

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

A Convincing Communication

"In the Sanctum of a Seer"

A Wonderful Machine of the Future

"A New Heaven and a New Earth"

Of Spirits and their Communications

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

Books for the New Year.

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. Dennis Bradley	4/6 postage 4d
ON THE EDGE OF THE ETHERIC. J. A. Findlay .. .	5/- postage 4d

Mediumship:

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

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.

MARCH 1st, 1936.

Vol. 67—No. 4.

A Convincing Communication.

NINE-YEAR OLD BOY SENDS A MESSAGE.

[The contributor, Mrs. Davidson, is well-known in Melbourne as an investigator of psychic and spiritual matters. The following article should not only bring comfort to those who have been bereaved, but give conviction to the enquirer.—Ed.]

WHEN in Brisbane as a guest of the late Mrs. Mason-Beatty I was invited to attend, with her, a meeting where a group of students, all strangers to me, interested in psychic matters, gathered to investigate from a more or less scientific point of view, the truth or otherwise, of communion with the so called dead.

Mrs. Leisk (wife of the Rev. David Leisk) a much gifted trance-medium, was controlled by a Dr. Munro, who addressing the students in a deep bass voice, with a strong Scotch enunciation, commented on, and answered their questions.

This was most interesting to me, as in the many years of my investigations I had never been privileged to hear the natural voice, which this undoubtedly was.

I observed too, that whilst speaking, the doctor frequently adjusted a pair of (invisible) pinc-nez, taking them off and replacing them in the ordinary way.

Our next visitor from the unseen was a child who in contrast to the doctor spoke in a childish voice, somewhat falteringly, but clearly, he said: "I want someone to tell my mummy I am not dead. She is all the time troubling about me, but cannot be as happy as the other boys because I see her crying and it makes me sad. Can anyone tell her about it?"

Mr. Martin, who had organised the meeting said: "Well laddie, can you tell us who you are? Do you know your name and how old you are?"

"My name is Stanley Thomas C. and I

am nine years old now. I came here when I was six," replied the child.

"That is very good Stanley, and where did you live?" asked Mr. M.

"I lived at 23 Bell Street, Elsternwick, Victoria" said Stanley.

"And have you any brothers and sisters, and do you know their ages?"

"Yes! My big brother Leslie is fifteen, and Doris is twelve, and my little sister and brother Norma and Cliff." (the ages of the two younger ones were not given).

"Splendid" said Mr. M. (who had taken shorthand notes). "Now tell us how you got there, Stanley."

"I got a scratch on my forehead, by accident, when I was playing with the boys at school, but it healed all up, then after that I had pains in my head and at the back of my neck, and mummy took me to a doctor but I did not get better, then I went to a hospital, the doctor thought I got a germ from the scratch at school, then, I came here, and I do want someone to tell my mummy not to cry about me."

Mr. M. then said: "Well Stanley we will help you if we possibly can, but we are in Queensland and Victoria is a long way from here."

I had listened with intense interest, and at the close of the meeting was introduced to Mr. M., and as I was returning to Melbourne shortly, gladly offered to investigate, and, if possible, confirm the child's remarkable story.

On my return to Victoria some four

weeks later, I at once sought and found in a directory, that there was a Bell Street in Elsternwick, and aided by a tram conductor arrived there. Somewhat perturbed, I opened the gate of No. 23, for there were possibilities confronting me, such as removal, error in name, or a probable rebuff as a fanatic with an impossible and improbable story—all suggestions which were unworthy of my effort, and might have proved disastrous—however my knock was answered by a neat little woman, who at my question: "Is it Mrs. C.?" rather wonderingly replied "Yes." I paused for a moment with relief encouraged that it was so. I then explained that I had come to investigate the truth of a message of interest to her, and in which she could help me, and asked if she would kindly answer my questions by "Yes" or "No" but to tell me nothing, as I wished later to still further explain the object of my visit.

Having established the fact that we were total strangers to one another, I asked: "Had you a little lad named Stanley Thomas?" "Yes!" she replied.

"Did he live here with you at 23, Bell Street, Elsternwick?" "Yes!"

"Would he have been nine years old now?" "Yes!"

"Did he pass away when he was six, just three years ago?" "Yes!"

"Was his sickness and death caused by an accident at school?" "At first we did not think so, as a scratch he got on his forehead healed, but as he still complained of pain in his head and at the back of his neck, I got a doctor to examine him thoroughly, and he wished him to go to a hospital in Carlton; Stanley did not get better, and the doctor told us the cause of his death was a germ from the scratch received at school."

"Just a few more questions regarding your family please Mrs. C."

"Is your eldest son named Leslie and is he fifteen?"

"Leslie is just sixteen." (Would have been fifteen when the report was received).

"And your eldest daughter Doris is twelve?" "Yes." "Also there are two little ones Norma and Clifford." "Yes."

"And now Mrs. C., I thank you for your patience and kindness in answering and

acknowledging the above questions, but they are not the vital point of my visit to you. Will you tell me where you think I got this information about Stanley and your family."

"You must have got it from the death notice," she replied. "No! Mrs. C., that was three years ago, and I had no interest in you then, and you must realise that what I have asked, would not be in print. Have you ever heard that it is possible to speak with our loved ones who have been called from our sight by death?"

"No, and I do not believe it, but I am very bewildered," and tears gathered in her eyes. Placing my arm about her I said: "Of course you are dear, it is all strange and new to you! Yet it is quite true, and the message I bring to you is from your own little laddie Stanley, who, at a meeting I attended in Brisbane, came speaking through a gifted lady—a trance medium—and said: "I want someone to tell my mummy I am not dead, she is all the time troubling about me, and I want her to know I am quite well, but cannot be as happy as the other boys, because I see her crying, and it makes me sad, can anyone tell her about it? This is the message I promised to try to get to you, after Stanley had answered the questions put to him by the organiser of the meeting, and whereby I got your address."

"I consider you are one of the most privileged persons in Melbourne Mrs. C., to have this wonderful message brought to you, and I feel honoured in being the channel chosen to deliver it. Will you think about it? Here is my address. Should you desire any further information I will be only too happy to supply it, if I can do so." "Yes," she replied, "I think my husband would like to know about it"

Two days later Mrs. C. telephoned asking when it would be convenient for them to call, as her husband was anxious to know more of the message brought. I arranged to go to their quiet little home and help in whatever way I could. Thus began a series of visits, calling almost every Monday evening for some sixteen months, taking literature on the subject, which Mrs. C. read to her husband, and answering inquiries.

The Planchette.

INSTRUCTIONS FOR USE.

By Louisa Brownlee.

THE planchette is a scientifically made instrument shaped from a certain kind of wood. This small board may be used as a means of receiving messages from the spirit world. It must, however, be thoroughly understood that this tiny instrument is for the use only of the real psychic, as it will not work for any other. The messages sent from that realm of spirits may come from relatives, friends, or strangers, but if due attention be given to the proper rules and conditions the messages may be of vital importance to the recipient and be the means of solving a mystery of which the whole of humanity is interested.

But forget not that this wonderful instrument can be desecrated by unwise tampering and be the innocent cause of a great evil. It is necessary to lay the foundation carefully and treat the matter in a pure spirit of investigation, and remember the inanimate board was created for the purpose of opening intercommunion with the denizens of the celestial regions. To obtain satisfaction these directions must be followed to the letter.

The table must have placed upon it the planchette, and the planchette itself must have the hands of positive and negative individuals placed upon it. These may be male or female or two of either sex; the conditions require the finger tips of two persons, both negative and positive. The magnetism which flows from the finger tips must blend, for it is the unseen magnetic forces which the spirit people use to manifest their direct presence and deliver their message. Therefore to insure success in this very interesting pastime it is necessary to have a psychic present.

First the spirit medium, then the phenomena follows as the night follows the day. The only way to discover the fact that a person is born mediumistic is to know that the individual possesses these innate qualifications. They are very sensi-

tive, impressionable, intuitive, plastic and truly earnest in their endeavors to convince the assembly that they themselves do not try to produce any kind of a message, and that they themselves are being used by higher intelligences as a human instrument.

A little care and real honesty will convince the onlooker that the manifestations are obtained under true conditions; then the message thus obtained must bear its own reality; the necessary evidence of the truth of the statements made are inherent in the message.

There must be no display of trickery or deception on the part of the person, or persons, with their hands upon the planchette—all must be fair and square. In a gathering of friends there may be one or more mediumistic persons present. The better way is to test each one in turn, if the perfect combination can be found, one of each sex—negative and positive—then good results may be expected. Let the two chosen touch the planchette gently and lightly with the finger tips. If the conditions are favorable, the tiny board will respond quickly, and move to and fro among the alphabetical letters and spell out the letters in a message sent by the spirit friend. The information comes from the unseen manipulator from the realm beyond the tomb. It is necessary for the unseen intelligence to have control of the little ball-bearing board and to be able to work with the flow of unseen magnetism which cannot be discerned by the physical eyes, which magnetism is flowing steadily in a stream from the finger tips of the two persons handling the instrument by which the spiritual contact is made.

Now comes the very important point. When all present are in earnest and the board working easily and smoothly, ask the sender of the message for his name, and when the proof is given and the spirit friend's identity established, ask only relative questions—let them be of a spiritual character. Never on any occasion ask a

spirit entity to tell your fortune. It is rude in the first place and such a silly question may have a very bad effect upon the angelic host assembled to assist in the manifestations and the dear one who so much desires to contact you for a vital reason, and may have a very significant message to deliver, to leave; and some one else less desirable to take hold of the instrument.

If the spirit manifesting volunteers material statements and advice, all well and good. Then be sure to treat the matter

sent to you in a proper spirit of respect. Be serious in your replies and inquiries, and act upon the statements in good faith.

The seance should be held for the purpose of making the discovery of the living dead—the truth of the assertions that it is possible to hold an hour's communion with the dear departed and to prove beyond doubt the fact that there is no death in God's wide universe, and that under right conditions the dear ones can and do demonstrate their victory over death and their conquest of the tomb.

About Physical Phenomena.

By A. Leah Underhill (One of the Fox Sisters)

MEDIUMSHIP is a great mystery. Some persons are found to possess the gift—often from ancestral derivation, as in the case of the "second-sight" of the Highlands—while others are totally devoid of it. There are also many varieties, both in the forms and phases of it, and in the degrees in which different persons possess the strange gift.

I have seen spirits walk around the room, furnishing their own light sufficiently bright to show themselves distinctly to all persons present, when every precaution had been taken to lock and seal the doors and windows.

About Test Conditions.

Now, then, why should there be any need of so conducting the circles for manifestations as to cause suspicion, or leave the minds of investigators in doubt? Should a medium be allowed to enter a cabinet without any precautions on the part of the sitters to require "test conditions," and deliberately clothe himself or herself in the habiliments of angels, and then softly glide forth into a dimly lighted room, scarcely visible to the eye, and call it a materialisation or a transfiguration?

Shame on such cruel deception! I am astonished that people are willing to be so imposed upon. When I was before the public, I expected and wished to give every satisfaction in my power. I believe all

persons who wish to know the truth, and are willing to pay mediums for their time and trouble, should demand their rights, search cabinets, and hold the mediums by joining hands, until they are fully satisfied of the truthfulness of the manifestations. We have never objected to being held, and we have even submitted to being stethoscoped and gagged to settle the question of ventriloquism, after every other test had been applied.

I do not wish to be understood as condemning cabinet seances. We, for our part, never used cabinets, nor had occasion to do so. I know that with honest mediums marvellous phenomena have taken place through that means, but I do disapprove of such seances before promiscuous parties when not accompanied with precautions against the possibility of deception.

Possibility of Deception.

When test conditions are not required by the sitters, or are insisted upon by the mediums as their only protection against malevolent suspicions, they open the door to fraudulent mediums for the practice of abominable deceptions. I think the cause of Spiritualism would be at this day further advanced in general acceptance if cabinets, and with them the phenomena called materialisation and transfiguration, had never been introduced. — "Two Worlds."

"In the Sanctum of a Seer."

By "The Welcomer."

The names in this article are purely fictitious but the details are based on actual fact.—Ed.

B-R-R-R B-r-r- Br-r-r-. I hardly hang my hat up of a morning before the door-bell rings insistently and another day of service begins in the life of a professional Clairvoyante. A day in which comfort is dispensed to the mourner, courage given to the downcast, hope to the hopeless, faith to the cynical, evidence to the investigator and even unexpected satisfaction to the idle sensation-hunter or curiosity-monger.

* * *

"Good Morning."

"Good morning. Is the Medium in? I simply must see her."

"Have you an appointment?"

"No, I didn't know it was necessary." The caller's voice expresses disappointment tinged with something akin to despair.

"Oh! Don't say that she cannot see me, it's frightfully important."

"Well, I know she has an appointment in a few minutes. But if you will sit down for a moment I'll see if she has a few minutes to spare."

The Medium does happen to have a few minutes to spare and the caller sighs with relief and the clouds of care seem to rise from her face as she is greeted by a smiling little woman who voices a welcome and gently ushers her into the "Inner Sanctum."

What takes place behind that door? Do they sit in eerie darkness, or gaze into the heart of the oriental crystal whilst devilish spirits "peep and groan and mutter" and impersonate the dead in response to the "witch's" evil incantations?

