Collins Street, Melbourne, C.1, Australia.

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

Editor:—REV. J. T. HUSTON, N.D.

VOL. 67. NOVEMBER 1, 1936. No. 12.

E are within a few days of November 11—the Day of Remembrance.

For a good many years none of us could think of it as anything but "Armistice Day," that day when more than four long years of agony came to an end. Maybe the end was too eagerly welcomed and that if a harder lesson had been forced upon the transgressors, those nations who made the War, the world peace would have been an infinitely better thing. But so many of us were utterly tired of it all, so war-worn and spent, that when victory, real and undeniable, was at last in our grasp we accepted it, not being able to wait and seize the greater. Maybe it was, in truth, the action and will of Providence that the conquered should not be too greatly punished. Who knows?

Thank God we can all afford to forget much, and indeed we wish to. Let us each one, however, remember enough to compel one and all to do everything possible to make such another conflict **impossible**. For one thing we as a nation must be strong enough to play our full part in preserving peace. And this strength needs to be in more phases, more realms, more ways than one, and upon more planes of being. The most material plane consists of an efficient Army and Navy. Not to be used aggressively, ever, but a powerful

means of defence, and of keeping order in our vast Empire, is absolutely essential, in the present state of the world's evolution. We need to be of strong mentality, also. The world still needs thinkers, and leading, and the British Empire has a most tremendous part to play in this way. Spiritually, the world is heading towards bankruptcy and God only knows what will happen. There is enough of thoughtlessness and Godlessness even here in Australia, **but** still there is more of Godliness here than in many another land.

That very Godliness, however, just means an extra share of responsibility; and a greater sense of being called to help spiritually. This is not absent from the minds of our leaders and it can be described in many places; and manifested in many ways in our public life: even in such a thing as our Sunday wireless programmes. We see something of it too in the public celebrations on our Day of Remembrance, when there is less military display and more religious observance than elsewhere. A great, and growing, feature is to be found in the huge annual gathering of Spiritualists in the Royal Albert Hall in London, on the nearest Sunday evening. It is not an "Armistice Day" gathering, but rather is it a Service of Re-union and Remembrance, with a most serious attempt to meet some of those many spirits who passed to the Higher Service while serving their Country here.

In this and many other ways Spiritualism is honestly endeavouring to live up to its privileges and responsibilities and to do its share—God-given and God-appointed—in proving the truth of the continuity of life and the need for a real preparation for the life to come. If our knowledge and experience is greater than that of others, so is our responsibility! From him that hath much, much is expected. This thought will surely keep us humble? Let us each and all bid Godspeed to the soldier souls who return at this time and show our gratitude by seeking to help any who may yet need it, and by doing our utmost to render future warfare impossible.

—P.P.B.

Spiritual Psychology.

By REV. J. T. HUSTON, N.D.

LESSON II.

SINCERITY.

IN proportion to the sincerity with which you practice these exercises, so you will obtain new energy and strength—physical and mental—enabling you to develop your latent faculties with pleasure and determination. You will in consequence, rise to higher things, and achieve that success that you so ardently desire, bringing credit to yourself and happiness to those whom you love.

Every conscious thought brings into action some part of the brain, and exercises some physical tissue, nerve or muscle. The following exercises if performed as directed will produce minute changes in the constitution of your tissues. Therefore a change in one's predominant attitude can change one's physical and mental structure. It is by this process that failure can be transformed into success, and sickness into radiant health.

Practise the following exercises daily. Previous to each exercise earnestly affirm: I WILL to gain **STRONG WILL-POWER**. As explained in Lesson 10 "blend" the various exercises. Consciously infuse the Will-power and Strength gained from your former exercises into these given hereunder.

TO CULTIVATE OBSERVATION & INTEREST

Exercise 9. Do this at least once daily.

Take in your hand a coin, a photograph, or any similar small article. Concentrate your whole attention upon it for a few minutes. Examine it carefully, noting all its characteristics. If the object is uninteresting, endeavour to discover something noteworthy about it. For example: Take a pocket-knife. Note its shape, number of blades, maker, etc. Ask yourself why it is made in the shape it is. If any notches in the blades, speculate how they came to be. Suggest any improvement in the shape of the knife, shape and number of the blades, or any other alteration.

Should your attention wander at first, bring it back to the object you are observing. If you do this every time your thoughts stray, you will find it steadily growing easier for you to concentrate.

Cultivate a habit of discovering **INTEREST**, and you will find Interest growing, your general knowledge increasing, and your Will-power developing. Your powers of observation will wonderfully increase, and you will understand how it is that most people "have eyes and see not."

The cultivation of Observation and Attention will enable you to discover interesting things of which hitherto you have been unaware. In this and in other ways, the cultivation of Attention and Observation will not only increase your interest in everything around you, and add to your general knowledge, but prove to be of the greatest value in your everyday life, and enable you to perform your duties far better than ever before.

THE CULTIVATION OF INATTENTION.

Exercise 10. Examine one article daily for five minutes.

It is important to possess the ability of inattention to whatever you desire **NOT** to attend to. This may be cultivated by **STEADFASTLY ATTENDING TO SOMETHING ELSE** at the time. By this means you can non-attend to any other particular thing.

The value of Inattention is evidenced, and the ability to non-attend is of great service, when we do not want to hear any disturbing noise, or any annoying circumstance that distracts us. By focussing the attention firmly upon something else, and creating an Interest in it, as in Ex. 9, the circumstance no longer disturbs, distracts, or annoys us.

For example: You are reading a book, or writing a letter, and a conversation is going on close to you, and you are disturbed or annoyed. Deliberately fix your attention upon what you are doing. Affirm: "I am concentrating my whole attention upon reading this book (or writing this letter)." If possible visualise what you are reading or writing. Success may not come at once. Your first efforts may not seem to be successful, but they will be more successful than you think. By perseverance **YOU WILL SURELY SUCCEED**, and develop the ability to concentrate upon anything you desire, regardless of any distractions.

LESSON 12.

TO CULTIVATE ATTENTION.

Exercise 1.

Concentrate for five minutes daily on one of your ideals. Endeavour to apply the effects of this exercise to your daily life.

Hang a watch or a clock quite close to your ear so that you can hear it ticking. Listen attentively to it for a few minutes until it is impressed upon your attention. Then take up an object as in Ex. 10. Concentrate your attention upon it,

so that you are no longer aware of the ticking. This is quite possible for **CONSCIOUSNESS CANNOT GIVE ATTENTION TO TWO THINGS AT THE SAME TIME.**

Whatever other distractions occur, treat them in this manner. This rule of inattention may be applied to the other senses as well—sight, smell, taste, touch.

TO CONTROL YOUR EMOTIONS.

The ability to transfer your attention from one object or emotion to another is of great value. By withdrawing the attention from any thought, that thought is deprived of its power. By Inattention, or non-attendance to any undesirable thought or mood, or habit, you can free yourself from it.

CONQUERING FEAR-THOUGHT.

For example, if you are a victim of fear, endeavour to forget that there is such a thing as fear, and especially of that you are afraid. Concentrate on its opposite—Courage. Hold the thought that you are courageous. Affirm: "I am courageous; day by day I become more and more courageous."

NOTE.—Affirmations should always be positive. Assert the quality or assume the condition desired. Do not admit the existence of weakness or failure by using the negative form. The following example should make the matter clear:

Positive (correct form): "I am courageous."

Negative (incorrect): "I am not afraid."

DO NOT ACKNOWLEDGE THE EXISTENCE OF WEAKNESS OR FAILURE. So fill the mind with strong positive thoughts, that by your constant attention to them there is no room for opposites.

MATERIALISING YOUR DESIRES.

In order to materialise your desires, you must **CREATE** the necessary condition of mind, and control your thoughts and emotions. To do this, concentrate on your desire (Ex. 1) by (1) Affirming confidently and earnestly that you **POSSESS** that desired; (2) Visualise your desire by mentally seeing and feeling yourself what or as you desire to be; (3) Assume its possession by acting as though you were actually in possession of your desire. **DO NOT DOUBT.** "As a man thinketh in his heart so is he."

For example: If you desire greater strength of character, follow the instructions given for Ex. 4, and then Ex. 5. See yourself as you desire to be. Realise that there is no limit to your power, except what you impose upon yourself. Feel yourself strong in Personality, Will-Power and Vitality. Now act for a few minutes as though you possessed all the strength of character you desire. You really do possess it, and only your own attitude—Lack of Confidence; Doubt; Fear-thought—will put an obstacle in the way of achievement. Affirm positively that you **DO** possess strength of character; go into your daily

life with this idea, and slowly but surely you will find your desire materialising.

NOTE.—A Word of Warning. Do not discuss your plans or exercises with others. Keep your own counsel. Those ignorant of Spiritual Psychology will only scoff and so plant adverse suggestions and negative thoughts in your mind. **THEY CANNOT HELP YOU.**

MASTER OR SLAVE ?

Which do you desire to be ? You must be either the happy Master of Nature, or the pitiful slave of her forces. There is no half-way. Developed and directed Will-Power makes its possessor a MASTER.

The surest way of developing Will-Power is to conquer those emotional desires and habits by which the average person is almost entirely governed.

The Master of Will-Power views every matter quickly, yet carefully, rapidly reasons it out, and then desires to act. To cultivate this, overcome any desire or habit that you feel is detrimental to your welfare by deliberately setting yourself to perform actions that are of a contrary nature to them. **SET YOURSELF THE TASK OF LIVING INSTEAD OF EXISTING.**

Exercise 12.

Every evening resolve to do a certain thing on awakening in the morning. As your ability in this direction grows, resolve in the morning to recall a certain thought at a particular moment. Later on practise this throughout the day, and gradually increase the number of resolutions.

Before retiring determine at what hour you will get up in the morning. If you are not in the habit of early rising, your desire will be in the morning to remain in bed; but reason and respect for your own determination bid you rise. Desire will form all sorts of excuses, but Reason **MUST** be the victor. Affirm that "Reason is right. I must preserve my own self-respect," and act upon it. Call upon your Will to act in conformity with Reason. Affirm, "I possess the greatest of power—Will-Power. Will-Power is the Master of Desire. I am Master of Desire."

This plan should be applied to everything during the day. When the desire is to procrastinate, conquer it at once and act in the right direction. When you are inclined to speak harshly, control the inclination and speak pleasantly. Destroy all weak, mean, selfish desires by substituting strong, noble and upright thoughts. Perseverance in this plan will develop Will-power, Personality, and Strength of Character, which in turn are the foundations of success.

TO THE STUDENT.

By conscientiously practising the exercises of this Course you are certain to develop enormous Will-Power and Self-Control. With this comes, greater control of others, because, in conquering

Sir Henry Segrave.

The Work He is Doing in the Summerland

By Hannen Swaffer.

YOU all regarded Sir Henry Segrave's death on Lake Windermere as a great disaster. Apart from the fact that it entailed separation from his beloved wife, he himself regarded it as a great adventure. He had investigated Spiritualism with me before he went. A psychic message received in Florida by cable from England warning him to change part of his machine before he started his first record-breaking dash along the sands, had saved his life. He returned from Florida to tell me, and to inquire. His father had been a student of hypnotism, so he knew something of telepathy. Holder of the world's land record, he then sought to conquer the water. His speed boat hit a log or something, and Britain mourned a great and gallant gentleman.