I know that spying and eavesdropping are things that are not done in the best of circles, but in the interests of science—and to still the trepidation of our literally minded orthodox friends who voice vague warnings and misquote vagrant texts (which are often torn from their original context) in their efforts to discourage investigation into the FACTS of life—let

us peep into the room and listen to the conversation.

Just as our medium is nothing like the orthodox conception of the "Witch" of Endor, so this room bears no resemblance to a "Witch's Den." It is furnished with easy chairs and freshly cut flowers; well selected books adorn the mantel-shelf and a restful atmosphere permeates the place. The medium and her caller are conversing in the manner of two confidential friends. There is nothing eerie, nothing external which even savours of the supernatural.

"You have just lost your husband and you not only mourn his loss, but you also fear for the future of yourself and your children!"

The caller bursts into tears and the medium sympathetically grasps her by the hand and says:

"Now! do not mourn. He has not gone forever. He's with you even now and your grief does upsets him, so much. I see a man, he gives the name of Edmond—a tall fair man with rather a high forehead. He wears horn-rimmed spectacles and is slightly stooped about the shoulders. I sense a chest condition and a peculiar feeling about the throat. Did he pass out with a sudden heart turn whilst suffering from asthma or lung trouble?"

"That's right, he died quite suddenly when we thought that he was getting better."

"He says: 'Tell Chris', that's your name is it? (The caller nods). 'Tell Chris not to weep so much, we stuck together cheerfully sharing our ups and downs for twenty years, and I want you to tell her that there's nothing to stop us from sharing our troubles still. She need not worry for the future, it is in good hands.'"

"What about the mortgage on the house though, how am I to meet that?"

"I am told to tell you to see Fred, he'll fix things up for you. Can you place the name of Fred?"

"Yes. He's my brother-in-law. I never

thought of approaching him, in fact I don't like to let him know how we stand, it seems too much like begging."

"Well, your husband desires you to see him as soon as possible."

"Thank you. I will."

"He also says that Don will pass his exam. and will win a scholarship which will take him to college. There are a group of spirits on this side who have chosen him for an important mission. You are going to be very, very proud of him indeed. Do you place that?"

"Yes. Don is my son. I can't tell you how much you have helped me."

The caller's fears are set at rest and the medium continues with further advice and words of comfort—words which are of too intimate a nature for us to overhear.

Br-r-r, br-r-r. The bell rings again, it's the lady who has the appointment. I invite her to sit down and wait for awhile.

The first caller is leaving now, smiling through her tears. She is ready to face the future with greater hope and courage arising out of a certainty of communion with her beloved. "You have changed my whole outlook on life. I simply cannot thank you enough. Oh! I was nearly forgetting. What is your fee?"

"It is my mission to give comfort to the mourner and guidance to those who are wandering from The Way. I make no charge for such services. We only charge those people who use our powers to guide them in their secular affairs."

"But don't you have many people, who knowing this, would take advantage of your kindness and generosity?"

"You forget that I am a clairvoyante."

"Oh, yes, of course, I didn't understand. Well good-bye and thank you."

"Good-bye and God bless you."

Old and young, male and female, rich and poor. Right throughout the day they come in an endless procession, each with their own particular problems which they desire our medium to unravel. This girl desires guidance in seeking employment; another is worried over her mother's health; a young man whose fiancée has suddenly been taken to the Higher Life wanders aimlessly in searching, but hardly hoping to receive, consolation and comfort; a business man desires guidance in his secular affairs; a woman wants a health diagnosis; a man has lost some important papers and wishes the medium to use her powers to aid him in their recovery. Secular, domestic, marital, psychical and spiritual problems, all are brought into the sanctum of the seer.

With set and anxious faces they come, some with questions of the greatest importance, others with matters of a more trivial nature, but each receives the attention they deserve and they all go away uplifted, comforted, guided and with their hearts and minds at rest.

Service such as this is being performed by Spiritualist Mediums all over the globe, often in quite an honorary capacity, though most of them are forced by grim necessity to make a nominal charge. Surely the laborer is well worthy of his hire.

Is this not an important mission which they are performing? Is it not God's work? I am sure you all agree with me when I say: "Our Mediums are God's Messengers and for this blessing we should humbly thank our loving Father on our bended knees."

Lest We Forget.

March 6—E. Barratt Browning, born

March 8—William Hope, Psychic Photographer, Passed 1933.

March 20—D. D. Home. Born 1833.

March 29—Emanuel Swedenborg, Passed 1772.

PROPAGANDA.

Post Free to Churches and Societies.

WHILE they last we are prepared to send to Spiritualist Churches and Societies back numbers of "The Harbinger of Light" suitable for propaganda. Apply at once, stating how many copies you require.

Spiritual Psychology.

LESSON IV.

By Rev. J. T. Huston, N.D.

New Subscribers who desire the complete lessons in this Spiritual Psychology Course will be supplied with typescript copies of the missing lessons without further charge.

Personality.

The word "person" comes from the Latin *per* and *sono*—to sound through, and has reference to the mask that actors wore in ancient times to indicate the particular character they were representing.

Spiritual Psychology uses the term to indicate the manifestation of the ego through the mind and emotions. It is almost equivalent to "character," or what a man really is.

Personality is therefore that which constitutes an individual a distinct person, the sum total of all the elements within us and of their reaction to our environment.

The latest findings of science of endocrinology—the science of the ductless glands—indicate that the differing types of personality, temperament, character, and even facial characteristics are all dependent upon the functions and relative influences and interactions of these glands.

Temperament.

Temperament is the internal constitution, disposition, natural tendencies of the individual that is expressed or manifested in personality.

(1) It moulds the body and facial characteristics, using "thought" as its agent. "As a man thinketh in his heart so is he."

(2) It is the result of the reaction of the individual to the world without, producing (a) an optimistic (altruistic), (b) practical, or (c) pessimistic outlook.

The Second Law of Life is: As a man thinketh (with his mind) in his heart (through the emotions) so is he.

The Three types of Temperament:

Vital, when the physical nature predominates.

Motive, when the emotional nature predominates.

Nervous, when the mental nature predominates.

There are no end of variations or combinations of these types.

The Ego.

The testimony of the science of Biology (the science of life) and of Psychology (the science of mind and emotion) is, that the Ego is a living, sentient, growing entity. This is the testimony of experience also. The growth or development, this achievement of conscious activity is another aspect of personality.

Personality therefore is the manifestation of a constant mental and emotional attitude in obedience to the urge of the ego. This attitude becomes a "force" to attract to the possessor the circumstances and the thing desired.

This "force" impresses itself upon others either agreeably, indifferently, or disagreeably. If agreeably, the individual is spoken of as possessing a "magnetic" personality. If it be disagreeable, there is aroused an instant dislike. "I do not like thee Doctor Fell, the reason why I cannot tell, I only know I do not like thee Doctor Fell."

Instinct and Emotion.

The two basic instincts of human life are, Nutrition and Reproduction. By Nutrition the life of the individual is preserved, by Reproduction the race is carried on.

When an instinct expresses itself—moves out—it is called an emotion (e—out, moveo—I move).

The product of these two basic instincts gives rise to the instinct of self-preservation. From each of these in turn are produced secondary instincts as under,—

Nutrition.

Hunger.

Curiosity.

Acquisitiveness.

Self Preservation.

Pugnacity.

Aggressiveness.

Repulsion

Flight.

Reproduction

Gregariousness
Self-effacement
Reproduction.
Parentity.
Constructiveness.

If the organism is to survive it must be nourished, the need for food gives rise to **hunger**. The search for food develops **curiosity**. The scarcity of food at times leads to **acquisitiveness**, or the "laying by for a rainy day."

Self-Preservation develops the need of looking after oneself and obtaining what the organism requires when the opportunity occurs, this is expressed in **pugnacity** and **aggressiveness**. Where there are superior or hostile conditions, **repulsion** and **flight** lead to safety.

Reproduction call for mating, hence **gregariousness** comes into being. In order to win a suitable mate, the "love game" begins by **self-effacement**, the negative type thus being developed. Following mating comes **parental care**. By the preparation of a suitable home for the new life, **constructiveness** is evolved.

The Mind.

We are aware of four phases of mental manifestation: Supra-consciousness, (the Universal Mind), Consciousness, Sub-consciousness and Cell-consciousness.

Through countless ages, in accordance with the force of Evolution the primeval cell developed into an aggeration of cells that through the direction of the Universal Mind became primitive man. This being was on the same plane of developement as other animals, having neither clothes nor house. He was often hungry, and the victim of the season's changes. He had abundant physical energy because his body was nourished with the vital foods that grew on the trees around him or in the ground upon which he walked; and instinctively he obeyed the laws of his physical being. Repression was unknown to him, what he desired he obtained, and for countless ages he thus lived.

But he had within himself the capacity for higher development. He gradually acquired experience. The cell-consciousness developed into intelligence. Reason dawned; and Man—the thinker—began to

be. Slowly, surely, he gained advantages over other animals, over Nature, a little here, a little there. He developed memory and the ability to communicate his experiences to others. He learned the use of fire and not only warmed himself, but by this discovery made an enormous stride upward and onward.

The glacial ages drove him into warmer latitudes, he learnt to clothe himself with skins and to store food. He discovered a large grass seed, the parent of our wheat. He learnt to sow the seed, to tame the milk-giving cattle, and tamed a steed to ride, and thus made a second step forward into civilization.

Ages passed. Long before the dawn of history he had developed an emotional nature. He had learnt a degree of repression and self-control, that certain things were right and others wrong, some that might be done and others might not be done and thus began "morality." His mental faculties were also developing and at this stage the sacred historian begins Man's history by stating "and God (Elohim or Nature) breathed into man's nostrils the breath of Life, and man became a living soul."

The "fullness of time" had come when an Ego could take possession of a human body and develop into a Son of God.

Instincts, emotions, cell-consciousness, experiences of the past, the product of man's conflict with the conquest of his environment, joined with his ability to acquire and remember new knowledge and experience, together with the ego's urge, resulted in an "accumulated consciousness" and inward powers far transcending anything that the average man has any conception of.

When we consciously take control of ourselves and use the power of thought constructively and intelligently, we shall secure a healthy body, controlled emotions, a well balanced mind, and a unified personality. Uncontrolled, it will manifest itself according to the basic instincts or along the pathway of acquired habits resulting in ill-health, inefficiency, failure and unhappiness.

(Read "Before Adam" by Jack London, and "Primitive Man" by Edward Clodd).

Emanuel Swedenborg.

TALKED WITH ANGELS AND SPIRITS.

"All religion is a matter of life, and the life of religion is to do good."—Swedenborg.

EMANUEL SWEDENBORG was the son of Dr. Jasper Svedberg, who became a professor of theology and a bishop. Emanuel was born in Stockholm in 1688, and at the age of four, he says, he thought constantly of God, salvation, and the spiritual condition of men.

He was sent to Upsala University, and in 1710, at the age of 22, he began to travel, visiting England, Holland, France, and Germany. In England, where he lived for two years, he began to study mathematics and science. Athirst for knowledge, it was his practice to learn the trade of every artificer in whose house he lodged. In this way he learned bookbinding, watchmaking, the making of mathematical instruments, and engraving and glass-grinding. At the same time he studied algebra and higher geometry, discovered new methods of observing the planets, and wrote Latin verses as a recreation.

By 1715 he was back in Upsala, hard at natural science and engineering, and a year later he was publishing his mathematical and physical experiments. King Charles XII. thereupon appointed him extraordinary assessor to the College of Mines. His engineering skill was shown by the fact that he transported fighting ships over 14 miles of land to help in the war against Norway. The reputation gained by his family brought ennoblement, the name being changed from Svedberg to Swedenborg, and he became entitled to a seat in the House of Nobles. He made time for politics, suggesting reforms in currency, the decimal system, the desirability of balance of trade and reform in liquor laws.

More travels, more intense activity, and, suddenly, at the age of 55, Swedenborg drops his labours on the sciences and becomes the "Servant of God" called to higher purposes. In 1750 his first book on theology was published in London, at Swedenborg's own expense, any profits to be given to the Society for the Propagation of the

Gospel. Then followed a long series of theological works of every kind, culminating in 1771 with the last "The True Christian Religion." Carlyle said of him: "One of the loftiest minds in the realm of mind. One of the spiritual suns that will shine brighter as the years go by." In 1789, twelve men, calling themselves a "society of gentlemen," gathered in a tavern near Ludgate Hill. That was the beginning of the New Church.

Instances are given of Swedenborg's "second sight" which is said to have arisen from intercourse with spirits; he is said to have known all about the great fire of Stockholm, three days' journey away, and to have described its progress while it was burning. He told a widow where an important receipt was, after talking to her dead husband. He convinced the Dowager Queen of Sweden that he had talked with the deceased Prince Royal of Prussia.

Swedenborg never met his great contemporary, John Wesley. Why he did not do so is a fascinating story. John Wesley had called his preachers together to prepare for the great circuit. A letter was put in his hands. He looked at it with astonishment. Then he read it to the company. It said: "I have been informed in the world of spirits that you have a strong desire to converse with me; I shall be happy to see you if you will favour me with a visit." It was signed "Eman. Swedenborg."

Wesley admitted that he wanted to talk to the man, but he had never told anyone of the desire. He replied that he would be happy to wait upon Swedenborg when he returned to London six months later.