Proofs of His Survival.

I saw on the screen, on the Sunday after his passing, a news reel record of the tragedy. Then I returned home. That night, in circumstances too involved to relate here, Segrave made known his presence. The moving by unseen hands from one room to another of the "Sunday Express" with the page opened at his last article, "Death is part of the game," and, underneath it, the record of his own joking statement that the only time he had ever been frightened was when he saw psychical phenomena in my flat, was just one of the scraps of proof.

I wrote his wife to tell her. She visited my circle. Within a few days, she had got her first proofs of his survival. Since then, almost every fortnight, Segrave has returned to the Red Cloud circle, in which Estelle Roberts is the direct voice medium, and held conversations with his wife.

When I first saw Lady Segrave after the tragedy of her husband's last act of bravery, she was grievously distressed. "I was a broken-hearted woman," she has herself recorded. "Then I got proof of my husband's survival. Spiritualism removed all fear of death. It has brought me peace and comfort in my hour of trial . . . We used to be feted—cheering crowds, policemen clearing a way for our car . . . Then the world seem to forget. When Lady Segrave went to the Red Cloud circle the first time, no one, except a friend of mine, a member of my home circle, knew who she was. He had taken her anonymously. Yet, as she has written herself, a voice she heard said, "You don't know me, do you?"

When she replied, "No, I am a stranger here," it responded immediately, "Oh, no, you're not. Good evening, Lady Segrave. I will soon bring your man to you."

It was Red Cloud. Then her husband spoke. It was very difficult for him to get through the first time. But since then he has been able, as I have been at several of the sittings, to build up a definite, unmistakable personality.

He is Still the Same.

The Earl of Cottenham, his great friend, has testified to the fact that it is Segrave who speaks. Indeed, boldly, he published a series of articles testifying to the truth of Spiritualism soon after this, his first experience. Now, during his earth life, Segrave was not only an expert engineer but a charming and gracious personality. All this he has retained on the other side of life.

More quickly than almost anybody I remember, he learned how to master the means of communication which, you must try and understand, is, in its earlier stages, very difficult, so difficult indeed that, as Segrave said once, "I knew how to drive a boat or a car, but I'm hanged if I can get the run of this yet."

Sometimes he comes to my own circle, and continues conversations that he has begun elsewhere. He has put his portrait on a psychic photograph. He has communicated by automatic writing with Lord Cottenham. He has even, at a seance at Lady Caillard's, placed on his wife's finger a ring made from a stone that had been brought from the other world. Then, too, on one occasion when she was present we found, when the lights went up, a red rose covered with dew on Lady Segrave's lap. Now the seance room had been occupied by over twenty people for over two hours, with the doors tightly closed and the windows sealed, so that no air could enter. More than that, it was a hot summer night. Yet, on Lady Segrave's lap was a flower as fresh as though it had been plucked a minute before in a garden bathed with dew!

This, we were told, had been given her as a reward for her great courage in giving to the world her proofs of her husband's survival. She had to brave the criticism of relatives and close friends, which is not so easy to proclaim.

Personality Still Counts.

No, it would be ridiculous—wouldn't it?—if Sir Henry Segrave after building up a magnificent personality, almost unequalled courage and

(Continued on Page 383.)

Gospel Light.

By Dr. Geo. Lamsa (A. J. Holman Co.). Price, 14/-; Postage, 6d.

NORTH of Ninevah, ancient capital of Assyria, is an isolated mountainous region. These mountains form the Taurus range of which Mt. Ararat is part. The people of these mountains have zealously and heroically defended their ancient Christian faith although cut off from the rest of the Christian world for many centuries. Surrounded by hostile nomadic tribes they were counted as a lost people. The Christian world knew nothing of their existence and they knew nothing of Christians in Europe, the discovery of America, the Reformation, Christian councils and the advances of the western world. Although some missionaries had made contacts and worked among these people, for many years their identity as the remnant of the ancient Assyrians was unknown. It was here, forty miles south of the lesser Mt. Ararat, Mr. Lamsa was born and reared.

These people, Mr. Lamsa's people, are shepherds. They have little knowledge of agriculture and industry. They live in a simple manner preserving the ancient customs of their ancestors. Their literature consists almost entirely of the Bible and other sacred writings on sheepskin and crude paper hand made. Their apparel and mode of living is the same as that of the Galileans who were brought from Assyria to Northern Palestine by King Shalmaneser in 721 B.C.

Arts and crafts are handed down from father to son. Machinery is tabu. Even the oxen cart is unknown. They still thresh wheat under the feet of oxen. Two women grind the meal with the stone mill turned by hand. Cloth is woven by hand and measured by arm. Butter, cheese, wool, sheep and labour are mediums of exchange and bartering. Money and other valuables are still buried in the ground where thieves continuously try to steal.

There you will find food and bread baked in the ancient oven dug in the ground in the house. There is the primitive earthen lamp lighted with butter and wick. Men still wear from two to six shirts and other garments at a time. Noblemen and the rich are known, not through publicity but by the number of shirts and garments they wear. Clothes, shoes and other garments are exchanged and borrowed. Bread is baked daily and people seek only daily bread.

The Assyrians are the surviving remnant of a people who believe in miracles, healing, divine communications, dreams and visions. They still bless bread and other food supplies. Prayers of holy men are believed to increase the substance which satisfies and fills needs. When people receive supplies, they accept them as blessings coming from God who is the Giver of all.

The Assyrians still speak Aramaic. They have preserved the idioms and metaphors of the Aramaic language which was spoken by Jesus and His disciples. Such assertions as

"his hand is too long" which means "he is a thief"

"cut your arm" which means "stop stealing"

"pluck your eyes" which means "do not envy"

"his arm is short" which means "he does not steal"

are well understood and they do not mean actual cutting of arms or plucking of eyes. These utterances of our Lord have been difficult for many Bible readers, unfamiliar with Eastern languages and Eastern temperament, to understand. Undoubtedly some of these obscure sayings have been the cause of dissension and division of the Christian church. Varied contradictory explanations have been given to them. This work explains them as they have always been understood by the people of the East without doubt or dispute just as American idioms and colloquialisms are understood by American people but are a puzzle to the people of the East. For instance, such statements as "he died on third base," "he went away for good," "employees were fired," "bank codes were killed" would be taken literally that these things actually happened.

It is on this knowledge of the ancient Aramaic language and unchanged Eastern customs that Mr. Lamsa bases his work. This is the only commentary on the Gospels by a native Easterner who speaks both Aramaic and English and who was reared in the East and educated both in the East and West. This work simplifies many passages in a dramatic way. Mr. Lamsa portrays the sceneries and the events in the Gospels in a vivid manner. The Gospels were preached to a simple people living near the edge of the Arabian Desert, a people who spoke, thought and reasoned in a simple way. They were recorded by simple fishermen. Mr. Lamsa believes in the healing power of Jesus and places much importance upon the miracles which tended to eliminate human suffering such as the healing of the blind, cleansing of the lepers and raising the dead. Mr. Lamsa points out that Jesus never performed magic nor did anything for His own sake or to excite the people and refused to perform a sign (magic) such as changing stones into bread, sticks into snakes, and similar things which Eastern magicians do. Jesus' task was the conversion of the soul and heart where other prophets and healers had failed.

Such is the philosophy of Mr. Lamsa and his people.

“If a Man Die.”

PSYCHIC PLAY TO BE PRODUCED IN MELBOURNE.

“If a man die, shall he live again?” is the theme of a thought provoking play written by Mr. J. Stuart Morrison, in collaboration with Mr. Stanley Hollins, to be produced by the V.S.U. Players at the Terry Memorial Hall, 47 Victoria Street, on Tuesday and Wednesday, 1st and 2nd December. The tickets will be two shillings each and the Society offers to spiritualist churches a bonus of fifty per cent. on all tickets they sell. (Here is a golden opportunity to help your church funds). Tickets may be obtained from the Secretary, Mrs. E. Mayger, or from Mr. Morrison, both of Clyde House, 182 Collins Street, Melbourne.

The play concerns the Rev. Ian Mackenzie, an earnest student of comparative theology, mythology and history, who is seeking some tangible scientific confirmation of the tenets of orthodoxy. The psychological study of his oscillations between the two extremes of faith and scepticism provide a very interesting background to the story.

The climax is reached when his young wife, his infant son, and himself are involved in a tragic railway accident in which the wife and child are killed. The shock utterly destroys his faith and the re-action converts him into an embittered agnostic. He sinks to the lowest depths of despair. “All that I held dear is gone,” is his complaint, “My wife, my child, my faith . . . and my God. What is their left to live for?”

All the arguments of his uncle, Dean Mackenzie, an elderly, lovable ecclesiastic, prove fruitless. The experience and knowledge of human nature and human suffering, acquired by the Dean in his many years’ ministry cannot help to alleviate even a fraction of the mental torture to which Ian, by his doubts, is submitting himself.

Jessica Mackenzie, a satirical, God-fearing woman of the world, takes Ian in hand, and tries to divert his attention to other things. The verbal battles between Jessica and her brother, the Dean, add plenty of humour to the story, and light relief is also added by two juvenile characters—Betty and Frank.

The spiritualist point of view is ably expounded by Margorie Bonner, a clairvoyant, who is a friend of the Mackenzies; and Alice Macclean, whose views are, at times, inclined to be a little illogical and extreme. Throughout the play the extreme views held in relation to spiritualism by adherents of all schools of thought are mercilessly unmasked. The satirical depreciation of the cur-

rent absurdities, pretences, mental reservations and rationalisations of materialist, spiritualist and fundamentalist alike, at times, reach almost a shavian standard.

The Dean is an intermittent clairvoyant and when this fact is divulged toward the end of the second act—it causes great exaltation in the Spiritualist camp, but consternation to Jessica.

The Dean considers that his psychic faculties are the symptoms of “one of those new fangled psychopathic disorders which psychologists rant so much about.” He also quotes the usual texts which are alleged to forbid spritualistic prectices; these are countered by Ian—strangely enough—with still other quotations. The Dean endeavours to explain all spiritualistic phenomena away by quoting Hudson’s hypothesis, but finally he, Margorie, Alice and Ian decide to enter on a campaign of psychical investigation.

The research work is of great assistance to Ian. He fails to gain the evidence which he desires, but he is sufficiently impressed to cause him to adopt a saner attitude towards his experiences. He re-orientes his mental outlook and learns to face life in a less ego-centric manner. After six months research work they all return to “Glen Falloch,” Jessica’s farm, and the Dean announces that he has managed to interest the Bishop in his investigations, and that his own mediumship has developed to such an extent that he has consented to submit his powers to the investigation of his fellow-clerics.

Toward the end of the third act Ian is granted a demonstration of spontaneous independent voice mediumship, with Margorie as the medium. He contacts Dorothy, his wife, who proves her identity and assures him of her eternal love and companionship. She exhorts him to take up a new spiritual mission, under her guidance and with the assistance of Margorie. He resolves to share the message which has been given to him with the sufferers and mourners of the world.

The whole subject is treated with restraint, and at no stage does the story become mawkish, sentimental or inexcussably emotional. The scientific attitude adopted, and the constructive analysis of the various viewpoints expressed throughout the play should impress every member of the audience and create a new interest in our work among the thinking people of Melbourne.

Leaders of Spiritualist Churches in other States who would like to produce the play are advised to communicate with the author.

Conditions in Europe.

A TALK IN A HOME CIRCLE.

By M.K.M., N.Z.

ONE of the clairvoyants had said on arriving in the room that he sensed that conditions in the Circle were affected by the earth clouds arising probably from the Spanish war and general European conditions. This led to questioning of our Guides as to European affairs, and he was impressed that:—

"Europe is not as bad as your newspaper reports would seem to make out. There is good running through all like a silver thread, or rather like a silver band—for it is more than a thread. The bad becomes predominant in world affairs only at times and on occasions. There is more good in Europe than newspapers would lead you to believe." That is the message I get, impressing me that there is good everywhere and that it is only just at intervals that the bad gets a footing—the good will follow.

The Circle Medium then gave the following direct message from her band of controls:—

"My friend! This too I would say: Though it may seem terrible to see some suffering so much, in these times of the ascendance of the bad, yet, in the end, it will be good. The result will be that men will realise that they cannot turn from the right path of God's will without suffering; they must see and feel for themselves the evil and suffering arising from following the wrong path of their own independent and selfish wills. They will realise far more fully the necessity of following the pathway of God's ordaining. They will see that they cannot follow their own wills without the guidance of God, without deep trouble and suffering both for themselves and others. The idea of good will predominate, and this time of trouble will tend to open men's eyes and make them see that they cannot follow blindly in the path of their own choosing—they must follow in a path about which they have consulted God—His way—before peace and happiness can come to them.

I would say this to you also who read the newspapers, and feel distressed in mind for these far away peoples and lands:—

Do not dwell on their sorrows; do not read and then ponder over it; do not add to the sorrows of the world by putting on them your own dark thoughts; think of these countries as basking in the sun of God's love, as countries at peace with all men following God; do not dwell on the evil side but keep to the better things. We beg you not to add to the mass of wrong thinking, but add to the beauty and rightness of mind of the world by thinking only of the happier things; not keeping your minds only on what is happening.

I do not mean that you should never think of those things, because you would become hard and callous; you must know of them, but keep them

in their place. You must love and be pitiful, but let your thoughts turn to better aspirations, not being foolish and sentimentally pitying the suffering, but loving and sending to them hopeful and cheering thoughts—pitiful, but with a constructive thought for help.

Oh I know my words are clumsy and hard to understand because I find it so hard to express in your Earth language all I mean, but be you among those who help to send happy and constructive thoughts around the world. Do not be morbid or distressed, be cheerful and yet be pitiful."

Our Guides have often impressed on us the importance of our thoughts and mental attitude to all subjects or troubles small or great met with in our lives' pilgrimage,

A cheerful, hopeful and courageous attitude of faith and trust in enveloping goodness, immanent love, is not a dope for our minds; it is the true attitude and a powerful actual force it itself, continually tending to bring about a betterment of wrong conditions, more especially if it be used as such a force by several people banded in, for example, a prayer circle.

OVERSEAS VISITORS.

(To the Editor "Harbinger of Light").

The recent visits of Mr. Harry Johnson and Mr. and Mrs. Wright have done much good and awakened the spirit of enquiry, but there is still room for more. Our local workers are doing their best to cater to our spiritual needs, with a fair amount of success—all honour to them.

I noticed in this month's issue of the "Harbinger," that the Rev. Arthur Ford is to visit Australia, and begin his tour in January next. We should be pleased to know whether he intends visiting Brisbane, and when. We can assure him a loyal welcome, and find him plenty of work. Any particulars will be thankfully received.—Fraternally yours,

P. N. HUMPHREYS

The Spiritual Church,
Brisbane.

President.

BYCROFT PSYCHIC LIBRARY
15 MIDDLETON ROAD, CHRISTCHURCH, W.2.
NEW ZEALAND.

600 ——— BOOKS ——— 600

Country Subscription, 5/- per annum:
Plus Postage and Catalogue.

Two Books and 2 Magazines at a time.

One month allowed for reading.

Enclose stamp for enquiries.

Librarian: Mrs. G. Lovell-Smith.

CANCER RESEARCH.

New Line Followed By London Professor.

Professor Kennaway, Director of the Research Institute of the Free Cancer Hospital, London, and Professor J. W. Cook, 35, Professor of Chemistry at the University of London, and research chemist at the same hospital, have been awarded the international first prize for cancer research. Their prize is £350 and radium worth £300. Their belief is that cancer is caused by a chemical change in the body, not by a living organism. "We have converted some of the normal constituents of the body into cancer-producing productions," said Professor Kennaway, "and have reached a working hypothesis that the disease may be caused by a bio-chemical process taking the wrong turning and creating a product which acts on the cells and forms cancer. If we could find why, then we probably could prevent it." Both professors make it clear that they have not found a cure.

—"The Herald" (Melbourne).

LEST WE FORGET.

The Communion of Saints is not memory, it is present love. The Communion of Saints alters the long 'Goodbye' of bereavement into the shorter 'Goodnight' of expectation."—(Basil Wilberforce).

Nov. 1.—All Saints Day.

" 2.—All Souls' Day.

" 11.—The Day of Remembrance.

" 20.—H. Dennis Bradley passed 1934.

" 27.—M. J. Bloomfield passed 1929.

" —E. W. Wilcox passed 1919.

" —Prof. A. R. Wallace passed 1913.

Cicero, born in 106, said: "They whose minds scorn the limitations of the body, are honoured with the frequent appearances of the gods (spirits from high places.—Ed.). Their voices have been often heard, and they have appeared in forms so visible that he who doubts it must be partly bereft of reason."

EXCHANGE AND REPLY POSTAGE.

"The Harbinger of Light" is a Philanthropy not a Business. Failing to send a stamp for reply, or to add exchange to cheques entails a loss, which, in the aggregate, amounts to a considerable sum yearly.

A NURSE'S STORY.

A NURSE went to her patient's bedside, and the patient, looking up, said, "Nurse, I tried to get up, but I do feel so queer."

The Nurse said, "You stay in bed—don't attempt to get up." Then she had to go off duty.

Two hours later, as she came down the staircase to go on duty again, there, coming down the opposite staircase, was her patient, the sick man. In an angry voice she called out: "Didn't I tell you to stay in bed?"

She spoke later to the Sister-in-Charge about it. The Sister said: "Are you sure you saw him?" The Nurse replied: "Ask Sergeant S—, he heard me shout at the sick man."

The Sister asked Sergeant S—, who said he heard the Nurse shout; but did not see the one to whom she was shouting.

It was the exact time (so the Sister told her afterwards) that the sick man was dying.

SIR HENRY SEAGRAVE.

(Continued from Page 379).

a nobility of character, became, when he passed on, merely a so-called angel like all the other good people. Personality must persist. He uses, on the Other Side, the knowledge he learned here. It is used, for one thing, in helping at the Red Cloud circle. Indeed, there is no doubt that Lady Segrave became a member of that circle because her husband's engineering skill was wanted in perfecting the means of communication. These means are potentially the possession of most of us. But they need, as a rule, long development.—"Everybody's Weekly."

AUTHORS AND COMPOSERS.

MSS of all descriptions invited for prompt publication by firm of 38 years standing; Spiritualist and Psychic Works specially required. No reading fees. £50 cash is offered for Poems; particulars free. Stockwell Ltd., 29 Ludgate Hill, London, England.

OAHSPE READERS & FAITHISTS !

THE FAITHIST FRATERNITY

and

KOSMON ERA FOUNDATION.

(Only Successors to Late Dr. J. B. Newborough.)

A World-wide International Organisation.

Invites Correspondence from Persons Interested in this Teachings and Desirous of Obtaining its Literature.

Send stamped self-addressed envelope to—

THE FAITHIST FRATERNITY,
BOX No. 1627N, G.P.O., MELBOURNE.

FLOWER CLAIRVOYANCE.

READERS will be interested in adding to the delights of their holidays by utilising the following suggestions made by a correspondent.

"... I have discovered a most fascinating study that not only assists my clairvoyant development, but opens up new fields of enquiry.

"Until quite recently I could not believe in fairies. But following out your suggestions to visualise flowers while sitting in my garden, I did so. The results amazed me.

"Looking through a Kilnascrene at the extraordinary change that comes over green foliage, I presently became aware of startling differences in colour of various species. The centre spot in a common nasturtium leaf had become a glittering diamond sparkling in the sunshine and emitting many colours. The leaf itself took on an indescribably new form of life, with nerves and veins of silvery and purplish tints.

"The tiny white flowers of an arabis became a sea of human faces. I thought it an illusion created by spaces between the flowers, but no, some were serious, most were smiling, but all were intent on attracting my attention.

"My best point of concentration was a clarkia. In the sunshine the leaves became a soft transparent pink. This presently emitted a faint glow. Fascinated by the glorious colouring, I lost sight of everything else in the garden. Then came an amazing transformation. Moving in and out among the leaves were forms which recalled all I had ever read about gnomes and fairies. But never in any book have I seen such a variety of shapes and dresses. Although so very small, I saw every detail as clearly as though my Kilnascrene had suddenly become a powerful magnifying glass. Each sprite seemed to have specific work to do, and was busy about it as if nothing else in the world mattered.

"Gnomes and dwarfs were more particularly interested in trees, and were larger.

"Roses had an entirely different type of attendant to other flowers.

"One thing sent a pleasurable thrill through me. All were happy. Joy radiated from every one, and induced a corresponding reaction in me. I am now wondering if something of this effect is produced in all flower lovers who are quite unconscious of the fact that their loving interest is a joy to multitudes of intelligences of whose very existence we are ignorant.

"Needless to say, I make Kilnascrene my constant companion. It is so soft and conveniently folded that my vest pocket has become its permanent home."

KILNASCRENE DEVELOPS CLAIRVOYANCE.

Price 15/6 (post free).

.. THE HARBINGER OF LIGHT PTY. LTD.,
203 Collins Street, Melbourne.

HE RANG THE BELL.

A FRIEND of mine reported only recently an experience shared by a mother and a daughter. The sweetheart of the daughter was expected for dinner, and was arriving by 'plane. At the time set for his arrival, the door-bell was rung. The daughter ran to greet her lover, but found no one in sight. She went to tell her mother of the odd experience. The bell rang a second time. Both women rushed to the door. Again there was no one to be seen. They waited just inside the closed door to catch the culprit the next time the bell was rung. It rang loud and long after a minute. They flung the door open, and still no one was to be seen. Soon after that, there came a telephone message saying the 'plane had crashed in landing, and that the young man had been killed.

The sequel to this story came in the form of an automatic handwriting message, which told how the victim of the accident had failed to realise that he was dead, and had hurried to fulfil his engagement. He had rung the bell, and had been surprised when he could not make his presence felt. Only after all his endeavours had proved futile, did he begin to suspect that death had overtaken him. It became harder each time for him to make the bell ring. At last, a dead relative had come to take him in charge.

That the bell was rung seems to indicate that the ghostly young lover had brought ectoplasm with him from his own body, but that this ectoplasm was not visible to the two women. It was late evening, and the porch was lighted.—"Light."

ONE EASTER MORN.