Back came a strange reply; it would then be too late, for Swedenborg was to enter the world of spirits, never to return, on the 29th of the next month. And on March 29, 1772, Emanuel Swedenborg passed as he had foreseen, at his London lodging house, and was buried in a little churchyard near the Tower.

Swedenborg was a medium using his natural psychic gifts to obtain inspiration from the spirit world. What he did was

not miraculous. He merely used his powers according to all well-attested psychic laws.

A Wonderful Machine of the Future.

SHOWN IN A VISION TO

Mrs. W. S., Pietermaritzburg, South Africa.

AT the beginning of 1931 I was taken suddenly very ill and had to be rushed off to hospital and operated on almost immediately. I had always dreaded an operation. Shortly before this twelve lessons in psychology had been placed in my hands, they were a sort of practical Spiritualism. I had an idea that the issue of my life was uncertain. I acted as they directed and in a little while my fears were stilled and I knew beyond the shadow of a doubt that I should come through and be all right. I felt a great power gather in the room and surround me.

As I lay unconscious on the operating table the doctor in charge informed my people that it was his opinion and the opinion of the other two doctors that I would not come out of the chloroform, if I did, I would not last till morning, it was quite impossible. Day after day they waited for me to die. Here I am a living tribute to spirit power. I am now very well.

During the first five days of my illness I did not seem to be altogether on this plane. Sleeping draughts were provided for me; but I did not need them. Every night I slept naturally, going into a deep trance-like sleep (I had no pain and no temperature or fever) from which I awoke greatly refreshed. On two occasions I awakened with a very vivid recollection of where I had been.

The first was to a school of philosophy where I heard explained the reason for man's suffering and lack of development on the earth plane, being too weak to write it down at the time it has now gone from my memory. The second night I was taken by the same band of people to a school of science, this I remembered vividly and wrote it down soon afterwards.

The sphere was peopled by beings different from any that I have ever seen. They were tall, graceful and wore white robes edged with spring green. It is difficult to describe them as there is no one comparable to them here. They were like the embodiment of "Spring", fresh, vital, eternally renewing, lovely beyond words, charming, courteous, clever, wholly delightful to know. A man took me around, and he said: "Now I will show you something that will be discovered upon the earth within the next thirty years.

Instantly we were in a large desert country strewn with large rocks. Hovering just above the surface of a rock was a queer machine shaped something like the insect known in South Africa as the Hottentot God, or Praying Mantis. It was dark in colour and shining, the head part was the cabin in which sat a man. The leg-like structure had wheels similar to those on aeroplanes. What the tail part was for I do not know. It could not fly; but it could be raised just above the surface of the ground for greater facility of movement.

"Now" said my friend, "as you on earth have learned to manipulate sound waves and pass them through matter, so in a few years you will discover that certain rays of Light can be manipulated in something the same way. In that machine the men are generating rays of light that will not only penetrate matter but make visible whatever you want to see, no matter how deeply it is buried in the earth. Below the surface of this rock are the burial places of kings"—from this I gathered that we had returned to earth and were in Egypt—a place that I have never seen—"Look and see!"

I stepped into the cabin of the machine and looked into a telescope sort of instrument. I could see a large chamber brilliantly illumined from the ray sent down, which I was assured had been rendered harmless and non-destructive. This chamber contained many beautiful things. I could see all the natural colours but I was more interested in the machine and the ray and so beyond a general impression of golden things set with coloured gems and a kind of enamel, cannot give definite information of what was contained in the underground room. The machine glided easily in different directions thus enlarging the scope of our vision at will.

"These machines" said my guide "can be made to any size and strength. They will be invaluable to the medical world, as by their aid any organ or part of the body will be clearly visible and its action and colour observed.

"This discovery will also be largely used for mining. By its aid the lode can be fully observed before a pick is put into the ground. It will also be of great assistance to archeologists."

"Come" he said "and I will show you something else. One of the most important discoveries on your earth was photography, although it is in its infancy. What appears to you to be empty atmosphere or space is among other things, layers and layers of vibrations, very much like the strata in rocks and soil. Your atmosphere is also highly sensitised much like a photographic plate, scenes, actions and sounds are absorbed by this sensitive atmosphere and stored there. There will come a time on your earth when man will learn how to tap this store and see and hear at will. Think of something that you would like to see."

I thought of Egypt in the time of the Pharaohs. In a few moments the atmosphere before me became alive with people, streets, stone buildings, camels and horses, and all in colour. I gazed at this moving scene for some time and then my friend said: "Now we will absorb it back from whence it came!"

The whole scene seemed to come apart and for a few moments the air was full of tiny triangles of colour quivering and opalescent; but orderly and shaped into designs, then they disappeared.

"In the future" said my guide smiling, "It will not be necessary to write historical plays and books. The history of the earth is contained in its atmosphere. Once man learns the way, he will be able to see any time, period or scene at will. That will not be yet; man is not ready but the way he will discover the key to this—is through photography."

I should like to add that since my recovery I have come into touch with these people again. I sensed a peculiar difference and asked if they were denizens of the spirit world or some other planet. They said that they were not either. They further said that we on earth recognise only two kinds of existence, the earth life and what we term spirit life. There are many other spheres of life moving at a different rate of vibration from our solar system. They belong to one of these. They are within the radius of earth and so are interested in us and our doings. They are much further advanced in knowledge than we are. Their attitude towards us is something of that of students in the matriculation class to those yet in the kindergarten.

A Generous Offer.

One of our subscribers has kindly offered to supply back numbers of "The Harbinger of Light" to any in country districts who could make use of them. Send stamps for postage to Mrs. E. M. Hellaby, 64 High Street, Taree, New South Wales.

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.

Death and Mourning.

By W. H. T.

THE death of King George and the mourning that accompanied and has followed it naturally suggests reflections on the nature and philosophy of death, and the relation and appropriateness of mourning in connection with the event. The death of a wise and good monarch, who exercised a powerful influence in promoting the peace of nations, may naturally be looked upon as a calamity for a time, because of the doubt whether his place can be adequately filled: To-day his virtues are realised to the full, and sincere regret is expressed by millions at the loss of his valuable services, but in time this wears away, and the public mind regains its equanimity.

In private life, however, it is different. Those professing faith in a future life go into mourning for those near and dear to them, wear dark and depressing garments, and grieve in silence for the loved ones who, according to their belief, "have gone to heaven"! Grief for the loss of their physical presence is for a time not unnatural, but to grieve for the friend who has gone to a more beautiful and far happier country, and speak of them as "my poor friend who died" etc., which is commonly done, is surely inconsistent with the faith they profess. It, moreover, indicates selfishness, for they should have in mind that "when a body dies on earth, a soul is born in heaven."

Prolonged grief is only legitimate where there are reasons to doubt the locale of this second birth. How much of sadness, grief, and uncertainty would be removed by a study of the philosophy of death, and a knowledge of the conditions of the future life. The apostle Paul affirms that "there is a natural body and a spiritual body," and recommends that we should "add to our faith knowledge." We Spiritualists have

done so, and can endorse the apostle's advice. We have proved beyond peradventure that those who have left their earthly or natural body still live and love and progress in the spiritual body, which it its immortal individuality; and through reliable seers and sensitives have lucid descriptions of the nature of the after life, its beauties, and the vast vistas of progression it unfolds.

These supermundane spheres are not supernatural—everything in the wide universe is natural and governed by natural laws, and each one who "crosses the bar" that divides the physical from the spiritual plane goes to a place exactly fitted to his or her condition and deserts. Hence, we who have lead a tolerably good life here, need not fear for the happiness of those as they almost invariably find improved conditions, nor need we even mourn as one without hope for those who have gone astray, for the way is open for them to work out their own salvation, and when we pass over, if on a higher plane than they, we can personally help them.

The knowledge of what we affirm may be obtained by anyone who will devote a few months to a rational investigation of the subject; death will then be shorn of its terrors, and be recognised as a transition to a higher plane of existence, the scope of which may be illustrated by the following extract from a teaching written automatically at a Melbourne circle, at which we were present, many years ago:

Look upwards and trust to your own well defined purpose and object; ye will ultimately rise. The vast, immeasurable, yea, inconceivable expanse of wisdom—spheres and states are before you, into and through which it is your high destiny to roam. Guided by your own determination and your spirit acquaintances, there are no heights beyond your attainment, and none beyond your own choice. All, all is within that.

A Headmaster's Discovery.

By R. Sinclair in L. M. S. "The Chronicle."

I AM going to tell you something which gives food for thought, as well as inspiration in work. When I came out, the new headmaster of our Training School had just gone to the Salvation Army Hospital with some disease in the bone of his leg. Dr. Somervell had gone home and Dr. Orr had not yet returned, and as the symptoms were serious he was hurried off to Dr. Noble, who, after X-ray examination, performed an operation.

On my arrival I found the poor man suffering from constant low fever and obviously making no improvement. After a month or so he was taken to Neyyoor, India, where, when his leg was X-rayed again, it was found the disease was spreading rapidly. An immediate operation was performed by Orr, who scraped the bone clean and hoped for the best. To our sorrow the disease continued to spread and the fever remained. The diagnosis was that of tubercular disease of the tibia, secondarily infected.

When Somervell returned both doctors were perplexed, and they told me that the case was very serious. They feared the man would have to lose his leg; but before making any final decision they sent specimens and X-ray photographs to a good I.M.S. surgeon in Vizagapatam, and when his report came back it confirmed everything our own two men had told me. The report recommended an immediate amputation of the leg if the man was ever to recover any measure of health again, and, indeed, it was a question whether that was not the only way to save his life. A further X-ray photograph revealed that the disease was still slowly progressing and was apparently tuberculous, and the man was informed by the doctors at once of the situation. He was told that from the medical point of view it was probable that amputation would have to be done in order to avoid a dangerous spread of the disease.

Satyanesan took the news quietly, but asked for two days to decide. Forthwith he called the pastor and some Christian

friends and asked them to pray unceasingly during a period within which he had to make up his mind. They did so, and from that little sick-room fervent, believing and unceasing prayer went up that God would save His servant's leg. People came and prayed in relays, day and night.

Very strikingly, the low fever that had continued nearly five months, disappeared at once, and very soon the man said he was able to walk. Several weeks before, when I had asked the doctor if the man would ever walk, could the disease be arrested, the answer was that it was very unlikely, since the bone was very thin and would probably break; yet within a few days Satyanesan got out of his bed and found that he could stand.

After a few weeks had passed he was again X-rayed and Orr wrote to me forthwith telling me of his surprise when he discovered that the photograph revealed that not only had the disease been arrested, but that new bone had begun to form. This, he said, was so wonderful that he could write and tell me that if this continued, the man would, in course of time, be ready for work. This was at the end of January, and the man returned home to Nagercoil.

Last week he came to Martandam, and I took him to Neyyoor to be finally X-rayed and medically examined. I have now the doctor's assurance that the bone is healing beautifully and that the man can join duty, as we say here, any time. In point of fact, he has now done so, and is walking with amazing freedom.

He stayed with us for several days gathering up the threads again and then we had our closing meeting of the Middle School for boys. Satyanesan was down for a short speech, and when he rose, the boys nearly went into a frenzy, cheering. When he began to speak, there was a great hush, and in simple language he told the lads just what had happened to him and then he said:

"Children, I have learned one thing and I want you to lay it to heart as you go for

your holidays, and to remember it always. I know now God is able to work miracles, but I know more that He is very near to us, and we can know how near when we

trust Him to care for us in all things."

It was a great message simply spoken, and I take it as a message for our future work.

The Press and Spiritualism.

By A. J. Harvey, Editor of "The Warragul Gazette."

SIR OLIVER LODGE.

IT is somewhat surprising, but never the-
less very gratifying to see a conservative journal like "The Argus" seeking and publishing articles appertaining to Spiritualism by that eminent scientist and investigator, Sir Oliver Lodge. The tremendous growth of the Spiritualist movement in Great Britain, and other parts of the world, is doubtless helping editors even in the Antipodes, to realise that there must be something very significant in it. That it is only one effect of interior enlightenment is true, but every effect must have a cause, and the cause is the gradual spiritual development of mankind. "The thoughts of men are widened, with the process of the suns," says Tennyson. And with this widening process, comes the power of spiritual comprehension of things, unbelievable before.

"Life is real, life is earnest, and the grave is not its goal; dust thou art to dust returnest, was NOT spoken of the soul." These are the striking words of Longfellow, as he tries to remind us that when we put off, or to speak more correctly, withdraw from this natural body, we still function on, in what St. Paul terms, the "spiritual body," and hence we have the same truth expressed in the words of the old song, "John Brown's body lies a'mouldering in the grave; but his soul goes marching on." Nothing can imprison the soul, which is a vital spark of the Great Creator Himself and continues to live on after the death of the natural body. And when St. Paul reminds us that "We are encompassed about by so great a cloud of witnesses"; it is not so surprising that in the Providence of God and as a man's mind

evolves and is fitted to receive and realise the great truth; that we should gradually learn it is possible, under proper conditions; to commune with those we love among that "great cloud of witnesses," who surround us.

* * *

But this process of our spiritual evolution, is usually very slow. And if from our zeal, or impatience; any undue attempt should be made to hurry on the process, the result is usually failure. In the intellectual sphere it is often possible by accentuated study and cramming, to attain greater proficiency speedily, but it is quite different in the Spiritual realm. The gradual enlightenment of the spiritual faculties appears to be a process of slow evolution resulting from life's varied and manifold experiences or otherwise, with which we contemplate and meditate upon them. In the rush and struggle of daily life, we imagine there is no time for such spiritual meditation, hence we make little headway in soul evolution.