IT was Easter Sunday. I was just a little late for the Service, and as I walked into the Church—one of the most beautiful of its kind—I thought how exquisite it looked, with its magnificent flower decorations.

The congregation was singing, "Praise the Lord, ye heavens adore Him." As I listened I knew that the organist, choir and congregation were all attuned to the Easter spirit.

Suddenly, I felt as if I were out of my body, and looking down on the congregation. Next, it seemed that all those who had worshipped there in the past were also taking part in that glorious Service; yet not quite as the Spiritualists think; more as if the dear ones were "listening in" through a great spiritual wireless.

Spiritualists lay themselves open to justifiable criticism in many respects, but we can at least claim to have brought the subject of man's survival of death out of the misty region of faith into the clear atmosphere of proven fact. And we of the Confraternity now seek to show justification for our claim in the beliefs and practice of the original orthodox Christian Church.

Books Worth Reading.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However, we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published. It usually takes about three months to get books from overseas. Address your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

A.B.C. OF SPIRITUALISM. By Lloyd Tester. Covers the whole field of modern Spiritualist phenomena briefly and clearly. It is an introductory hand-book to the subject, and one that is invaluable for propaganda. Enquirers will welcome it. Price 2/-, Postage, 1d.

"AND WITH THE MORN." By Robertson Ballard, with a foreword by the Rev. Dr. F. W. Norwood. Throwing the weight of modern psychic evidence into the scales in support of his Faith, Mr. Robertson Ballard reveals the harmony existing between Religion and Spiritualism, as mutually supporting both the highest instincts of the human soul and the fruits of modern scientific investigation. A book of comfort for the bereaved. Price 5/-, Postage, 4d.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST. Copied from the Akaschic Records and covering the whole life-history of Jesus. It fills in many of the hitherto "blanks" in the records of His career, and is intensely interesting. Price, 15/-; Postage, 7d.

BEYOND. Healing Cures by "Dr. Lascelles." Remarkable cures are narrated, interesting psychic experiences are recorded, the Talks of Dr. Lascelles are as entertaining as they are illuminative, and a considerable amount of space is devoted to Answers to Questions. The book is edited by Rosa M. Barrett, sister of the late Sir William Barrett. Price, 5/-; Postage, 4d.

BIBLE CAMEOS. By W. Ernest Hunt. Charmingly written cameo-sketches of Bible incidents, interpreted in the light of the knowledge of to-day by looking behind the screen of matter to the vital play of spirit. An excellent book to give an orthodox friend in whom you desire to arouse interest in the Higher Truth. Price, 3/6; Postage, 3d.

THE BLUE ISLAND. A remarkable narrative given by Mr. W. T. Stead in which are related the happenings to himself and others after the sinking of the "Titanic," and his life beyond the Veil. An exceedingly interesting narrative and containing much information not found in other books of a similar character. Price 6/-; Postage, 3d.

THE BLUE ROOM. By Clive Chapman. An absorbing story of direct-voice communications with the Other Side made mainly, in broad daylight, or in bright artificial light at a private Circle in Dunedin, N.Z. One of the controls, "Wee Betty," is now known of throughout the English Movement, and the book is one of the finest ever produced in the South Hemisphere. Price, 5/-; Postage, 4d.

THE BOOK OF CHARMS AND TALISMANS. By "Sepharial." With numerous diagrams of Talismans, Sigils and Seals, Contents: The Power of Numbers; The Combination of Numbers; The Kabala; The Calculatory Art of the Kabala; Talismans; Doctrine of the Kabala; Ancient Talismans; Of Man's Free-

dom; The Magical Faculty. Price, 4/6; Postage, 2d.

CHILDREN IN THE SUMMERLAND. Clairaudiently received by V. May Cottrill. Bereaved parents will be particularly interested in its message, which is full of inspiration and cheer. It describes the beautiful conditions in which young children dwell after their premature passing from mortal life. De luxe edition, Antique paper, pale blue cover with gold lettering tied with silk. Price, 2/-; Postage, 2d.

CHRIST IN YOU. Beautifully expressed and very inspiring series of Messages, peculiarly suitable for sending to friends of the orthodox type of mind... one of the simplest and truest expressions of the mystical spirit to be met with. We do not know of another book expressing so much true and concise teaching. Indexed edition (40th thousand). Price 4/-; Postage, 2d.

A DEAD DOCTOR WRITES. Through the hand of Gladys Crane. Whether the reader believes in a future existence or not, he will be interested in these letters from Dr. John S. King, who was a founder and the first president of the Canadian Society for Psychical Research and who passed over some years ago. Price, 2/6d; Postage, 3d.

DEATH-BED VISIONS. By Sir W. Barrett, F.R.S.A., collection of well attested visions seen by the dying. These experiences constitute evidence of Survival. Entirely free from any attempt to mislead. Price 4/6; Postage, 3d.

DEATH'S DOOR AJAR. Does the human personality survive bodily death? Can the discarnate personalities communicate with those resident in physical bodies? The whole of this book is devoted to answering these two questions. Clairvoyance, Clairaudience and Psychic Healing are the subjects treated of in this book. They have been approached in a truly scientific spirit of careful and patient research. A book of surpassing interest. Many of the later chapters will rank high in psychic literature. Price, 6/-; Postage, 4d.

DEEPER MESSAGE OF SPIRITUALISM. THE. By M. K. M. This is an answer to those who think that Spiritualism begins and ends with sittings in the dark, trivial and even boring messages; and who associate it with fortune telling and quackery and also consider it as an evil thing lying on the confines of mental instability. Price, 1/-; Postage, 1d.

DEMONSTRATED SURVIVAL. By Sir Oliver Lodge, F.R.S. This booklet shows the influence of demonstrated survival on science, philosophy and religion. An ideal book for enquirers. Price, 1/9; Postage, 2d.

DOMESTIC REMEDIES. By Rev. J. T. Huston, N.D. This is a book that you cannot afford to be without. It gives the home treatment of common complaints with

simple remedies to be found in every household. It is a book to relieve your ills and save doctor's bills. Easy to understand and to apply and certain in results. **Price, 1/6; Postage, 1d.**

EARLY IMPRESSIONS OF LIFE IN THE UNSEEN. The first impression of the newly-arisen spirit and his impressions of the Spirit-world are convincingly described by a well-known South African citizen who had not long passed over. It is a book to place in the hands of the recently bereaved or one who desires to know what life in the Unseen is like. Former price 5/-. **Now 2/9; Postage, 2d.**

THE EDGE OF THE UNKNOWN. By Sir Arthur Conan Doyle. This is a book that will interest even opponents of Spiritualism, and one that you can read over and over again. Some of its contents: The Riddle of Houdini, The Ghost of the Moat, The Law of the Ghost, Some Curious Personal Experiences, Dwellers on the Border, A London Ghost, The Half-way House of Matter, A New Light on Old Crimes, Singular Records of a Circle, etc. **Price, 7/6; Postage, 5d.**

THE GATE OF HEAVEN. By Robert James Lees. This third series of "Leaves from the Autobiography of a Soul in Paradise," recorded by the late Robert James Lees, completes a notable trilogy, of which the ever-popular "Through the Mists" and "The Life Elysian," constitutes the two first volumes. **Price, 6/9; Postage, 6d.**

THE GATEWAY OF UNDERSTANDING. By Dr. Carl Wickland. (Author of "Thirty Years Among the Dead.") Contents: The Why of Existence, The Science of Life; Psychic Research, Verification of Spirit Identity, Death and the Future Life, Obsession, Multiple Personalities, Psychic Invalidism, Christian Science, Reincarnation and Theosophy, Dangers of Occult Practices, etc. **Price 17/6; Postage, 6d.**

GOSPEL LIGHT. By Dr. G. Lamsa, who interprets miracles and little understood portions of the New Testament, and idioms and shades of meaning lost through other translations. He describes with the vividness of personal acquaintanceship the scenes of Biblical peoples, unchanged for centuries, in his homeland. "Gospel Light" contains interpretations invaluable to lecturer, teacher and student. **Price, 14/-; Postage 6d.**

THE GREAT DAYS OF EPHESUS. (Scripts of Cleopas, Vol.). Written down by Geraldine Cummins, with a critical foreword by a distinguished theological expert. A revelation of the inner history behind the Corinthian epistles. The book continues the series of psychic communications revealing new facts in Biblical history, which have made the author famous. **Price, 10/6; Postage, 6d.**

THE GREAT PROBLEM. By Dr. Lindsay Johnson, M.A., B.Sc., M.D. An important contribution to the literature of Spiritualism, dealing with every phase of the subject, and handled in such a masterly way as to non-plus the sceptic. Universally acclaimed by the British and American Press. In An Appreciation prefixed to this book, Sir Arthur Conan Doyle remarks that he does not remember in all his reading to have "encountered so much learning of various sorts conveyed from different angles upon one subject." This is a judgment which will prob-

ably be endorsed by many appreciative readers who will mark, as Sir Arthur has done, the attractive literary form which the author has adopted so that there is nothing heavy or tedious in the treatment. **Price, 15/-; Postage, 7d.**

GUIDE TO MEDIUMSHIP. By E. W. and M. H. Wallis. An authoritative and comprehensive exposition of the whole subject. Mediumship explained. How to Develop Mediumship. *Psychical Self-Culture*. Highly commended by all leaders of the Movement. **Price, 10/-; Postage, 4d.**

THE GUIDE TO PSYCHIC KNOWLEDGE. Edited by C. A. Dawson-Scott. Being answers from people on the Other Side of death to questions from people on this side of death. A detailed and graphic account of the daily life of those who have Passed Over, as well as valuable information respecting mediumship and communication. **Part 1, 1/-; Postage, 1d. Part 2, 1/6; Postage, 2d.**

GUIDANCE FROM BEYOND. Given through K. Wingfield with a Preface by Helen, Countess of Radnor, Sir E. Marshall Hall the eminent K.C. in his introduction says: "My object in writing these lines is to try to show that automatic writing as it is called is a real thing, and that by its means, messages are conveyed through an unconscious hand from some place outside the physical world to those who are still inhabitants of it." **Price, 5/6; Postage, 4d.** (See also "More Guidance From Beyond").

HAFED—PRINCE OF PERSIA. His experiences in Earth-life and Spirit-life, being spirit communications received through Mr. David Duguid, the Glasgow trance-painting medium. The outstanding feature of this massive classic volume is the details it fills in concerning the life of Jesus to which no reference is made in the Scriptural records. An enthralling and informative work of exceptional value. Sixth Edition. **Price, 9/6; Postage, 9d.**

HANDGRIPS WITH THE INFINITE. By J. H. Oliver. For Healers and Spiritualists who accept the leadership of Christ this book is of great value. It follows the teachings of "Dr. Lascelles," of The Seekers, and is packed full of practical and helpful suggestions. One of the best handbooks that we have read. **Price, 2/3; Postage, 2d.**

THE HARMONIAL PHILOSOPHY. A Compendium and Digest of the Works of Andrew Jackson Davis. The Popularity of the writings of the celebrated American seer, Andrew Jackson Davis, among Spiritualists and numerous schools of religious mystics, has been one of the phenomenal facts of the last half century. The object of this work has been to create an impartial summary of the whole teaching of Andrew Jackson Davis as far as possible, without diminution of any kind. It is hoped this attempt to summarise the teachings of this famous seer, and thus render them accessible to a far wider public than hitherto, will meet a need of the present generation, which is eagerly seeking for more facts which may throw some clearer light upon the mysteries of the other world. **Price, 9/-; Postage, 6d.**

HARMONIAL PHILOSOPHY. Twelve Lectures on, by W. H. Evans. "The Mission, so to speak, of the Harmonial Philosophy is

the destruction of all antagonism between science, philosophy, and theology, and the harmonisation of the elements and the attributes of the human soul, and consequently to accomplish the millennial union of social interests." Price, 3/-; Postage, 3d.

THE HISTORY OF SPIRITUALISM. By Sir Arthur Conan Doyle. In this unique and comprehensive work in two volumes Sir Arthur Conan Doyle gives a full account of modern Spiritualism from the time of Swedenborg to the present day. He sketches the lives of the important men and women who have taken part in the movement and makes clear what the evidence was which induced them to give their support to this new revelation. The only consecutive and comprehensive history of the movement published. Illustrated with many full-page pictures, including photographs of Katie King, taken by Sir William Crookes, and wonderful casts of ectoplasmic hands, many photographs of famous mediums and leaders further adorn the pages. Originally sold in Australia at 50/- the set of two volumes. Now, 25/-; Postage, 1/6.

HOME CIRCLE HANDBOOK. By J. Stuart Morrison. This typescript handbook should be studied by every home-circle group. It contains full instructions how to form a circle for investigation of spiritualistic phenomena, what to do, and most important, what not to do. It contains information not to be found in even pretentious books. Price, 1/6; Postage, 2d.

HOME, D. D., HIS LIFE AND MISSION. Edited by Sir A. Conan Doyle. D. D. Home was one of the first missionaries to prove immortality, to do away with the woeful mystery of death, to found religion on positive knowledge, and to break down materialism. He devoted his life to this end and left a trail of religious conviction and of human consolation behind him. Price, 9/6; Postage, 6d.

HOW TO READ THE CRYSTAL. By "Seph-arial." Are YOU Clairvoyant? Have you ever felt that something of vital importance to you, or to someone dear to you, was about to happen? And it is so easy to be wise after the event. If you feel you possess this strange power, a study of clairvoyance and crystal gazing may mean much to you in everyday life. Price, 2/-; Postage, 1d.

THE HUMAN AURA AND THE SIGNIFICANCE OF COLOUR. By W. J. Colville. A series of three interesting and informative Lectures. Price, 2/6; Postage, 2d.

THE HUMAN ATMOSPHERE (THE AURA). By Walter J. Kilner, B.A., M.B. (Cantab) M.R.C.P., with 64 Illustrations of Human Auras. Wonderful discovery of the Aura by scientific appliances, and declared by scientists to be a most important development. Dr. Kilner discovered a mechanical method of adjusting the focal range of the eye so that previously invisible forces can be seen. He claims that with suitable appliances (as the Kilnascreen) 95 per cent. can see the aura, and also given clairvoyant sight. Price, 17/6; Postage, 6d.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By F. W. H. Myers. Bound in full cloth, good paper and unabridged. A standard work by an eminent scholar and close student, whose many years of research work has made this a Text Book.

One of the leading works on this subject, and should be read by every investigator. Price, 5/6; Postage, 4d.

HUMAN SURVIVAL AND ITS IMPLICATIONS. By Helen A. Dallas. Published under the auspices of the London Spiritualist Alliance and designed as a handbook for enquiries into the subject. The author's experience in the subject entitles her to speak with authority. Price, 2/-; Postage 2d.

THE HUMAN AURA AND HOW TO SEE IT. By Harry Boddington. With a chart showing the known range of electro-magnetic vibrations. We cannot speak too highly of this booklet. It contains more information on the subject than many pretentious works and we are glad to have it on sale. Price, 1/-; Postage, 1d.

HYMN BOOKS. The British Spiritualist's Propaganda Hymn Books. For use in Spiritualists' services and home circles. Contains directions for investigation of phenomena. Price, 5d. each, Postage, 1d. Per dozen, 4/6; Postage, 4d.

HOW TO BE A MEDIUM. By W. H. Evans. Every known form of mediumship is described by the author in this comprehensive book. He shows how one can discover whether one possesses mediumistic powers, and if so, how to develop them. He deals with clairvoyance, crystal-gazing, dowsing, clairaudience, trances, direct-voice, materialization, psychic photography, psychic healing, apports, levitation, matter-through-matter, etc. This is undoubtedly a very comprehensive and entirely unique book, and should be in the possession of every student of the psychic. Price, 7/6; Postage, 4d.

I HAVE SEEN THE MASTER. Compiled by Grace Gibbons Grinling. Where is the Christ? Where did he go when He vanished from the ken of His disciples? What has been His mission for the past 2000 years? These and many other questions are answered in this record of one who has already experienced the change called Death. In simple form but with rare literary quality, Biblical facts hitherto left obscure are now elucidated. Price, 7/6; Postage, 3d.

IN TUNE WITH THE INFINITE. By Ralph Waldo Trine. "Within yourself lies the cause of whatever enters into your life. To come into the full realisation of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it." Price, 2/6; Postage, 3d.

INVISIBLE INFLUENCE, THE. By Dr. Alexander Cannon, M.D., M.A., Ph.D., etc., psychiatrist and research worker at the London County Council mental hospital at Colney Hatch, England. Dr. Cannon deals with hypnotism, black magic, and other occult sciences. He investigated their practice in the East. Dr. Cannon travelled through Tibet, China, India, etc., and witnessed extraordinary occult marvels. The Press literally devoted pages to reviewing this book in which the wisdom of the Yogi, the Fakir, and the secrets of the great Lhama Convent are, for the first time in history, revealed. Black magic, astrology, numerology, animal magnetism, the art of suggestion for producing illusions, clairvoyance, prophecy, and lastly new light is thrown on the tragic death of a famous judge. Price, 7/-; Postage, 3d.

LETTERS FROM A LIVING DEAD MAN.

Written down by Elsa Barker. "Supremely absorbing. Compared with it, all previous records seem trivial and commonplace." Ralph Shirley in the "Occult Review." These letters constitute a progressive narrative of much interest and high philosophic excellence."—"The Two Worlds." Price, 5/6; Postage, 4d.

LIFE ELYSIAN, THE. Being more leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Scarcely any book purporting to be a communication from the Other Side has achieved such lasting popularity as "Through the Mists" and "The Life Elysian." Fifth impression, cloth 6/9; Postage, 6d.

THE LIVING TOUCH. This very arresting book has reached its ninth edition. It is written by Miss Dorothy Kerin, whose miraculous restoration to health when in the last stages of phthisis attracted so much attention a few years ago. She tells in this volume the story of her healings and of her subsequent spiritual experience. Price, 3/6; Postage 3d.

LOOK AT YOUR HANDS. By Indre Shira. This is a work that will appeal to intelligent and practical students. It will enable parents to guide their children aright and choose the most suitable careers for them. It will help all to understand the weakness and foibles of themselves and others no less than their strong characteristics, showing that all troubles may be overcome and failure turned into success. Price, 5/-; Postage, 3d.

MAN'S SURVIVAL AFTER DEATH. A voluminous and exceptionally convincing book by the Rev. Charles L. Tweedale, F.R.A.S. It is a book that conquers the sceptic. Mr. Robert Blatchford, the famous journalist and formerly the highly-intellectual leader of the Rationalists in Great Britain, says: "It is the most amazing psychic history I have read, with the exception of Florence Marryatt's 'There is no Death.'" Fourth edition, enlarged. Price 17/6; Postage, 6d.

MESSAGE FROM ARUNACHALA, A. By Paul Brunton. The first half of this volume is critical and denounces the shams and falsehoods of Western Civilisation. The second half is constructive in the best and most spiritual sense. It tells us how to contact the Oversoul or Divine Being that dwells in each of us, and gives a key to the world of spiritual reality. Price, 7/-; Postage, 3d.

MODERN PSYCHIC MYSTERIES. By Gwen-dolyn Kelley Hack, with Preface and Article by Prof. Ernest Bozzano. Large, handsome volume profusely illustrated. This is one of the most amazing records of psychic phenomena of the physical order. Some of the most staggering of the phenomena recorded occurred at Millesimo Castle, the home of the Marquis Centurione Scotto, who unexpectedly developed mediumistic powers of quite exceptional strength, and who was himself dematerialised and subsequently re-materialised at a distance. Some of the phenomena witnessed are almost incredible. These phenomena include the direct voice, mysterious apports, amazing materialisations, levitations of a sensational character and many other psychic wonders. Former Price 25/-; now 18/-; Postage, 9d.

MORE GUIDANCE FROM BEYOND. Given through K. Wingfield. Sir E. Marshall-Hall, K.C., said: "I can only hope and pray that the comfort and happiness I have derived from this belief may be shared by some of those who read these wonderful teachings, conveyed to us from the Beyond through the marvellous gift possessed by Miss Wingfield." Price, 4/6; Postage, 3d.

MORE THINGS IN HEAVEN AND EARTH. By Robert Blatchford, who explains how, through personal experience, he came to abandon his life-long materialist belief, and to accept the fact of Human Survival of Death. A temperate and impressive reply to the arguments usually used against Spiritualism. Price, 5/-; Postage, 3d.

MENTAL PHENOMENA OF SPIRITUALISM. By Rev. G. Drayton Thomas. Describes Automatic Writing; Clairaudience; Clairvoyance; Crystal Gazing; Direct Voice; Inspiration; Mediumship; Psychometry; Spirit Forms; Table Messages; Telepathy; Predictions; Trance Control, etc. An invaluable book for beginners. Price, 2/-; Postage, 2d.

THE MINISTRY OF ANGELS, HERE AND BEYOND. By Mrs. Joy Snell, with foreword by the late Rev. Arthur Chambers, giving evidences of the reality of the Spirit World, and descriptions of the ministry of Angels to the dying. Removes the fear of the dying, and full of comfort for the bereaved. Will be read sympathetically by orthodox christians. Price, 3/-; Postage, 2d.

MORE SPIRIT TEACHINGS. By Stainton Moses ("M.A." Oxon). In this book will be found a selection of messages received from "Imperator" and other advanced controls through William Stainton Moses (M.A. Oxon) and which have never before appeared in volume form. Price, 2/-; Postage, 2d.

NUMEROLOGY. The practical application of Numerology to Life is the aim of the author of this book—Clifford Cheasley—who says: "I use in my personal work and in the preparation of my writings, revelations of which minds beside my own have been the recording instruments, and also knowledge resulting from years of experience as a teacher, lecturer and counsellor. Price, 4/6; Postage, 3d.

ON THE EDGE OF THE ETHERIC. By J. Arthur Findlay, M.B.E. The author shows that we have come from the Etheric, our physical life being but a small part of our life. At death we return to the Etheric, there to continue functioning in a world both tangible and material, retaining our bodily appearance, our memories and our affections. Price, 5/-; Postage, 4d.

OUR AFRICAN WINTER. By Sir A. Conan Doyle. A record of Sir Arthur's journeyings and interesting psychic experiences in South Africa. The book is interesting as a novel and is excellent to lend to a friend whom you may desire to interest in Spiritualism. Former price 8/6. Now 4/6; Postage, 5d.