The articles written by the eminent scientist, Sir Oliver Lodge, may help many an earnest seeker on the upward path of Truth, for it is only through sincere and earnest desire that we can find the spiritual realities which the soul of every man and woman craves for sooner or later. "The Daily Despatch" in London, with a circulation of over two millions, is now publishing a series of articles on its own investigations into what is known as the Spiritual Philosophy. The "Daily Sketch," with a similar circulation, is engaged in a similar mission, as also are other large papers in the United Kingdom.

In Australia the metropolitan Press has

hitherto, been very chary in giving publicity to any such articles, but presently they will vie with each other to obtain psychic information, for the people will demand it. The day when Spiritual phenomena was ridiculed is past, and only the uninformed mind, will now venture to expose its ignorance, on this transcendental

subject. With millions of adherents in Europe, America and other parts of the world, including the leading scientists and professors, attesting daily to the truth of "Man's Survival," and the reality of our life after death, this knowledge is made aware of its vast importance to every living soul.

Psychical Research.

Lecture on Practical Value of the Home Seance.

Lecturing on "The practical value of the home seance," at a meeting of the Sheffield Society for Psychical Research, recently, Mr. F. W. Hayward, a vice-president, declared that the act of dying did not change one in the slightest.

The value of the home seance to the psychical researcher, said Mr. Hayward, was to provide something which he could examine at first hand. It behoved them all, in their home circle to investigate matters with the desire for truth, not with a preconceived idea that certain things were right and hiding or deliberately blinding themselves to evidence which might prove the opposite, but to examine the facts fearlessly, and then as fearlessly publish what they had found, whether it was for or against.

Spirit friends who came back and talked to them, he said, impressed upon them the necessity for physical health.

Mr. Hayward gave instances of advice in business matters, transmitted from the spirit world, being turned to good account by the persons receiving it.

"If you sit in your home circle and convince yourself that life is a forecourt, death a gate, and beyond them both a garden; if you talk, as I have talked regularly, to your loved ones who have gone before, there is one thing in your life which is going—the fear of death."

SEND FOR REVISED CATALOGUE.

A Complete Catalogue of all Books in Stock will be forwarded, postage free on application.

"The Harbinger of Light" Office, 203 Collins Street, Melbourne.

The Treatment of Spiritualists.

The treatment to which Spiritualists are exposed might lead anyone to infer that they are trying to rob the world of some precious hope, instead of trying to impart one. Their motive is to convince mankind that it will not perish, that we evolve and pass from stage to stage, that we meet again those we love and admire, and that we proceed towards the highest. In pursuit of the truth they seek instruction from every Bible the world has known; and they open up a passage between themselves and those who have passed over and gone before. They teach us what life is, and what it must be as it grows and advances; and for whatever they do they offer proofs and dogmas. As one of their number has said: "Belief becomes certainty. Faith is justified by fact. Death is not the end, not the closing of a door, but the flinging open of portals wide; it is not the severing of ties for ever but the clasping of hands; it is not the silence of the grave, but the burst of dawn in a grander day."—Rev. J. Cuming Walters, M.A.

"Natural Intercourse with the Unseen."—If this door between the Seen and the Unseen is a manifestation of a Divine Law, established by God, in the order of the spiritual universe, then it must take its place in the ethics of life, in organized religion, in all that belongs to the higher life of Man; and by this test alone, must it stand or fall. When such a man as Professor Corson accepts, with what may be termed a divine simplicity, as well as the most divinely illuminated spirituality, the natural, easy, every-day intercourse with those in the Unseen, his influence may go far toward persuading any doubter that his belief is no illusion.—Lillian Whiting in "From Dream to Vision Life."

"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 M.S. returned in case it is not used.

All communications should be addressed to:—The Secretary of "The Harbinger of Light" Pty. Ltd., Wentworth House, 203 Collins Street, Melbourne, C.I., 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. March, 1936. No. 4

WHEN people say, "It is wrong to call up spirits," or "we mustn't bring them back—it's hard for them," it is obvious they have had no practical experience in this subject, or they would know that no amount of "calling up" would have any effect unless those who have passed over are willing, nay more than willing, to communicate, and even then we have to work and study hard so as to provide the right conditions.

In our experience most of our friends who have passed on are longing to communicate with those they have left, to tell them they are still alive and happy, and caring for them and helping them when they can, and if we never give them the chance to speak to us, it hurts them as much as such ostracism would hurt them here. One young man who passed over in the war said to the writer once: "I love talking to you. You are the only person in the place who doesn't think I'm dead!"

All Christian bodies profess to believe in the communion of saints and in the life of the world to come. Why, then should it be thought a thing incredible that those who have passed the narrow stream of death should still be able to make their continued existence known and felt by those to whom they were linked by the ties of love and fellowship before they were delivered from the burden of the flesh? At all events, it is surely obscurantism of the worst type to

denounce the possibility of such communication without thorough and patient investigation. If Spiritualism is a snare and a delusion then the more it is investigated the sooner it will be proved to be such. If, on the other hand, it contains even an element of truth, it is surely the duty of all professing Christians to bring the light of such truth to bear upon the traditional teaching of whatever religious body may claim their allegiance.

* * *

The average Spiritualist knows little of the work being done in the Old World by our Movement. From its presses a perfect Niagara of our literature it constantly being poured—books, magazines, newspapers, pamphlets—whilst in the English-speaking portion of the Southern Hemisphere, the "Harbinger of Light" is the sole representative.

Yet there must be many thousands of people in Australia and New Zealand who are more or less interested in our subject, and that our literature and societies do not reach, to say nothing of those who, looking wonderingly into the future, ask St. Phillip Neri's question: "What Next?"

How can we reach either class? We can do our part in this office. We can supply the information needed, guide the enquirer to a knowledge of the subject, comfort the bereaved with the proofs of survival, and lead them to a fuller understanding of the subject through the pages of this magazine.

To give the reader some idea of our work, as I write, my desk is piled with books, periodicals, and newspaper cuttings that have arrived during the past week. These must be carefully perused to enable us to give our readers a digest of the most important Spiritualistic happenings, and to make a selection of the most striking statements made so as to keep subscribers up-to-date in the progress of our Cause.

In addition, contributed articles are to be read, and a selection made from them; enquirer's letters answered; advice or consolation given to callers; so that every moment of our time is so fully occupied that we are unable to do more than a fraction of what could be done. What are YOU going to do about it?

The "Poor" the "Meek"

By Rev. Alfred Hall.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

When I was a youth an old man said to me, "You will always find that the world will take you at your own valuation." A good deal of worldly wisdom underlies the saying. It is perfectly true that a man who has no self-respect will never win the respect of others. But something more was intended, for the statement was part of a conversation about getting on in the world. The man who has confidence, and who thrusts himself onward, believing that the only place for him is at the top, may come to possess the prizes of this world. But in his endeavour he loses the finest of the graces. He fails to gain "the kingdom of heaven."

That is why Jesus praised the lowly, or the poor in spirit, and condemned those whose self-assertiveness led them to push others aside. The meaning of the beatitude becomes clear when we consider it in connection with the other sayings of Jesus about the conditions of status in the kingdom of heaven. "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. xviii. 4. See also Matt. xx. 20f.)

The third beatitude has a slightly different meaning. "Blessed are the meek, for they shall inherit the earth." Moffatt translates, "Blessed are the humble." Luther rendered the word "tender-hearted"; Well-don, "good-tempered" (see note in Weymouth's 'New Testament in Modern Speech') and the Twentieth Century New Testament, "Happy are the gentle." I think this last rendering is the best.

As the human race has progressed, it has become more gentle towards the weak and more considerate of the unfortunate. Jesus evidently looked forward to the time when not the weak, but the gentle, as opposed to the forceful, type of manhood should prevail; and was convinced that the love which begets forbearance would conquer all things. He taught that the kingdom of heaven was not to be taken by violence, and the earth itself would finally be won by those who did not rule over others with a lordship such as the Gentiles exercised.

The New World.

How Spiritualism "Completes the Picture"

THE relations between matter and spirit were discussed by Mr. James Leigh, in an address given recently in the Edinburgh Psychic College, on "Spiritualism and the New World Picture."

When matter was reduced to its primary state, the idea of substance was shown to be wholly erroneous. Physics had demonstrated that when matter was scientifically investigated it resolves into waves of energy. Reality was located in a spiritual world. Religions could not any longer ignore the advance which modern science was making, and he advocated a restatement of religion so as to bring it into conformity with the new outlook.

The individual who relied on the observations which he made through his normal senses was likely to get a lopsided idea of what constitutes reality. Psychic faculties linked us more intimately with the spiritual world than did our everyday observations. It had been left to Spiritualism to fill out and complete a new world picture by giving specific data concerning the spiritual world. It showed that the effort of existence was worth while, that life was purposeful, and that human personality was victorious over death.

Emergency Fund.

D.E.F., Narrogin, £10/0/6; G.S.L., Queensland, £2/2/-; W.R., Queensland, £1/0/6; C.A.R., Marouba Bay, 13/2; I.W.N., Ascot Vale West, 10/6; J.D.R., Geraldton, 10/6; K.K., Sydney, 10/6; E.T., Amherst, 10/-; A.N., Queensland, 10/-; J.P. G., Willeroo, 9/9; F.J.S., 9/-; D.E.B., Cornwall, 5/9; E.J.W., Taranaki, 5/6; E.H., Melbourne, 5/-; J.O.M., Gladstone, 5/-; "R. Harvey" 5/-; R.C., Whakatane, 7/6; McG., Roma, 3/3; G.A.L., Cremorne, 2/9; J.F. Lepperton, 2/6; M.E., Transvaal, 2/6; W.P., Ringwood, 2/6; E.A.C., Giron, 2/6; C.V.H., Brisbane, 2/2; G.H.B., 1/8; S.F., Napier, 1/6; E.M., St. Kilda, 1/-; A.S.M., Malvern, E., 1/-.

Spiritualism teaches that as a flower gradually unfolds in beauty so does the spirit in man unfold and develop in the spheres beyond.

Origins of Christianity.

By L. Williams, Norfolk Island.

OUR polemical writers have, in the origins of Christianity, a powerful weapon and a sure treasury with which to hoist with their own petard orthodox clergy of every church and of every denomination. The Ordinances of the Apostles, called the Didache; the epistles of Clement of Rome, both dating from the close of the 1st century; the writings of the early Christian apologists, of Polycarp, Papias, Justin, Ignatius and, later of Clement of Alexandria, Origen, Tertullian, Eusebius, Epiphanius and others leave no shadow of a doubt that the primitive Christians were Spiritualists. Also that the Christian mysteries were of the nature of Spiritualistic seances; that their venue was as often as not in the church building itself and that these were akin to the pagan, mysteries of Eleusis and Delphi. The adepts tried the spirits, as enjoined by St. John, and attracted to themselves those of their own order.

The key-stone of the arch of the earliest Christian congregations was that trance orator, healer and medium called the Prophet, who, the oldest records say, "shall be permitted to prophesy freely" and "on whom the gift of the Holy Spirit was poured abundantly," he being possessed of the charisma, or psychic power. The associates of the prophets in their duties were those gifted women media the prophetesses, called also "angels of the church." The prophets bore the titles of "arch priest" and "high priest." The clauses of the Didache include the following: (10) "Permit the prophets to offer thanksgiving as much as they desire." This refers to the agape (supper of remembrance) and the eucharist of which the prophets were the celebrants. (11) "The prophet who ordereth a table in the spirit shall not eat of it, otherwise he is a false prophet." (13) "The first fruits shall be given to the prophets for they are your chief priests." The psychic power might be transferred, "by the laying on of hands," by even the humblest member of the congregation (ecclesia) known to possess it, but the would-be

prophet had to pass yet another test. The Lord had said, "take my yoke upon you and learn of me, for I am meek and lowly of heart." If the prophet responded to this test he was a man of God and the people followed him.

In the primitive church, bishops and deacons were counted as secular officials. The latter collected the alms of the faithful and the former held the purse strings. The Didache directs the appointment as bishops of persons "who are not lovers of money" and adds, "therefore despise them not, for they too are your honourable men as well as the prophets"—clause 15. Bishops were ordained. Prophets were not ordained, they were natural media. In the pagan mysteries, natural media were encouraged to accept office, but if they sought initiation they were put to death. The prophets of the primitive Christians were analagous with the pagan theurgists and thaumaturgists (wonder-workers) and the prophetesses with the sibyls and pythia. The prophets obtained from the spirit world and from Jesus himself advice on all matters pertaining to the present and future welfare of the church and of individual benefit to the members of the congregation. (See also, Gibbon vol. I. chap. 15). Presbyters were originally officials of the Jewish church, the synagogue, and were therein called elders.

In the course of time, the bishops suppressed the prophets and did away with them. The bishops were ambitious, the prophets were humble—the prophets had to go. But Montanus, in the 3rd century, restored them and won over to his side Tertullian, the Christian historian. Montanus toured about with his personal prophetesses, or media, Prisca and Maximilla. The bishops were greatly enraged, but a conference was arranged at which the bishops were reduced to silence in argument with Prisca and Maximilla.