OUR SELF AFTER DEATH. By Rev. Arthur Chambers, A.K.C., London: "My task in these pages is to try and prove that there is far more in the Gospel-Records on the subject of After-Life than Christendom, as a whole, has in the past perceived." The book abounds in consolation and cheer for those who are mourning the loss of loved ones, and has sold in thousands in all parts of the world. Price, 2/6; Postage, 3d.

OUR SIXTH SENSE. The last book by Professor Charles Richet. The subjects treated include such phenomena as hallucinations, premonitions, somnambulism, psychometry, or pragmatical cryptesthesia, telepathy, spiritualism, hyperesthesia, etc., all being subjected to the thorough investigation of a professor of psychology who has confined himself to the rigid limits imposed by observation and experiment. **Price, 8/6; Postage, 6d.**

PAUL IN ATHENS. (Scripts of Cleophas. Vol. II.). Recorded by Geraldine Cummins. A further volume of the notable scripts of Cleophas, of still deeper interest than the initial Script. Paul's apostolic zeal lives so vividly in these pages that the claim to psychic inspiration rather than intensity of imagination receives strong support. **Price, 8/6; Postage, 5d.**

PEARLS OF GREAT PRICE. Selected passages from "Spirit Teachings." Given through the mediumship of Rev. Wm. Stainton Moses (M.A. Oxon). Dandy edition. **Price, 1/3; Postage, 2d.**

PHYSICAL PHENOMENA OF SPIRITUALISM, THE. By Stanley de Brath. A carefully prepared and effective presentation of the facts. Fully illustrated with photographs of ectoplasm, psychic photographs and thumb-prints through the mediumship of "Margery." **Price, 2/6; Postage, 2d.**

PSYCHIC HEALING. By Harry Boddington. This is also an invaluable book for the healer. Contents: How Spiritual Healing Arose; Diagnosis; The Passes Described; Obsession; Self Healing; Christian Science; Psychic Hospitals. **Price, 1/6.**

A PRIMER OF PSYCHICAL RESEARCH. By Hereward Carrington. This is a book to place in the hands of a beginner, or those just interesting themselves in psychic subjects. The "Times" says: "The name of Mr. Hereward Carrington attached to any volume may be taken as a sufficient guarantee of excellence." **Price, 5/-; Postage, 4d.**

PSYCHICS AND MEDIUMS. By Gertrude Tubby. The author has personally conducted and recorded verbatim more than 4,000 mediumistic seances. From her wealth of experience she has written "Psychics and Mediums," a scientific approach to psychic research in all its varied phases and types of development. Student and expert alike will find "Psychics and Mediums" an authoritative guide and a valuable source book. It is amply documented, and includes an extensive bibliography. **Price, 12/6; Postage, 5d.**

PHYSICAL RESEARCH FOR THE PLAIN MAN. By S. M. Kingsford. The reader of this book will be able to really arrive at a reasoned decision as to the results, the meaning, and the value of Psychical Research. It deals with Telepathy, Clairvoyance, Crystal-gazing, Mediums, Trance Mediums, Automatic writing, Cross Correspondences, Premonitions and Death Warnings, Hallucinatory, Haunted Localities, Poltergeists. **Price, 6/6; Postage, 4d.**

PSYCHIC PHILOSOPHY. By Stanley De-Brath. Contents: Physical Phenomena Mediumship; The Morality of Spiritualism; Matter and Ether; The Orders of Existence; The Gate of Death; The Spirit—the directing will; etc. 366 pages, covering the whole of the philosophy of Spiritualism. **Price, 6/-; Postage, 4d.**

PILGRIM PROBLEMS. By Adair Roberts. This unusual type of book gives friendly counsels, suggestion and encouragement in relation to everyday problems. It is sensible, practical and evidences shrewd insight and practical common sense in dealing with the personal worries and common tangles of daily living. **Price, 3/6; Postage, 2d.**

POWERS THAT BE. By Dr. Alex. Cannon. Contents: Oriental Hypnotism (The secret of mind-power); How to get what you want; (A study of the magic laws of Nature); Telepathy (The Master of Destiny); Faith Healing The power of the imagination); Black Magic (The power of evil thought); The Evidence of the Kingdom (A study of the Mind, the Universe, Re-incarnation, the Bible, Numerology, and the Book of Revelation). **Price, 6/6; Postage, 3d.**

POWER OF KARMA, THE. By Dr. Cannon. In this book Dr. Cannon replies to questions received by him from every quarter of the globe on such subjects as Karma, Reincarnation, and Magic, Ancient and Modern. He shows that the secrets preserved from ancient times by those we call adepts are not lost, and that the powers they are reputed to possess are not fictitious, but are capable of demonstration. The profound truths of Occult Science have never been stated more simply or forcibly. **Price, 7/-; Postage, 3d.**

PHYSICAL PHENOMENA OF SPIRITUALISM, PHYSIC ADVENTURES IN NEW YORK.

By Dr. Neville Whymant. With an introduction by Sir Oliver Lodge. Dr. Whymant, the well-known authority on Oriental languages, records his experiences at a seance at which a voice speaking archaic Chinese of the Confucian period is heard. Dr. Whymant asks questions that have puzzled scholars of Chinese for generations. To his astonishment the voice explains and corrects a number of passages from the "Shih King" of Confucius. **Price, 4/6; Postage, 2d.**

PLANCHETTE. To develop your Psychic Power, and to obtain Spirit Messages use—The "H. of L." Planchette—The Simplest and Easiest Method of Spirit Communication. The "H. of L." Planchette—The Simplest made. Well Finished, and runs on Ball-bearings to reduce friction. Full instructions accompany each instrument. **Price, 7/6; Postage, 5d.**

PSYCHIC CERTAINTIES. Collected by Prevost Battersby. In this work the author has given only those facts which have been authenticated by investigation under strictly scientific conditions. They embrace almost every phase of psychical research and present an overwhelming case for the validity of the claim that their super-normal origin has been firmly established. **Price, 6/6; Postage, 4d.**

PRACTICAL ASTRAL PROJECTION. Translated from the French of Yram ("Le Medecin de l'Ame"). The author propounds a startling theory that it is possible for anyone who takes the necessary trouble to prove for himself that all men are living ghosts. His actual experiences outside physical form suggests that it is duplicated by a second body which whilst it is intangible, can be used as a vehicle for overcoming natural limitations. He tells how, after the development of this strange faculty, he was able

to visit distant scenes whilst his physical body lay recumbent, and bring back information otherwise not accessible to him. The methods which the author adopted are clearly explained, and it is shown how anyone else may make similar discoveries. Price, 10/6; Postage, 4d.

PRESENT DAY SPIRIT PHENOMENA AND THE CHURCHES. By Rev. C. L. Tweedale, F.R.A.S. In this booklet is packed more information about spirit phenomena than is to be found in many more expensive works. The author, who has written *THE* classic of Christian Spiritualism "Man's Survival After Death"—in these 44 closely printed pages has covered the ground so completely that there seems to be nothing left to say on the subject. Illustrated. Price, 6d.; postage, 1d.

PSYCHIC SCIENCE. By Emile Boirac, Rector of Dijon Academy. This book is an introduction and contribution to the experimental study of Psychical Phenomena, and is a most remarkable book, so that there is not a dull page in the whole of the three hundred and seventy. Psychical students will greatly welcome this addition to their libraries, and the investigator and the beginner will find the book of most extraordinary interest. Price, 7/6; Postage, 6d.

PSYCHIC FACULTIES AND THEIR DEVELOPMENT. By Macgregor and Underhill. Many who have a desire to develop their psychic faculties have no idea how to begin, what to do, and what not to do. This book meets this need. The instructions are clear, concise and definite, and are the first-hand experience of the authors. Price, 1/9; Postage, 2d.

PSYCHIC HEALING. By a Spirit Guide. An explanation of methods of healing especially those used in Psychic Healing and general advice to those who desire to develop and use their own healing powers. A compendium that should be in every healer's hands. Price, 1/6; Postage, 2.

RESEARCHES INTO SPIRITUALISM. By Sir W. Crooks, F.R.S. This is one of the classics of Spiritualism. It is a record of the first scientific investigation of Spiritualism by one of the greatest scientists that have ever lived, and conducted under strict test conditions. D. D. Home and Florence Cook were the mediums through whom the phenomena were given. The amazing story of the materialised spirit, Katie King, is given at length. Well illustrated. Price, 5/6; Postage, 3d.

RECOVERING THE ANCIENT MAGIC. By Max Freedom Long. This book explains the ancient magic of Polynesia. The native practitioners, called Kahunas, can handle elemental spirits "like tame animals," and that by using methods of development that have been handed down and preserved from bygone times they have acquired a complete knowledge of how to control the subconscious. The author explains the actual processes the "lesser" and the "higher" magic. He shows that magic is a real power beyond doubt, and reveals the secrets of the attainment of magical powers. Price, 16/-; Postage, 6d.

SCIENCE HAMMERS AT THE CHURCH DOORS. By M. E. Millard, M.A. Dogma dies hard. Who can withstand the assaults

of Modern Science? Will the cast iron system of theology survive? Price, 3/-; Postage, 3d.

THE SACRED SYMBOLS OF MU. By James Churchward. Author of "The Lost Continent of Mu," "The Children of Mu." In this new book the author seeks to prove that all religions, ancient and modern, have a common origin in the sacred and inspired writings of Mu. These writings were carried all over the earth by the colonists from Mu and formed the basis of religions that have since developed. "There is no more fascinating contribution to the history of mankind . . . greatly enhanced by a wealth of illustrations bearing out the evidence of the text. Monumental is the word demanded in description of this enterprise." Large demy 8vo., 256 p.m. Profusely illustrated. Price, 20/-; Postage, 7d.

THE RELIGION OF THE SPIRIT. By Stanley de Brath, M.Inst., C.E. The author's call is to the vital essence of religion rather than to the trappings of the countless creeds. His faith is pinned to the Cosmic Christ. Incidentally he sounds a note of alarm of coming danger to Western civilization through the holding of false ideals. Price, 3/6; Postage, 4d.

ROCK OF TRUTH OR, SPIRITUALISM, THE COMING WORLD RELIGION. By J. Arthur Findlay. A Correspondent writes: "Having just read Findlay's 'The Rock of Truth,' I feel confident that this work of clear thinking and deduction is in for a big and continuous run. It furnishes more real information upon the basis of Christianity than if one attended orthodox services for a thousand years. I have learnt more from this book than from my past fifty years' reading." Price, 7/6; Postage, 6d.

ROMAN CATHOLIC CHURCH, THE. By Sir Arthur Conan Doyle. A rejoinder to Father Thurston's book on Spiritualism. A complete answer to that Church's criticism, and a re-indication of the Spiritualist's position. Sane and tolerant. Should be read by all Spiritualists. Price, 1/6; Postage, 2d.

SCRIPTS OF CLEOPHAS. Written by the hand of Geraldine D. Cummins, daughter of the late Professor Ashley Cummins. With a Critical introduction prepared by a group of distinguished Theological Experts. One of the most remarkable manifestations of psychic power ever brought before the notice of the public is to be found in the production, by automatic writing, of the Scripts of Cleophas which deal with the Acts of the Apostles. Price, 17/6; Postage, 6d.