In the 4th century, St. Ambrose, Patriarch of Constantinople, giving as prece-

dents Saul and Josiah, persuaded the Emperor Theodosius the Great to issue an edict against churches employing media. Thereupon began, from Lyons to Angora, that massacre of the Montanist congregations which extended into the 6th century. A revival of Montanism occurred in Europe,

among the people known as Albigenses; but they, in their turn were massacred.

Some individuals among the religious orders have exhibited spiritual gifts and have been canonised as Saints; but the Church itself has been bereft of them even to the present day.

A Search in Secret Egypt.

By Paul Brunton, author of "A Search in Secret India," "The Secret Path." (Rider)

TO the ordinary tourist, the Great Pyramid and the Sphinx have become hackneyed. He sees them under the burning sun of Egypt, marvels awhile and perhaps takes snapshots—yet as soon as he has turned his back on them, they fade into the background of his mind.

But 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 old Egypt.

A tradition has existed for countless ages regarding these Mysteries, but in modern times nobody has been able hitherto to furnish an adequate explanation of them.

Paul Brunton's researches in the Temples at Karnak, Abydos, Denderah, etc., brought striking confirmation, from inscribed hieroglyphics and carved wall-reliefs, of his experiences. The author links up his discoveries with the world's oldest book, the Egyptian "Book of the Dead."

While exploring the ancient sepulchres in the Valley of the Tombs of the Kings, the author came across one of those mysterious adepts at the existence of whom Oriental tradition hints. The seer stated that it was his mission to utter a solemn warning as to the very real dangers of ignorantly tampering with the tombs of Egypt's dead.

Paul Brunton supports the theory that the Pyramid and Sphinx were created by emigrant colonists from Atlantis.

The author investigated various Egyptian

wonder-workers. In Cairo he discovered a real medieval magician, who demonstrated his control of elemental spirits and by their means worked apparent miracles.

Here, he came in contact with Tahra Bey, Egypt's most-famed fakir, whose feats were astonishing. In the presence of a critical company of medical men, the fakir entered into a self-induced trance, under the influence of which he allowed himself to be stabbed in the throat with daggers by the doctors; to have his jaws transfixed with hatpins and skewers; to be burnt with a flaming torch; and to have a one-and-a-half hundredweight block of granite smashed on his abdomen with a sledgehammer. At the end of this extraordinary performance, Tahra Bey agreed to be buried alive for an hour and a half, from which experience he emerged none the worse.

In an interview with Tahra Bey, the fakir was persuaded to unveil the arcane but scientific secrets of his powers, thus making public the closely guarded knowledge of the Egyptian fakirs.

In Luxor, the author was initiated into the Rifa-ee Order of Snake-charming Derivishes, and became a pupil of Egypt's most celebrated snake-charmer, Sheikh Moussa. The author describes with remarkable realism his experiences in handling newly captured, very much alive, fully-fanged cobras, on several occasions demonstrating, both in company with the Sheikh and when alone his mastery of the art. An incantation is given in full.

In a personal interview with the Spiritual Head of Islam in Egypt, many questions on the doctrines and practices of the Muhammedans are answered, and the underlying causes for the widespread influence of that

great religion throughout the East are given. Official answers to several questions are supplied—questions which inevitably arise in the Western mind, such as the place of women in Muhammedan countries, and the value of polygamy.

The publishers confidently claim that this book accomplishes for Egypt what "A Search in Secret India" did for India. In both cases the spiritual mystery and magic

of the Orient are portrayed by an author whose insight into and experience of this subject are unique. Paul Brunton has produced something really new in books about Egypt.

The book is illustrated with 75 actual photographs of the snake-charming and other feats, with magnificent views of the temples, pyramids, sphinx, etc.

Price 22/6; Postage 8d.

Of Spirits and their Communications.

By R. C. Keast, Manly, N.S.W.

"They are not to be treated as oracular, but they are often suggestive. Any tendency to put too much faith in imparted information, attained by other than our own exertion, is to be deprecated."—Sir Oliver Lodge.

THERE is apparent by some Spiritualists a disposition to attribute something like omniscience and infallibility to those discarnate intelligences with whom, at séances, they converse from time to time. Their statements are listened to, their opinions solicited on a variety of subjects, and their replies received and accepted, as if they were the oracles of gods. Now, although it cannot be reasonably denied that the communications which reach us from the discarnate frequently reveal, on many matters, a knowledge superior to our own, much that reaches us through psychic channels does not merit such distinction. And it is because of this fact that all experienced investigators invariably bring their judgment and their powers of discrimination to bear upon all that transpires in the séance room. "Do not believe everything you are told," counselled the Rev. W. Stainton Moses, "for though the great Unseen World contains many a wise and discerning spirit, it has also in it the accumulation of human folly, vanity and error; and this lies nearer to the surface than that which is wise and good . . . Never for a moment abandon the use of your reason." The advice is pertinent.

What, in fact, many Spiritualists—and others—are inclined to forget is that the enlightened ones of the earth have ever been relatively few, and that death in itself does not effect any profound metamor-

phosis in those undergoing it. Just as death does not transform the roué into the saint, neither does it transform the ignoramus into the philosopher, the fool into the sage. And it is largely because these facts are, by some Spiritualists, disregarded, that confusing statements and misleading information occasionally reach us from the discarnate; statements which are too often accepted without question and treated as proven facts. An undeveloped medium, moreover, or a group of unsympathetic sitters, never fails to react injuriously on all spirit communications—sometimes, indeed, depriving them of all their value as such. Unfortunately, Spiritualism is, by critics, sometimes judged, or rather misjudged, by discarnate utterances of this nature.

There is, of course, inherent in all of us a tendency to exalt mentally, morally and spiritually, those of the departed who, when on earth, were intelligent and estimable people. And, on the whole, we are justified in expecting from such spirits statements and information of value. For, from this class, after further training, are selected the teachers and guardians of the human race. It is to such as these Sir Oliver Lodge again refers—in the following words: "Others there are who are actuated by a sense of duty, which impels them to enlighten the world concerning the reality of survival, to instruct us, as far as they can,

about the manner of their existence, and to show that they sympathize and have some power of still helping in mundane affairs."

It is, therefore, not this class of communicators who are principally responsible for the rather mediocre and occasionally contradictory statements which, through psychic channels, are from time to time received. The relatively enlightened, even on earth, realise their mental limitations. And despite the enlarged theatre in which they are later able to continue their intellectual and spiritual researches, even in the Beyond they are, they declare, increasingly conscious of the relatively imperfect nature of their knowledge—especially in regard to life's deeper problems or profounder mysteries. "To believe that the mere act of death" remarks F. W. H. Myers, discarnate, "enables a spirit to understand the whole mystery of death, is as absurd as to imagine that the act of birth enables an infant to understand the whole mystery of life. I am still groping, surmising, conjecturing."

The other class of communicators, however, even when incarnate, were never aware of any paucity of real knowledge on their part. Life's transient superficialities were by them interpreted as its abiding realities. Existing in this way in a world of illusion, and after their transition finding the new world remarkably similar to the old, they persist in their mistaken estimates of fact, truth, reality; and when, at a seance they resume contact with the earth, speak with conviction of what they represent as "proven certitudes." Herein is to be found one of the perplexing and perennial problems of both Spiritualism and psychical research. These discarnate ones speak, as if with authority—an authority born of knowledge obtained in the realm of truth—when, as a matter of fact, they are mere babes in knowledge, dwelling in a land of illusion. And through such, unfortunately, confusing and misleading statements are given concerning matters at times of vital import. How, then, is this regrettable state of affairs to be remedied? Partly, by subjecting to a critical analysis all discarnate utterances; and

largely, by perfecting our organisation, by selecting and utilising only efficient mediums, and especially, by raising the mental and moral standard of our sitters and investigators. For, it cannot be too often repeated, both the creation and the solution of all Spiritualism's difficulties lay largely with us on earth. The advanced and enlightened intelligences are continuously striving to reach us with their greater knowledge, but in many cases the avenues provided for them render their presence there untenable. Granted, however, a group of earnest and intelligent people, together with a suitable medium, tiresome visitations and misleading statements from pseudo-philosophers and earth-bound entities will be avoided; and although unenlightened intelligences may, with permission, occasionally manifest, they will do so to receive rather than to impart knowledge; while, as has been repeatedly demonstrated, under such conditions, messages of supreme beauty, of consistent reliability and of abiding value, will be forthcoming.

Physique and Psyche.

Health Hints Received at a Seance.

THESE health hints were given by spirit friends at a home seance.

Fill your lungs with pure air.

Eat pure and wholesome food in smaller quantities than that eaten by the average person.

Keep the body scrupulously clean.

Take reasonable and careful exercise.

Spirit friends are constantly impressing the need for physical health.

Their reply to critics who asked why men like Shakespeare and Landseer never came back was that this earth was a period of schooling. Those who returned to the school were those who came back to see loved ones, those who had neglected some lesson while they were on earth, and those who came back as teachers.

Men are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart with divine love in it beats with the same glow under all the patterns of all earth's thousand tribes.—O. W. Holmes.

Spiritualism is Spreading

Six years ago two men and a women, all staunch spiritualists, organised a series of lectures and from these small beginnings has arisen the Reading Psychic College, with a membership of 90 enthusiasts—it was opened in August last.

MANY of these people believe that communication with those "beyond the veil" is possible. The rest are looking for evidence.

Converted Cleric.

The College has acquired premises at 11, Bath Road, Reading, Eng., for £2,000. It contains a lecture hall to hold over 100 people, a social lounge, reading and writing rooms, psychic laboratory, waiting room, cloak room and garden and lawn. For sums ranging from a shilling information concerning the departed will be given to the bereaved.

At the opening of the College a speaker related the story of the "conversion" of a clergyman who doubted the spiritualist theory of survival after death.

"The old man—he was about 70—was previously despondent and downcast," he said, "but when he got definite evidence of survival through spiritualism he came running up the stairs to my office like a youth."

"The early days were not easy going," said Mr. T. Dudley Parson, the hon. principal, who presided at the opening ceremony. "But I have no doubt about the success of the future. We want organisations in the various towns to look after mediums, detect frauds and educate students of psychic matters. The scientific side of psychic research has been badly neglected, and there is need for building up on sane lines."

Mr. Ernest Oaten, who has devoted more than 50 years to Spiritualism, in opening the College, said this was the first attempt in the world's history to put religion on a scientific basis.

"A New Earth and New Heaven"

Mr. W. B. Hill has written an interesting and arresting book, which has a message for all thoughtful people, and especially for social reformers, architects of futuristic vision, economists, and politicians. In this book is seen the real and the ideal, the sordid and the sublime, in vivid contrast; and as one peruses its pages, the real falters and fades into insignificance, while the ideal grows and glows into sheer brilliance. Price, 7/6.

Mediums in C.I.D.s. ?

Two Killers Traced by Clairvoyants.

HOW many crimes of violence can be attributed to dual personality: the work of quiet, inoffensive people, who at times cease to be themselves and become "possessed" by evil spirits?

Edwin T. Woodhall, late of Scotland Yard and M.M. Secret Service suggests that there is a place for the clairvoyant in criminal investigation departments. He cites the case of the notorious "Jack the Ripper," who terrorised London during the latter part of Queen Victoria's reign.

It has since been revealed that he was a physician of high standing; that at intervals he changed his identity, disappeared into the underworld of East London and committed the most atrocious murders. The police were put on his track by a clairvoyant.

"Helpless when he Slew"

The case of Peter Keurtin, the "Dusseldorf Terror" was the first occasion on which the German police called in occult aid. They visited a famous woman medium and arrangements were made for an immediate seance:

"Only half a dozen police officers were in the room. Their hair almost stood on end as they watched the handsome face of the white-haired old lady transform into a visage of dreadful evil. The kindly mouth was drawn back in a bestial snarl . . ."

A police officer put a question: We want to know who is killing our people. Will you tell us?"

"No! No! Let him kill them—it is good! I like blood—blood—blood!" shrieked the awful voice.

"But you know him?"

"Of course I know him. I control him. He does what I command."

Commenting on this in "Crime and the Supernatural" (John Long), Mr. Woodhall says: "I am not a spiritualist, but am a man of my times, with an open mind."

Vitamins "U" and "I"

By Chester H. Struble in "Nautilus Magazine."

FREQUENTLY the discovery of a new vitamin is announced. Each mighty midget in turn is christened after a letter of the alphabet. As there are but 26 letters we hereby announce to the world that we have staked our claim to vitamin rights on the letters "U" and "I."

Other vitamins are essential to physical well-being. Our "U" and "I" vitamins are the first discovered, so far as we know, that are essential to mental and spiritual well-being.

An over-abundance of vitamins "U" and "I" is fully as disastrous as an undue scarcity.

The "U" vitamins in each of us look after the other fellow. With "I" vitamins we take care of ourselves.

Vitamin "U" contributes but little to worldly success but is a great factor in happiness. In proper amounts "U" vitamins are the condiments of life. They bring friends, love, happiness, for they will not allow us to mistreat others.

In overdoses, however, the "U" vitamins make one shrivel up, become ineffectual and retiring. They rob one, not of desire and ambition, but of locomotion toward objectives. The sufferer seems to stand and gaze in the presence of others he feels to be his superiors.

Vitamin "I" is essential to all worldly success. Where too abundantly present,

the victim becomes assertive, ruthless and domineering. Such an overdose seems to affect little if any the victim's worldly success, but destroys happiness. Too many "I" vitamins relegate to the realm of self, where persons walk alone, hard, cynical and viewing all things and persons as but means to selfish ends. They feel their uncleanness, yet do nothing about their overdoses of "I" vitamins.

"I" makes you seize. "U" makes you share.

"I" makes you dare. "U" makes you humane.

"I" gets things done. "U" sees that there is not too much damage to others.

"I" is a braggart. "U" is modest.

"I" is selfish. "U" is generous.

"I" tries to get God on your side. "U" tries to keep you on God's side.

Too many "I" vitamins brought on the need for the "New Deal" in the U.S.A.

Only an increased abundance of "U" vitamins will make it successful.

You will get none of these vitamins from cod-liver oil but plenty from the milk of kindness.

There are none in the fruits of the field but many in the fruits of work well and fairly done.

The sun's rays won't supply these vitamins but the rays of truth in the words of the Son of God will.

Last Words of Edison.

Thomas Edison, in his last hour, whispering "I see a beautiful land over there," did more than a thousand strong sermons to renew faith in the continuity of life, according to hundreds engaged in spiritual work. Edison was regarded as an agnostic by most folk and by many as an incurable infidel. Yet those who know say he wasn't. To an intimate group he once confided: "I'm not certain of anything. But this I know—one may snap off an electric light and bring the death of that light, but the power that motivated that light is eternal."—"Daily News."

Subscribers Please Note !

WE will no longer use a disc to indicate that your subscription is due.

The month your subscription expires is typed on your wrapper. A hand  pointing to the month indicates that your subscription is due.

Please let us know if you wish to discontinue. In the absence of such direction we shall assume that you desire us to continue sending the magazine and be responsible for the subscription.

"A NEW HEAVEN AND A NEW EARTH."

By R. C. Keast, Sydney.

MR. WILLIAM BOYLE HILL, the Australian author of the recently published book, "A New Earth and New Heaven," has asked the writer to review the book for the "Harbinger of Light." As the book is throughout permeated with the psychic, it is but natural that it should be reviewed in this journal. Not that the work deals exclusively with psychical matters, for its author at once renders it clear that he is concerned with the great social problems of the day, and that he has some constructive suggestions to make regarding their solution.

In the Introduction he writes: "The existence of such problems is, of course, generally realised; but, unfortunately, realisation has not yet effected a remedy. Their magnitude, again, is of such a nature that procrastination, in regard to their solution, is fraught with infinite peril." The book, consequently, contains an appeal to all sections of the community; but, especially to those who, with Omar Khayyam, would cry:

Ah Love! could thou and I with Fate
conspire

To grasp this sorry Scheme of Things
entire,

Would not we shatter it to bits—and then
Re-mould it nearer to the Heart's Desire!

In the first chapter the author deals with the present religious situation, in which youth, under wise tutelage, is envisaged as questioning what the Church has, throughout the centuries, regarded as essential to spiritual welfare. In this chapter the iconoclastic weapon is used—and continues to be used throughout the succeeding chapters. Some will think it is used too freely.

In chapters two and three—and more fully in chapter eight—the author explains and expounds a number of his views relating to unemployment and its attendant evils, model farms, hygienic homes, etc.

In chapter four reference is made to the enthralling universe revealed by modern astronomy, and incidentally to the relative

mental and spiritual emancipation which has accompanied or succeeded that revelation.

Chapter five deals with such rather mysterious yet undoubtedly intriguing subjects as psychometry and palmistry, and also clairvoyance.

In chapters six and seven the author seeks to dissect and then to destroy the superstitious elements in religion. He attacks, too, those portions of the Old and then those of the New Testament, in which are to be found misleading conceptions of spiritual realities, and unworthy conceptions of the Creator. If, in doing this, rather ruthless methods are employed, the author's attitude is that the time has arrived when the disfiguring shackles of error must, at all costs, be sundered from the winsome spirit of Truth.

Chapter nine reviews, as it were, the field of comparative religion, seeks to explain the religious outlook of Oriental peoples, and also advances the contention that the Church should not seek to foist Christianity upon them.

In chapter ten an attempt is made to portray a visitor's impressions of Sydney, and several observations are made in it in respect of the problems and possibilities of our Commonwealth.

Chapters eleven and twelve are probably the most remarkable in the book. The scene is central Australia, where is discovered a wonderful city-state, whose inhabitants are a prosperous, enlightened and happy people. In this ideal community the author gives free rein to his imagination—and optimism—for in it all the perplexing and distressing problems which afflict the outer world, have been solved. Science, and science alone, rules. But it is a science bereft of materialism and impregnated with Spiritualism.

In this book, too, is to be found interwoven an innocent romance, which most readers will doubtless appreciate.

The author seems to have read widely and thought deeply, placing under tribute

numerous writers, both ancient and modern. His oldest quotation reaches back to the 2,300th century, B.C., and is taken from a letter written by Akhtoi, Pharaoh of Egypt, to his son—an excerpt from which reads, "Eternal is the existence in the Hereafter, and a fool is he who makes light

of it."

As the author prefers the methods of a Luther to those of an Erasmus, the book will receive criticism, and possible arouse controversy.

Students of the psychic, especially, will find much in this book to interest them.

SUMMERLAND LOOKS AT US.

WHAT THE "OTHER SIDE" THINKS OF US.

THE communicating intelligence who controlled the medium when the address given below was delivered gave the name of Loymarie, a French writer.

My passing away was a very pleasant one, although, as I can see, the change called death is not the same with all who cross the line, yet it is in every case the shedding of the shell of the chrysalis. I did not anticipate finding things here quite exactly as I have found them. But this I must say, that what is passing upon earth appears much more ugly and repulsive after having quitted it, than it did before. It seems more dark and dismal, and more sin-polluted than even I thought it to be while I was in the world. At least that was my own impression, after coming to myself. You appear to be as if enveloped in a murky atmosphere of poisonous and malignant vapour that is so dense as to be impenetrable, and I wonder how you can exist in it, and how the higher intelligences can approach you. They would not come hither, be assured, were it not for the great love they bear to humanity.

The strife and turmoil, the conflicts and confusion of the world, as seen from our life, resemble those of a huge lunatic asylum. We see people engaged with the utmost frenzy in the chase of bubbles. They tumble over each other in the mad pursuit, they tread one another under foot, they rend and ravage, mutilate and murder each other in the wild excitement of racing after phantoms. To us they resemble wild beasts rather than human beings, with no keepers to train or restrain them, no rule or order in their proceedings. Here and there—but only here and there—are a few sane people who are seeking for some-

things which will repay the search, and these have around them a light—their own aura—which protects them from being overwhelmed and destroyed by the maniacs around them.

* * *

In order to understand what we behold, imagine yourself placed upon a lofty eminence, and to be outside of your body for a time, looking down upon this terrible spectacle of a world filled with lunatics engaged in this frantic chase of mere bubbles! Just think of whole nations—whole races—spending the whole of their days in striving after and quarrelling for the possession of objects which actually have no solid existence. For wealth has none—none whatever in the spiritual world. They cannot bring it with them! It must be left behind! But they find themselves chained to the earth to which it belongs. All their gold and silver, all their bonds and shares, all their material possessions, everything they have loved and labored for, drags them down like so many fetters of lead and manacles of iron!

One of your English writers, Charles Dickens, in a moment of inspiration, depicted a man named Marley coming back as a spirit, with a long chain wound round his waist, and attached to it were cash-boxes, keys, padlocks, ledgers, title-deeds, and heavy purses made of steel, and he told his partner, Scrooge, that that was the chain which he himself had forged in life, and that Scrooge was welding a still heavier one. Well that is what the world is doing. It is loading itself in precisely the same way, while a few men are striving to stem the torrent of Materialism and Selfishness, to save their brethren from them-

selves. But to these it turns a deaf ear, and repulses them with disdain. Nevertheless, this little band of sane people is being augmented and reinforced by spirits who are coming to the earth and are taking on a human form again. And these will form centres of Spiritual power and influence, and they will be drawn together by the force of Spiritual Attraction. For like attracts like, and they will find each other out, and will work as an organised unity to shed abroad spiritual light and healing for the mind and body, and in a few years these, with the powerful intelligences behind them, will bring about that great spiritual change for which so many are craving.

* * *

Yes, the world, bad as it is, is moving on, and just as the geological strata of the earth follow a definite line of development in obedience to the great Law of Evolution, occupying many millions of years in their slow, unresting, and eternal transformation, so is it with humanity. Evil as it is, it is ameliorating, because the spiritual potency which is descending from on high is spreading abroad, is gradually leavening the whole mass. There is not a country, or a city, in which it is not making its influence felt. Therefore, be not discouraged by apparent failures and by the seeming absence of success. Cultivate unwearying patience and steadfast perseverance. You are all helping in forwarding to the best of your ability, the work of a great organisation in the Spirit World which is laboring for the regeneration of the human race.

Therefore, again I say, be not discouraged by apparent failures, or by the occasional silence of your guides—for which there may be many excellent reasons—or by being confronted with problems for which you are unable to discover an immediate solution. There are many truths which the world is not, as yet, qualified to receive, and there are contradictions and discrepancies in spiritual communications which are often trying to your faith. But put these aside for a time, and await the clearer light which is the reward of patience and perseverance.

Marconi's system of wireless did not work well at first, but in due time its effi-

ciency was proved. So it is with all of you upon the earth. You learn by experience—little by little, step by step. The subject is so vast that you cannot become proficient in it in a single lifetime or in a succession of existences. If you could, what would there be left for you to learn when you come over here? Since I came hither I have found that the great Masters of Occult Science are never ruffled, never hasty; never impatient, and that Patience is the very kernel of their philosophy. They wait and work—work and wait. They are never excited, although some of their subordinate instruments may be so. Their own minds always remain tranquil, and preserve their equipoise under all circumstances. This is the acme of philosophy—to preserve your soul in peace and patience, and to maintain an equal mind, an unfluctuating balance. Impatience is, indeed, one of the worst infirmities of human nature.

Before I go I wish to remind you that the same project of a great Temple presented itself to both our minds. Yours contemplated a great central and four other domes, under which Religion, Art, Science, Literature and Philosophy were to find a home. So it was in my own perception of it—one immense institution in which every department of mental effort, including Statesmanship, should be spiritualised. **For the teachings of Christ must become the basis of all legislation!**

Reality and Romance.—A naval man dreamt of the sinking of the "Titanic" on board of which at the time was a man whom he knew. We can readily believe the account, in view of the thousands of similar stories of knowledge psychically gathered of events occurring at a distance. We have frequent personal experience of such things. If we are cautious of the "romantic" side of the question it is because of an extensive acquaintance with possibilities of error and illusion where due vigilance is not employed. Many people, having opened the door to a few facts, are afterwards tempted to show the same hospitality to very doubtful visitors—stories which will not bear the strictest investigation and scrutiny. Moreover, there is in psychical literature a mass of apparently "romantic" matter which may be true or may not, but which certainly cannot be put into the list of "evidences," from the scientific point of view. The serious Spiritualist must be a good deal more rigid in his standards than the anti-Spiritualist, for whom any loose argument or spurious tale appears to be good enough if it tells against our subject.

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.

"PSYCHIC SCIENCE."

By Emile Boirac. (Rider & Co.)

An Introduction and Contribution to The Experimental Study of Psychical Phenomena.

Contents:

INTRODUCTION. Cryptoid Phenomena. The Paradoxes of Causality. The Spirit of the New Psychology. An Attempt to Classify Parapsychical Phenomena. Suggestion and Hypnotism. Cryptopsychy. The Hypothesis of Animal Magnetism according to Recent Research. A New Method of Experiment in Hypnology. Suggestion and Mesmerism. Experimental Researches in Sleep induced at a distance. Telepathy. The Harmony between Telepathy and Animal Magnetism. A Case of Apparent Transposition of the Senses. A Contribution to the Study of Telepsychy. The Externalisation of Sensibility. The Externalisation of Motricity. Two Seances with Eusapia. Spiritism Regarded as Doctrine. Human Radiation and Mediumistic Telekinesis. The Conductibility of Psychic Force.

Price, 7/6. Postage, 6d.

"HOW TO MASTER FEAR."

By C. G. Sander, D.Sc., F.R.P.S. (Rider & Co.)

TO judge by the newspapers, the world to-day is ridden by fear. The lives of thousands are reduced to little more than a nightmare existence. Scarcely anyone entirely escapes the scourge. Fear leads many even to suicide. Thousands who do not know how long their jobs will last suffer from fear. There are thousands, too, who mistrust themselves, and who fear ill-health, or even sex. There are many parents whose children suffer from unnecessary fear, and they do not know how to treat them. This book will help all these.

Freedom from fear is not difficult to attain, despite the strain and worry of modern life. As one who has taken his own medicine, Dr. Sander points the way to the complete mastery of fear. The book is not strictly a psycho-analytic treatise, but is the result of the author's ripe, practical experience as one who has studied psychology since first it became a science.

This book tells the reader how it is possible to rid oneself of the nightmare of unnecessary fear and bring back the joy of living.

Price, 7/6. Postage, 4d. (In the Library)

"PILGRIM PROBLEMS."