SECOND SIGHT. By "Sepharial." A study of natural and induced clairvoyance. Contents: The Scientific Position, Materials and Conditions, The Faculty of Seership, Preliminaries and Practice, Kinds of Vision, Obstacles to Clairvoyance, Symbolism, Allied Psychic Phases, Experience and Use. Price, 3/-; Postage, 2d.

SPIRITUALISM FOR THE ENQUIRER. By H. Ernest Hunt. This little book is a short, though complete, exposition of Spiritualism as propounded by this well-known author for nearly twenty years on principal Spiritualist platforms. It sets out to answer just those questions which spring to the mind of the enquirer, as "Do We Survive?" "Is Communication Possible?" and so forth. Price, 4/6; Postage, 3d.

SYMBOLS AND THEIR INTERPRETATION.

By F. Brittain. An illuminating little handbook on the meaning and uses of Symbols as seen clairvoyantly or in dreams, with examples drawn from the experiences of the Author and his wife. Most useful to those who are beginning to develop clairvoyant faculties. **Price, 2/-; Postage, 1d.**

THE SCIENCE OF HYPNOTISM. By Alexander Cannon, M.D., M.A., Ph.D. The author who is a recognised authority on the subject, deals fully with the various methods of hypnotism. The author is himself a successful hypnotist, and his first-hand knowledge of the subject enables him to explain clearly the way in which hypnosis is induced, and the manner in which the patient is treated and benefited by its application. A large portion of the book deals with colours and their use as a remedial agent, proving their efficacy in restoring conditions of health and harmony in certain nervous disorders and mental cases. **Price, 5/-; Postage, 3d.**

THE SEEKERS. This is a very remarkable and informative book dealing with the successful healing work of "Dr. Lascelles," through the mediumship of Mr. Simpson, under the auspices of the Guild of Spiritual Healing, London. The first part of the book contains the more specially religious addresses and the second part consists mainly of discourses delivered to healers in training. **Price, 8/6; Postage, 5d.**

SPIRIT INTERCOURSE—ITS THEORY AND PRACTICE. By J. Hewat McKenzie (British College of Psychic Science). Contents: Facts Worth Knowing; Science of the Soul; Materialization; Mediumship; Objective and Subjective Phenomena; First Steps to Spirit Intercourse; The Culture of the Soul; Laws Operating in Spirit Spheres; Life After Death. **Price, 6/-; Postage, 4d.**

THE SECRET PATH. By Paul Brunton. The book is particularly for men of business, men of practical affairs, men of world responsibilities, who need frequently to replenish their physical, mental and spiritual powers in order that they may continue their work. He also reveals a Yoga breathing exercise safe enough to be practised without the supervision of a teacher and one which yields remarkable results. By this method it is possible for every man to discover the deathless spirit within his own being. **Price 7/6; Postage, 3d.**

A SEARCH IN SECRET INDIA. By Paul Brunton. With a foreword by Sir Francis Younghusband. An English journalist wanders through the heart of India, and wins the confidence of those mysterious men—the Fakirs and Yogis . . . He beholds their astonishing feats, learns many of their closely-guarded secrets, lives in their secluded hermitages and jungle retreats . . . "His work is excellent. It has life, colour, movement; and residents of Europe casually interested in the Eastern science of Yoga and in its practitioners will find their interest unflagging from the first page to the last" —"Times." **Price, 20/-; Postage, 6d.**

A SEARCH IN SECRET EGYPT. By Paul Brunton. Author of "A Search in Secret India" and "The Secret Path". Who would forget a silent night spent, under the starry sky, alone with the Sphinx; who would have courage to pass a second night—of solitude, silence, and darkness—locked in the depths of the Pyramid, as did the author of this

book? He claims to have come in contact with strange forces and to have seen unfold themselves, as on a cinema-screen, the ancient secret Mystery-rites of Egypt. In Luxor, the author was initiated into the Rifa-ee Order of Snake-Charming Dervishes, personally handling live, newly-caught, fully-fanged cobras without harm. The book reveals all the spiritual mystery of Egypt. **Price, 22/6; Postage, 6d.**

THEY SHALL BE COMFORTED. By Maurice Barbanell. A book to put into the hands of those, who bereaved, know little or nothing of the comfort of Spiritualism. It is a book, too, that will satisfy the enquirer as it not only gives a clear and concise statement of the truth of Spiritualism, but meets and answers the objections usually raised when the subject is discussed, and gives the evidence of life after death. **Price, 4/6; Postage, 3d.**

TRANCE STATES IN RELATION TO SPIRIT CONTROL. By Harry Boddington. This book is one that everyone who desires to develop mediumship should possess. Contents: What Spirit Control Means; Biblical Parallels; Methods of Development; Classifying States of Consciousness; Hypnotism in Theory and Practice; Analysis of Psychic Sensations; Mental Obstructions; Process Explained by Spirits; Subconscious Interference; Coloured Spirit Co-operators; Specimens of Trance Addresses; Conclusions. **Price, 1/10; Postage, 1d.**

WHAT HAPPENS AFTER DEATH. By Rev. G. Vale Owen. Mr. Vale Owen's arguments under the various headings are reasonable and convincing; his earnestness throughout being very apparent. It is a very readable book and is suitable to give to an orthodox friend who has been bereaved, or who is unacquainted with Spiritualism. **Price, 3/6; Postage, 2d.**

YOUR ANIMALS AWAIT YOU. Written by "White Arrow" from the Other Side, who has also drawn the illustrations. Contents: Your Animals await You; The Spiritual forests; The green pastures; The Homelands. **Price, 3/-; Postage, 2d.**

THROUGH THE MISTS. Recorded by Robert J. Lees. This work, which the recorder claims to have received through a visitor from the world of spirits, is a narrative of singular charm and fascination, and grips the reader from start to finish by its strong sympathetic appeal. It has well been described as "an occult story of absorbing interest." **Price, 6/9; Postage, 6d.**

THOSE MYSTERIOUS PEOPLE. By Dr. Nandor Fodor. Author of "An Encyclopaedia of Psychic Science." Why did Sir William Crookes and Sir Oliver Lodge become convinced of the facts of psychic research? How did Professor Richet become converted to the "Abstract facts of materialism." Because according to the author of this book, the most mysterious and astonishing things do happen at seances. **Price, 10/-; Postage, 3d.**

THE TRUMPET SHALL SOUND. By Maurice Barbanell, Editor of "Psychic News." This book gives evidence of the return, among others, of Sir Henry Segrave, Edgar Wallace, Sir Arthur Conan Doyle, Lord Northcliffe, and Sir Ernest Shackleton. It records conversations at direct voice seances, the medium being Mrs. Estelle Roberts. **Price, 5/-; Postage, 3d.**

TOWARDS THE STARS. By H. Dennis Bradley. An amazing record of psychic experiences, particularly with the Direct Voice. It is one of the most dramatic and emotional narratives ever written around this subject, and has caused a greater sensation than any other work in recent years. Price, 4/6; Postage, 4d.

THE WISDOM OF THE GODS. By H. Dennis Bradley, author of "Towards the Stars." This is another astounding book from the pen of this famous author. It carries the student further than the previous volume and the names are given of celebrities in various walks of life who attended his Direct-voice Seances and talked face-to-face with friends who have "gone before." It has been an even greater success than "Towards the Stars." Price, 4/6; Postage, 5d.

THE PSYCHIC STRUCTURES OF THE GOLIGHER CIRCLE. By W. J. Crawford, D.Sc., who gives in this book an account of further experiments, which followed those described in "The Reality of Psychic Phenomena" and "Experiments in Psychical Science." Illustrated with fine flashlight photographs of the wonderful phenomena witnessed, including varied manifestations of the amazing substance known as Ectoplasm. Should be possessed by every student of Psychical Research. Price, 8/6; Postage, 5d.

THE WITNESS. Written down by Jessie Platts (illustrated). A series of messages from a young officer of the Royal Marines, Lieut. E. F. L. Platts, who was killed in action in April, 1917. These messages have been received authentically through the hand of his mother, and in clear straightforward language the boy describes after-death conditions and life in the spirit world. Sir Arthur Conan Doyle says: "The best I have read, and I have read a good many." Price, 8/6; Postage, 5d.

THIRTY YEARS AMONG THE DEAD. By Dr. Carl A. Wickland. Being an astounding record of Rescue Circle Work conducted by Dr. and Mrs. Wickland. A unique work in every respect. Vouched for by Sir Arthur Conan Doyle. Price, 17/6; Postage, 6d.

UNBROKEN MELODY OF LIFE. Mr. John G. Findlay approaches the subject in reverent fashion, and seeks to show how very closely the Bible is in agreement with all that is best in Spiritualism. It must be, if both are Truth! This book is a most welcome addition to the Spiritualist library; it breathes a helpful, sympathetic spirit throughout. Price, 5/-; Postage, 3d.

UNFOLDING UNIVERSE. By J. Arthur Findlay. Author of "On the Edge of the Etheric" and "The Rock of Truth." In this work the author completes the task set himself to accomplish of making Spiritualism understood by all who are interested in their destiny after death. Much is now known about life and conditions after death, as this book will show. Price, 10/6; Postage, 6d.

WHAT DREAMING MEANS TO YOU. By Mary Stewart Cutting. This book sheds considerable light on how to use dreams for practical purposes—how to de-code those messages that you are receiving while you sleep. For dreams are real messages, and if you know what these are you can use the information to advantage, to yourself and to others. When a friend who doesn't know

the significance tells you his dream, you can perhaps help him to solve his problems. More than this; you can actually recall, through dream interpretation, names and dates you have "forgotten." "What Dreaming Means to You" helps to make life easier.

Price, 4/6; Postage, 4d.

WHAT IS ASTROLOGY? By Colin Bennett. The author of this book gives an answer that should satisfy any inquirer who has no knowledge of the subject. Gives full details of the case for the validity of astrological theories, explains the technical terms employed by astrologers, the meaning of an astrological chart, etc., and in short is as complete an introduction to and explanation of the subject as any enquirer could desire. Price, 5/-; Postage, 3d.

WHEN MEN TALK TRUTH. By Hannen Swaffer. Mr. Swaffer's energy is inexhaustible, for not only is he an indefatigable worker in the cause of Spiritualism, but his work in the lay press is a source of perennial interest. In this new book, he gives us thirteen stories—he is evidently not superstitious! He says they were "inspired," and that he received them on the very day each was due at the printers! Some inspirational writers wait until the muse works; but apparently Mr. Swaffer does not. Very good not only for Spiritualists, but for non-Spiritualists as well. Price, 5/6; Postage, 4d.

A WITNESS THROUGH THE CENTURIES. By Dr. Reginald Hegy. Whether the reader believes in Spiritualism or not he will find Dr. Reginald Hegy's book: "A Witness Through the Centuries" a book of great interest. He tells how he and a few friends formed a circle for the purpose of seeing if it were possible to obtain communications from "the Other Side." The experiment passed all expectations. Not only were they able to get into touch with departed friends but, as time went on, they obtained information of what life in the spirit world is like. They also came into contact with murderers and suicides, whom they were permitted to help and obtain forgiveness for. Dr. Hegy is a Jew, as are most of his friends who participate in the seances, and he is so enthusiastic in his advocacy of Spiritualism that he becomes convincing. It is a book which will promote thought and will doubtless arouse much discussion among non-spiritualists. Price, 6/6; Postage, 4d.