By W. Adair Roberts. (Hillside Press)

THIS is an unusual type of book, giving friendly counsel suggestion and encouragement in relation to every-day perplexities. It is sensible and practical in its treatment of many of the personal worries by which men and women are vexed, and its shrewd insight, sympathy and common sense will enable every reader to find stimulus and guidance. It will help to straighten out many of the common tangles in daily living.

Price, 3/6. Postage, 3d. (In the Library)

"IS REVELATION POSSIBLE?"

By Dr. M. Hirschkopf. (Rider & Co.)

A New Testimony to The Reality of a Spiritual World.

THE author sets forth his ideas on the reality of a spiritual world on lines of scientific reasoning. He does not label himself a Spiritualist, but writes convincingly on every avenue of psychic phenomena. An interesting feature is the guidance he had received, during his stay as a medical practitioner in Soviet Russia, by means of clairaudience in Hebrew. Every line breathes richly the sincerity of the author who patiently and consistently laboured to bear testimony to the existence of an unseen universe.

Price, 5/-. Postage, 3d. (In the Library)

"THE LIVING TORCH."

By Annie Pitt. (L. N. Fowler & Co.)

New Light on the Life and Teachings of the Master.

THE entities responsible for the subject matter of this book speak with apparent authority on the birth, training, temptation, transfiguration, death, resurrection and post mortem appearances of Jesus.

They render a mystical interpretation of his life and teachings and offer suggestions which inspire deep thought and helpful meditation on facets of the gospel story which are often glossed over, or even ignored entirely.

The comments on the Pauline epistles and the book of Revelations are also very illuminating.

Price, 5/-. Postage, 4d. (In the Library).—J.S.M.

CANCER.

The White Man's Scourge.

By E. S. Souster. (Fowler & Co.)

THIS is a book that everyone should read, and act upon. If this is done it is worth its weight in bank-notes, for it sums up the important and necessary facts contained in the larger and more expensive works on the subject. If the simple instructions were followed, nine-tenths of our illnesses would disappear. Price, 9d., postage 1d.

A companion book by the same author is "Prosperity and Self-Healing by Mind Power" (1/6, postage 1d). "There are no theories in this book" the author states, "every idea has been tried and proved" and concludes:

"In a nutshell, the few ideas expressed below sum up the way to health.

"Believe by the proper use of the Mind you can transform your body into a new healthy one, full of vitality.

"Change your thoughts from Hatred to Forgiveness, Meanness to Generosity, Unkindness to Kindness. Assert yourself and cease self-pity. Ill-treat none, and allow none to ill-treat you. Change your thoughts of destructive criticism to open-minded examination and constructive alteration of the matter under review.

"Cultivate the art of leisure. Leisure is not merely doing nothing; neither is it feverishly chasing happiness. Happiness is the by-product of real leisure. Leisure consists in keeping a calm, peaceful frame of mind whilst you play your games, reading your books, or sitting quietly resting. The proper use of leisure is the growth of the finer qualities of Life. Prevention is better than cure, and the acceptance of the ideas in this book will keep you free from sickness and poverty."

ASTROLOGY.

"Key to Primary Progressed Horoscope."

By O. H. W. Owen. (Fowler & Co.)

THE author claims that in this work, the perfect Primary Progressed Horoscope has arrived and in consequence all such controversial subjects as "Progression of the Mid-Heaven," "House Division," "Mundane Position" etc., may be regarded as finally disposed of.

The chapters are: "Progression of the Mid-Heaven," "Calculation of Cuspal Distances"; "Tables of Houses"; "Radical Example Horoscopes"; "Calculation of Maps for Southern Latitudes"; "Progressed Mundane Maps"; "Calculation of Progressed Aspects"; "Mundane Aspects of Secondary Planets"; "Horoscope of His Majesty King George V."; "The Ex-Kaiser's Horoscopes"; "Arcs of Direction"; "The Pre-Natal Epoch"; "Mundane Position"; "Pre-Natal Laws for Determination of Sex"; "Zodiacal Position versus Mundane Position."

Price, 7/6. Postage, 3d. (In the Library).

"THE CHILDREN OF MU."

By James Churchward. (Rider & Co.)

IN "The Lost Continent of Mu" Mr. Churchward recreated for us from prehistoric writings a vast, highly developed civilisation which existed over 20,000 years ago, astounding us with a new and apparently unchallenged theory, substantially supported by factual evidence, of the origin of man. In his new book he tells us the story of the colonial development of that civilisation—of the colonies of Mu, established by her hardy pioneers, which covered the earth long before the oldest of historic times. He pictures for us an ancient world the extent of which was even greater than our world-to-day, that flourished long before the Glacial period. He brings back to life thriving empires in Egypt and Babylonia, in India, in Mexico and Brazil, in old Europe and new America—peopled by a highly cultured race that lived as we live, and that was destroyed when the mountains were first reared and two vast continents sank to form our two great modern oceans. Those that survived degenerated to savagery, and out of this savagery has our own civilisation been born.

A more thrilling narrative could not be told than this. Here we have not the writings of a mystic with a divine inspiration, but the logical, objective reasoning of a scientist. Substantiated as it is by facts gleaned through a lifetime of research from ancient tablets discovered in India, in Mexico, as also in Colorado—in fact, all over the world—the cold logic of his narrative makes his proof almost as startling and miraculous as the civilisation he has discovered. We may not be able to accept the author's conclusions, but his facts are there, and we cannot deny his logic.

Price, 20/- Postage, 7d.

POCKET ETHICS.

By Garth Kerry. (Fowler & Co.)

THIS is a little book that should be in the hands of every teacher of the young, and those who are looking for a concise and attractively written book on Ethics. The various chapters would make excellent outlines for Sunday addresses. They are: Ethics of to-morrow; Reality; Fundamental Laws (1) The Spirit (2) Nature; Modern versus Traditional Ethics; Lesser Laws (1) Money (2) Sex (3) Society; True Marriage; Happiness.

Price, 1/6. Postage, 1d.

HYMN SHEETS.

Hymn Sheets containing eleven hymns suitable for Home Circles and Spiritual Meetings. 2/6 per hundred. Post free.

"The Harbinger of Light" Office, 203 Collins Street, Melbourne.

What is Astrology.

WERE YOU BORN BETWEEN FEBRUARY 19th AND MARCH 20th?

A brief description of Individual Characteristics of Those Born between these dates by E. V. Siepen, President, Astrological Society of Australia.

WHILST it is not advisable to lean too much on the Sun in Sign method of horoscope reading, there is a certain set of definite tendencies given to all those born with the Sun in certain portions of the Heavens. One must, therefore, not be too critical, for in such a method of reading, no account is taken of aspects from other planets, which would amplify or modify the tendencies which predominate with each sign.

The Sun usually appears to pass into the first degree of the sign Pisces on 18th or 19th February, and remains in that sign until about the 20th or 21st March.

Looking at our sign distribution, we find that the sign Pisces is the twelfth sign of the Zodiac, negative in polarity, watery in elementary nature, and of mutable quality. This sign is ruled by the planets Jupiter and Neptune.

The Piscean Type.

Our key to the type of Piscean is, therefore, negative—mutable—and watery. And so we find these people for the most part subject to varying moods and very emotionally inclined. They are essentially pacifists and usually suffer injury rather than fight for their rights, for the very simple reason that they cannot be bothered fighting.

The Ruling Planets.

Jupiter, one of the part rulers of the sign of Pisces, brings to these people all tendencies that lean to the orthodox in all things. Kindness, sympathy, big-heartedness and cordiality are the rich endowments of a well-placed and well-aspected Jupiter.

Neptune, on the other hand, is the planet of spirituality and intuitiveness. Thus those who are fortunate in having this planet well-placed and well-aspected in their nativity chart, are endowed with the faculties of clairvoyance and clairaudience. These faculties may not manifest actually in the conscience of the person but will operate in imagination giving a flair for unusual expression in artistry or designing, or the uncanny sense of "knowing what is on the way."

Profession or Occupation.

Therefore, we find these people naturally gravitating towards the following professions: counsellors-at-law, emotional actors, elocutionists, instructors in languages, copyists, designers, inspirational and decorative artists, musicians, milliners, dressmakers, tailors, nurses, and through the watery side of the sign, sailors, fishermen, mariners and naval men. Ministers of orthodox religions abound in this sign.

Piscean Virtues.

The positive Piscean is very richly endowed with the qualities which make the greatest souls. Their outstanding characteristic is tolerance and love of humanity. They are truthful and sincere, kind and sympathetic, and it may be said that through these attributes they often suffer greatly at the hands of those who are in the position to "use" them, for they will rarely argue with authority be it great or small.

Piscean Shortcomings.

Like the children of all signs, Pisceans have their faults. Their greatest is that something within them that militates against "getting down to the job." They are essentially lazy people, but not from the point of actually wanting to be lazy, they have not the stamina to plug away at anything for any length of time, and are frequently found dabbling at two or three different things, and not making a job of any one of them.

Parents would do well, if they have any children of this sign, to allot to them some regular duty about the home during their early years, and so lead them to become accustomed to employ their time profitably. Also, the children of this sign should be carefully guarded in their tender years, in the matter of playmates, for their emotional and sensitive natures quickly absorb the conditions of their immediate environment.

All Pisceans should select carefully their friends, and they will have many to choose from, for their easy manner of approach and friendliness will naturally attract people to them. But in this there is danger, for many friends means many extravagances, and as Pisceans rarely count the cost in anything, they are greatly apt to be imposed upon, and all kinds of excesses will gradually creep into their nature.

As a general rule, Pisceans are not at their best when left in charge as sole head, but need the restraining hand of "someone higher up" to take the full responsibility, but it may be said that they make good sub-officers. This, of course, is in such occupations that they are not working entirely for themselves.

Pisceans are well mated with people born with the Sun "in" either of the other two watery signs, Cancer or Scorpio.

Famous Pisceans include Victor Hugo, Dr. Richard Garnett, Henry W. Longfellow, Chopin, Carl Schurz, Camille Flammarion, Dr. M. Sven Hedin, George Washington. Of movie fame are included Geraldine Farrar, Dorothy Gish, Stuart

Holmes, Lew Cody, Sydney Chaplin, Joan Bennett.

Amongst our immediate circle of Australian residents are found the following notables: A. C. C. Holtz ("Argus"); Brig.-Gen. Thompson Q'd.); Rev. Dr. F. Boreham; Archbishop Manix; Senator Knight Lawson; Maj.-Gen. Bruche

Dr. Eneas McDonald; Prof. R. C. Mills; Dr. Sir Colin McKenzie; Sir John Longstaff; Sir Frank Clarke; Prof. F. A. Todd (Sydney); Archbishop Hayden; William Goodman; Prof. W. R. B. Gibson (Melb.); Prof. E. R. Holmes (Sydney); Louis McCabor; Cape. W. D. Joynt, V.C.; Lord Somers; Ben Fuller.

THE PSYCHIC LIBRARY

THIS LIBRARY has been provided to meet the requirements of those interested in psychical literature, and who desire to keep themselves abreast of the developments occurring in many parts of the world to-day in the realms of Psychical Research, Occultism, Spiritualism, Psychology, New Thought, and allied themes.

The Library contains over 800 volumes. Among these are important standard works by scientific and other authoritative writers, some of which are now out of print and unprocurable.

Every new book of any consequence is added as soon as published, and in this way the Library is being kept right up-to-date.

In our endeavour to make this Library the most complete in the Southern Hemisphere we are dependent on the good-will and practical support of those who are interested in psychical matters. May we therefore have your valued co-operation by enrolling your name among the subscribers?

Subscription: Five Shillings per Quarter.

Catalogues supplied on application.

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

Subscribers are entitled to the loan of one book for 14 days. Beyond this period 3d is charged for each succeeding 14 days. Extra books 3d. per volume.

Books may be obtained by country and interstate subscribers by post. The subscriber paying postage each way (4 ozs. 1d.) They are requested to deposit a small sum to cover postages from the library. They are allowed two books for 21 days.

Library Hours:—10 a.m. to 5 p.m.

Saturday, 10 a.m. to 12.30 p.m.

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

"The Harbinger of Light"

THE HARBINGER OF LIGHT is the recognised exponent of the SPIRITUAL PHILOSOPHY for the Commonwealth of Australia and New Zealand, and the only recording organ of the multifarious forms of PSYCHIC PHENOMENA, which are to-day astounding mankind in almost every portion of the Globe. It is, in fact, the only Magazine of the kind published in the Southern Hemisphere, and has, literally, a world-wide circulation.

To reads its contents from month to month is to be kept abreast of the marvellous developments that are now taking place in all parts of the world in the realm of Psychical Research, and to become acquainted with the latest views expressed by the most brilliant Scientific minds on the amazing wonders that, in his twentieth century, are being revealed to a fast-awakening humanity.

If you feel interested in the subject-matter of these comments, "The Harbinger of Light" is precisely the magazine you require. Therefore, why not add your name to the list of Subscribers?

Subscriptions may commence at any time. But the best time to order it is—**TO-DAY.**

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. 60¢.	

Exchange must be added to Cheques.

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

In Brief.

"I shall make it plain as far as a sum or brief can make a Cause plain."—Bacon.

Suffering is the School to which we are sent for Life—and the more promising the Pupil the harder the Lessons.

Spiritualist Demonstration.—So great is the demand for tickets for the big Spiritualist demonstration to be held in London at the Albert Hall on Sunday, June 5, 1936, that a special staff has been engaged to cope with it. Because of the rush some days elapse before the tickets can be dispatched to the applicants.

Aged Spiritualist Passes.—A large number of adherents of the Society of Spiritual Research, Collins Street, Melbourne, attended a special service held recently in memory of the late Mrs. Marie Germer, a former member of the society, who died recently at the age of 94. Mrs. Germer was a regular attendant at the society's services for more than 30 years.

Only Half a Truth.—Mrs. St. Clair Stobart, who is a strong advocate of the case for the fusion of the teachings of Spiritualism with those of the Christian Church, said: "Spiritualism is only half a truth. It is concerned with the destiny of the soul, but the theory of pre-existence is concerned with the origins of the soul. "Spiritualism is the foreground, but pre-existence is the background. It binds together the past, the present and the future in a series of causes and effects connecting us with two eternities."

Mind and Matter.—Progress and evolution is simply a matter of the mind exercising control over matter. The phenomenon known as a materialisation is only the manifestation of a law everywhere acknowledged, of a supreme intelligence exerting control over matter. We look on matter as being solid, whereas in its primitive state it is fluid and pervades all space. Some entities have the power to condense ethereal constituents, and for the time being, if conditions were suitable, to clothe themselves in matter and become as substantial as any human being.

Our Basic Principles.—All Spiritualists, no matter how widely they may differ in detail, believe in the survival of human personality after bodily death and the possibility, under suitable conditions, of communication between this world and the next. The inferences which may be drawn from this fact are scientific, philosophical and religious. We believe that Psychical Research should be encouraged, but we deprecate the unscientific and aimless pursuit of mere phenomena as an end in itself. We look upon psychic phenomena as the preamble to all religions and not in themselves the basis for a new religion. We realise that whilst some psychical phenomena emanate from the discarnate, others do not, for the psychic faculties inherent in the living man are not yet fully understood.

Spiritualism Proves the Truth.—It is strangely ironic that whilst Spiritualists are being denounced by ecclesiastics and preachers—conformist and nonconformist—as anti-christian, they stand as firm witnesses for the credibility of the main features of the New Testament narrative of the events on which the Christian religion is founded. Spiritualism is not limited to Christianity—seeing that a Spiritualist may be a Jew or a Muslim or a Hindoo—but it is quite certain that Spiritualism might be of great assistance to Christianity as an ally; and that Christian teachers deprived of the psychic interpretation of Scripture incidents, must find themselves constantly in difficulties.

Fire-Walking Critic.—A correspondent refers fire-walkers and those interested in the subject to Deuteronomy 18, 10: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire . . . or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." The writer seems to be as ignorant of the fact that the text has nothing to do with fire-walking, as he is of the relationship of fire-walking to Spiritualism. It is fortunate for Spiritualism, that Spiritualists are not as credulous and uncritical as Bible idolators.

Spiritualism and Insanity.—A correspondent to the "Leicester Daily Mail" writes: "You report that Bishop Garbett states that he is sure Spiritualism is dangerous to the mental and spiritual health of the ordinary person. I have been a Spiritualist for 34 years, attended seances at church and at home, and have seen, talked, heard direct voice and received messages. I still consider myself quite normal and know of many other people who have done the same. Proof of a life hereafter is being demanded and supplied. Let Dr. Garbett do likewise and fill churches and chapels."

The Influence of Spiritualism.—The teachings of Spiritualism with regard to the after-life are gradually colouring the beliefs of modern writers and thinkers. The universal yearning of the human heart to reach out to something higher is in itself a prognostication of the fulfilment of that desire. We need never be discouraged because our present conditions seem to be so uncongenial, for we can realise that our thoughts here and now are helping to build up the conditions of our future existence. Whether that life is to be one of sorrow or joy, riches or poverty, sickness or health, depends upon the manner of the building of our thought-life, in which each single thought shares.

The Rhythm of the Universe.

"Beating to the Heart Beats of the Logos."

By Elsie Grimes, B.A., (Sydney University).

Throughout the ages poets have sung of the rhythm of the universe, of the music of the spheres. Even to-day, in this age of rush and scurry, we can sense it. In the "silent watches of the night," with the body so relaxed that one forgets it in its utter restfulness, it may come to us, the emanation of the essence of A Being. We can feel its very pulse beats, which quicken within us a responsive chord, "Beating to the heart beats of the Logos."

Did the poet, Shelley, in his "Ode to the West Wind," cry in ecstasy: "Make me thy lyre, even as the forest is."

And so to-day, we, too, may contact the harmony of this mighty universal frame, by attunement with its essences Divine, of love, and peace, and joy.

Is Mediumship Dangerous?

Are there dangers in mediumship? This oft-repeated charge was the subject of an address by J. B. McIndoe, the president of the Spiritualists' National Union recently.

He pointed out that electricity was the cause of many fatal accidents, but as long as you handled it with common sense there were no dangers. More or less the same was applicable to mediumship.

"I have never heard of psychic power used malevolently," said the speaker. "There are dangers, of course, due to the ignorance of sitters, or the sudden flashing of lights at physical seances." He cited the case of Cecil Husk, the famous materialisation medium, who, because a light was suddenly put on at one of his seances, was blind for the rest of his life.

Dealing with obsession, the speaker maintained that if people became obsessed, Spiritualism was the surest way of getting rid of their obsession, and doctors were beginning to realise this fact. He also reminded his audience that far from mediumship being dangerous, it was found that its development was often the means of making people healthier than before, giving them an outlet for their repressed psychic faculties.

TO OUR PATRONS.

PLEASE NOTE—

If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected and missing numbers supplied without further charge.

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going, as well as the new address.

REMITTANCES.

Do not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. To be perfectly safe and to save yourself annoyance and trouble, remit by Postal Note, Money Order or International Money Order. Registered Letter, or Draft on Melbourne.

Cheques.—It costs from 6d. to 1/- to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent.

Address all communications to the Editor and make all drafts, checks, postal notes and money orders payable to "The Harbinger of Light" Pty. Ltd., Melbourne.

CASUAL ADVERTISEMENTS

Cash with Order.

On back cover, 7/6 per inch per issue.
Next to reading matter, 10/- per in. per issue.
Three or more consecutive advertisements.
On back cover, 6/- per inch per issue.
Next to reading matter, 8/6 per in. per issue.

ADVERTISEMENT RATES

for Spiritualist Churches and Societies.

Terms:—Cash with order.

Point Advertisements. For a minimum of three insertions. Two or more lines, 1/- per line per issue. Note 40 letters or spaces are in each line.

Specimen Point Advertisements.

Prahran Spiritual Church, 246 High Street
Sunday 7 p.m. Hon. Sec., L. A. Plum, 3 Clifton Street.

Richmond Rotherwood Street Spiritual Church.
Sun. 7 p.m., Wed. (Psychometry) 7.30, Mr. C. Rawson, Hon. Sec.

DISPLAY ADVERTISEMENTS

4/6 per inch per issue.
See back cover for specimens.

OBITUARY.

Transition notices sent by the Secretary or President of a Spiritualist Church will be published free to the extent of forty words. When more than forty words will be charged for at the rate of 6d. per line; seven words to the line.

A CHURCH OF UP-TO-DATE THOUGHT.**The Congregational Church.****LENNOX STREET, RICHMOND, VICTORIA.**

(Take Flinders Street Trams)

Are you in search of a spiritual home where the message as given by Jesus is taught and practised. Are you desirous of solving the mysteries of Life, here and in the Beyond.

Are you seeking an opportunity for Service?

If so, you will be welcomed at Lennox Street.

The Editor of "The Harbinger of Light" is the

Pastor. REV. J. T. HUSTON.

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. Sec.

World Day for Animals' League.**215 ELIZABETH STREET, SYDNEY.**

Allied to the World League Against Vivisection, and for the protection of Animals (English Branch, 47 Hamilton Road, Highbury, London N. 5)

Our aim is to promote Animal Welfare in every way possible.

Membership FREE. Donations Gratefully Accepted. Organ of the League—"The Animals' Champion of Australasia." (6d. per annum, 1/- posted).

Miss E. B. MOORE, Secretary-Treasurer.

THINK, SPEAK, ACT FOR SUFFERING ANIMALS**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 colors and languages.

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

Victorian Office Equipment Co.,**182 J.T. COLLINS ST., MELBOURNE, M4140.****ADD YEARS TO YOUR LIFE.**

PREVENT disease, suffering, and unnecessary expense by using the Scientific Internal Bath—the P.I. CLEANSER. This life-giving 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, Gout, Gastritis, Colitis, Bronchitis, Catarrh, Rheumatism, Indigestion, Insomnia, Epilepsy, Diabetes, Stomach, Liver, and Kidney Complaints. Send 6d. postage for booklet and living testimonials to—

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

P.N. My long established Hydro and Dietetic water-front Home "Trevanion," at West Manly is now opened to business people, visitors, or others desiring an Ideal Guest Home, where perfectly balanced health-giving unadulterated foods are given. Vegetarian or Special Diets if needed, including free use of my Hydro Steam, Hot Sea and Swimming Baths. Glorious views. Free Launch and Car Trips to any of Manly's Seventeen Surf Beaches. Sunny Garden Roof, Large Grounds, Fishing, Boating. Our free car runs to and from Manly boats daily for business people, also free launch conveys our guests to and from Spit Bridge Trams (opposite "Trevanion") to City. Inspection invited. Phone Y.U. 1737. Tariff from 30/- to £2/2/- weekly. Send stamp for Prospectus to Mrs. Le-Vine's Office as above.

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.

Bycroft Psychic Library.**15 Middlecroft Road, Christchurch, W.2 N.Z.****— 500 BOOKS 500 —**

The librarian buys all books and makes no profit out of this library. Subscriptions help to pay for typing, magazines, book covers, carriage, etc. Subscription, 5/- per annum. Enclose stamp for enquiries. Librarian: Mrs. G. Lovell-Smith.

2 GB LIBRARY.

(THEOSOPHICAL BROADCASTING STATION Ltd)
30 CARBINGTON STREET, SYDNEY.

TERMS.—3/6 Deposit. 3d. per week, per volume, plus postage.

APPLICATION.

NAME

ADDRESS

I desire to be a borrower of the 2GB Library and enclose remittance of 4/- being 3/6 deposit and first fortnight's book fee

BOOKS ON

SPIRITUALISM, THEOSOPHY, PSYCHIC
RESEARCH PHILOSOPHY, RELIGION
PSYCHOLOGY, SCIENCE, FICTION

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—Mr. G. L. RAE.

Speakers: Rev. Lily Hope, Rev. S. T. Coventry.

Secretary: Geo. Bodell, 7 Ribble St., Island Bay

Victorian Spiritualists' Union.

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM)

W. H. TERRY MEMORIAL HALL,

47 Victoria St. Melb. (Take Swanston St. Tram)

A Rational Spiritualist Society based on N.S.A. America. President: Mr. E. S. MAYGAR.

Treasurer: Mrs. L. HOSKEN, Sec.: Mr. A. J. SLEE. 78 Ferguson Street, Williamstown.

The Spiritual Research Society.

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

President—Mr. R. PORTER.

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

Up-to-date Spiritualist Library.

A. LEWIS, Secretary, 30 Ardmillan Road, 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. Secretary.—Mr. L. J. PLUM, 3 Clifton Street, Prahran.

Rotherwood Street Spiritual Church.

RICHMOND, VICTORIA.

MISS SPENCE, President.

Sunday Service: 7.15 p.m. Prominent Speakers.

Wednesday, 7.30 Psychometry.

Mr. C. RAWSON, Hon. Sec.

Christian Spiritualists' Church.

— OF —

NEW SOUTH WALES & 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.

Anyone desiring the services of the minister, Rev. John Robert Nicholson, please ring 'Phone L2104 or communicate with the Secretary.

Mr. G. R. WHEELER, 515-516, 5th Floor Rawson Chambers, Sydney.

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. Sec.

Progressive Spiritualists' Union.

(INCORPORATED)

TEMPERANCE HALL, MUSEUM ST., PERTH, W.A.

Sunday, 7.30 Divine Service. Tuesday, 8 p.m. Psychometry. Thursday, 8 p.m., Healing Circle.

Minister—Rev. MAUD McDONOUGH, President.

Hon. Secretary—Mrs. E. PALMER, 135 Fitzgerald Street, Perth.

FREMANTLE, 177 High St.—Mission Services:

Sunday, 7.30. Leader: Mrs. PHILLIPS.

Dedications, Burials and Marriages Solemnised.

Spiritualist National Church of New Zealand.

NEW PLYMOUTH BRANCH, Courtnay 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 Street, New Plymouth.

The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS

Sunday—2.30 Lyceum; 3.40 Public Circle.

7.30, 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, 7.15 p.m.

Australian Publishers of Oahspe and all Faithist Literature.

J. M. ROBINSON, Hon. Sec.

CLAUDE BEALES,

DC., D.O., N.D.

Specialist in Natural Healing and Bio-Chemistry.

Medicine and advice posted anywhere. For Free Diagnosis send birth date, together with any photograph and stamped envelope to—

CLAUDE BEALES, Box 1475, G.P.O., Brisbane.

Wholly set up and printed by Geo. A. List & Sons Pty. Ltd., 140 Little Malop Street, Geelong for "The Harbinger of Light" Pty. Ltd., and Published at Wentworth House, 203 Collins Street, Melbourne.