YOUTH AND SURVIVAL. By C. S. Callen-Smith. Do we live again after death? The author of this book marshals his evidence and answers the question convincingly. He was an Athiest who has now proved Survival. A book that you will want your friends to read. Price, 1/6; Postage, 2d.

THE MARYLEBONE BOOKLETS. This is an excellent series of sixpenny booklets (postage 1d.), written by Mr. W. Ernest Hunt, and published by the Marylebone Spiritualist Association and well and attractively printed. 1. What is Spiritualism? 2. What is Clairvoyance? 3. What is Death? 4. What is Mediumship? 5. What are Physical Phenomena? 6. What are Mental Phenomena? 7. Spiritualism and the Individual. 8. Spiritualism, Spiritualism and the World. Price, 6d. each; Postage, 1d. The Set 4/-, Post Free.

The "H. of L." Planchette

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

THE "H. OF L." PLANCHETTE

The Simplest and Easiest Method of Spirit Communication. The "H. of L." Planchette is scientifically made, well finished and runs on ball-bearings to reduce friction.

PRICE 7/6, postage 6d. Including full instructions. "Harbinger of Light" Office, Wentworth House, 203 Collins Street, Melbourne.

Annual Subscription Rates.

PAYABLE IN ADVANCE.

The undermentioned Subscription Rates include Postage.

Annual Subscription (Post Free)	9/6
Half Year (Post Free)	5/
Quarter (Post Free)	2/6
Single Copy, 9d., postage 1d.	
South Africa	10/6
Great Britain	10/6

The United States of America and Canada
2 dols. 60c.

Exchange must be added to Cheques.

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

TWO GREAT MYSTERIES EXPLAINED. JACK THE RIPPER

and
LIFE IN ATMOSPHERIA
by Chas. Neil.

Price 6d. ——— Postage 1d.

To be obtained from the Office of
"THE HARBINGER OF LIGHT."

EMMANUEL SOCIETY

(Christian Spiritualist)
meet sat

57 ANDREWS STREET, PRAHRAN, S.1.

— on —

Tuesdays and Thursdays, at 8 p.m.,
Sunday Afternoon, 3 p.m.

E. A. IRWIN, Leader.

CLAUDE BEALES

Specialist in Naturopathy and Bio-Chemistry.

TOP FLOOR, CELTIC CHAMBERS, GEORGE STREET,
BRISBANE.

Lectures in connection with the Emmanuel Movement are held at Room No. 6 in the same Building every Sunday evening, commencing at 7.30 p.m.

Come and hear THE MESSAGE OF HEALTH AND LIFE.

Prana Spiritual Chapel.

CLYDE HOUSE, 182 COLLINS STREET, MELBOURNE.

Sunday Services: 3 p.m. and 7 p.m.
Chaplain: Mr. J. STUART MORRISON. Medium: MRS.
E. E. HARDEN. Chapel open from 11.30 to 5 daily.
ALL VISITORS AND ENQUIRERS WELCOMED.

Church of Spiritual Research (Inc.)

AFFILIATED WITH THE

Greater World Christian Spiritualists League.

SHELL HOUSE, ANN STREET, BRISBANE.

Services every Sunday at 3.30 and 7.30 p.m.
Tuesday—8 p.m., Public Psychometry. Wednesday, 2.30
p.m., Spiritual Lecture; 8 p.m., Healing Circle.
Friday—8 p.m., Public Trance.

LESSONS BY CORRESPONDENCE.

MRS. S. J. McCORMICK, President.
MISS P. BARRY, Hon. Secretary.

ADD YEARS TO YOUR LIFE.

PREVENT disease, suffering, and unnecessary expense by using the Scientific Internal Bath—the P.I. CLEANSER. This life-living method is proved by thousands of Australians to be far in advance of the old medicine-taking purgative methods, which do not cleanse the 40ft. long alimentary canal, or cure Constipation, which is the FIRST CAUSE of every disease. The P.I. CLEANSER saves operations, cures Gallstones, Goitre, Gastritis, Colitis, Bronchitis, Catarrh, Rheumatism, Indigestion, Insomnia, Epilepsy, Diabetes, Stomach, Liver and Kidney Complaints. Send 6d. in Australian stamps postage for Booklet and Living Testimonials to—

MRS. LE-VINE (late representative for Dr. Tyrell's American J.B.L. Cascade). Address: 343 RAWSON CHAMBERS, PITT STREET, SYDNEY.

P.N.—To sufferers from any of the above complaints, unable to visit my Hydropathic and Dietetic Home in Sydney may undergo my Special Dieting Course and Hydro Treatment in their own homes by taking my 6 months' Correspondence course, each month having a differently balanced diet to build in to the body the so necessary 16 blood-making elements, which give a new lease of life. These methods have never failed to restore radiant health to those who followed faithfully the instructions given in my course, as the wonderful testimonials sent me will prove, whilst I have saved hundreds from operations. My fees are moderate and within reach of all.

Write fully, telling symptoms and age. Send 6 (Australian stamps) for reply and Health Book. Tel. YU. 1737.

TYPEWRITERS

£5 to £25; Portable, £6 to £18. Duplicators, Flat and Rotary, £4 to £45. Every machine thoroughly overhauled and guaranteed for 12 months.

REPAIRS AND OVERHAULS—

By expert mechanic. Work absolutely guaranteed and serviced free for 12 months.

DUPLICATING—

Of any description, carefully executed:—Music, Price Lists, Catalogues, Letters, etc., in various colours and languages.

CARBONS, RIBBONS, STENCIL INK, PAPER AND ALL
GENERAL OFFICE REQUISITES.

Victorian Office Equipment Co.,

162 LTF. COLLINS ST., MELBOURNE—PHONE, M.4140.

Wellington Spiritualist Church (Inc.)

KENT TERRACE, WELLINGTON, N.Z.

Church Service every Sunday, 7 p.m. Other Services as announced and advertised.

Dedications, Marriages and Burials Solemnised.

President—MRS. L. CORNALL.

Speakers—REV. LILY HOPE, REV. S. T. COVENTRY.

Secretary—B. B. LYONS, 33 Kent Terrace.

Victorian Spiritualists' Union.

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND MELBOURNE PROGRESSIVE SPIRITUALISTIC LEAGUE).

W. H. TERRY—MEMORIAL HALL,
47 Victoria Street, Melbourne. (Take Swanston St. Tram).

President—Mr. E. S. MAYGER.

Treasurer: MRS. L. HOSKEN. Sec.: MR. A. J. SLEE,
78 Ferguson Street, Williamstown.

The Spiritual Research Society.

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

President—MR. R. PORTER.

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

Up-to-date Spiritualistic Library.

A. LEWIS, Sec., 30 Ardmillan Rd., Moonee Ponds.

Prahran Spiritualist Church.

246 HIGH STREET.

CHURCH SERVICE EVERY SUNDAY, 7 p.m.
Other Services as announced and advertised.

President—MRS. A. PLUM.

Hon. Sec.: Mr. L. J. PLUM, 15 Trinian St., Prahran.

BEAM'S MEMORIAL CHURCH

ROTHERWOOD STREET, RICHMOND, VICTORIA.

MISS SPENCE, President.

Sunday Service, 7.15 p.m. ——— Prominent Speakers.
Wednesday, 8.15 p.m. ——— Psychometry.

Christian Spiritualists' Church.

— OF —

NEW SOUTH WALES AND FEDERAL CAPITAL
TERRITORY (Registered).

Officiating Minister: REV. JOHN ROBERT NICHOLSON.

All Christian Spiritualist Societies are invited to make application for affiliation.

Sunday Service: 7.15 p.m., 409 (4th Floor) Rawson Chambers. Rev. John R. Nicholson is Licensed to perform Marriages, Baptisms and Burials. Church Membership, 3/- per annum. Visitors and Investigators cordially invited to attend.

All Communications to the Secretary.

Anyone desiring the services of the Minister, Rev. John R. Nicholson, please Ring 'Phone L2104, or communicate with the Secretary, Mr. G. R. Wheeler, 515-516 5th Floor, Rawson Chambers, Sydney.

Progressive Spiritualists Church

(Incorporated).

FORRESTER'S HALL, FRANCIS ST., PERTH, W.A.

President, Rev. Maud McDonough; Vice-Presidents, Mrs. Milner and Mrs. Dunstan; Ministers, Revs. Maud McDonough and John B. Ripp.

Services.—Sunday, 7.30 p.m., Divine Worship. Tuesday, 8 p.m., Psychometry, Mrs. D. Smith. Thursday, 8 p.m., Healing Circle, Mrs. E. Brown leader. Friday, 8 p.m., Open Circle, Mrs. Smith.

Dedications and Burials Solemnised.

Registered at Supreme Court to Marry and issue Licences.

J. A. McDONOUGH, Hon. Secretary.

9 Darling Street, South, Perth, W.A.

Spiritualist National Church of New Zealand.

NEW PLYMOUTH BRANCH, Courtney Street,
Corner Gover Street.

President—MR. F. DAVIS.

Services—Sundays, 7 p.m. Wednesdays, 7.30 p.m. Trance Addresses and Clairvoyance: MR. F. DAVIS. Inspirational Writing: MR. ARNOLD MITCHELL.

MRS. S. ARDEN, Hon. Sec., Morley St., New Plymouth.

The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS.

Sunday—2.30 p.m., Lyceum; 3.40 p.m., Public Circle; 7.30 p.m., Service. Wednesday, 8 p.m., Psychometry. Friday, 8 p.m., Psychometry and Floral Readings, Mr. and Mrs. S. B. Elkin.

Ladies' Social and Discussion Class every alternate Thursday afternoon at 2 p.m.

MR. P. N. HUMPHREYS, President. MR. J. HARVEY, Treasurer. MR. J. WOODCOCK, Secretary (above address).

Kosmon Church.

THE CONFRATERNITY OF FAITHISTS.

Australian Headquarters—1 Stewart Street, Glebe Point, SYDNEY.

Public Services every Sunday, at 7.15 p.m.
Australian Publishers of Oahspe and all Faithist Literature.

J. M. ROBINSON, Hon. Secretary.

Spiritualist Church, Hobart.

VICTORIA HALL (off Macquarie Street).

Service every Sunday at 7 p.m.
MRS. M. E. CROW, Spiritual Leader.

MRS. BATTIN, Spiritual Messages.

MISS G. STONEHOUSE, Trance Address.

A cordial invitation to Visitors and Friends.
A. M. VARLEY, 52 Kelly Street, B.P., Hon. Secretary.

LUMINOUS PAINT.

For use in Seance Room. Best quality. Ready to mix. Quarter oz. tubes, 1/6, postage 1d.
THE HARBINGER OF LIGHT PTY. LTD.,
Wentworth House, 203 Collins Street, Melbourne.

Wholly set up and printed by Hilton Press (1929) Pty., Ltd., 223-27 Moray st., South Melbourne, for "The Harbinger of Light" Pty., Ltd., and Published at Wentworth House, 203 Collins st., Melbourne.