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Spiritualism and the Resurrection.

BY REV. W. J. ERWOOD.

[The Rev. W. J. Erwood is an ordained minister of the Spiritualist Church U.S.A. and has held many important appointments. He recently toured Great Britain and spoke to crowded audiences. His phases of mediumship are clairvoyance, clairsentience, psychometry, trance-speaking and Ballot-reading. We understand that it is his desire to visit Australia and New Zealand.]

ON April 12th the whole world of Christianity will be forgetting the pagan origin of some of its festivals and will be telling the story of the Resurrection using numerous superlatives in describing the event and the tragedy which is said to have led up to it.

When we think of the perpetuation of some of the old ideas of the Christ concept, and what humanity has passed through while continuing the age-old search for an intermediary between God and man, it causes one to pause and give thought to the teachings of Spiritualism—the new revelation of an old truth which had been submerged by the multiplicity of theological theories.

One of the many comforting truths which Spiritualism has to offer, in place of the older concepts in religious thought, is its more rational and natural view of the resurrection of man. Perhaps there is no single fact of Spiritualism which carries more of real satisfaction than this, unless it be the single exception of conscious communication with our arisen friends.

Reanimation of the Dead—Obsolete.

The time-honored theory of a far distant day of physical resurrection is practically obsolete. Even the liberal and better informed clergy of other denominations are striving to relegate it to a well-deserved oblivion. The day surely dawns when it

will be almost impossible to find any intelligent man or woman willing to accept the idea of the literal resurrection of the dead body as necessary to man's salvation.

We are, as a rule, the definite product of the past. Most of our opinions are either a tribute to our ancestors, or a discredit to them, as the case may be. Be that as it may, the majority of our religious ideas are due to the influence of our parents, or our religious teachers, or both. Because of this it is not strange that there are so many people who still cling to the idea of resurrection which involves a literal, actual raising of the dead body as one of the divine processes of providing for man's future life. They are, in all probability, basing their conclusions upon the popular interpretation of the Greek word, "anastasis." If, however, they would consider the full term, i.e., "ek-anastasis," meaning resurrection out of the dead, they would understand the Spiritualist idea of the subject exactly.

Spiritualism, through the instruction from advanced spiritual intelligence, teaches that there is no place for dead bodies in the resurrection. These bodies disintegrate and are "scattered to the four quarters of the globe," as it were. At all events, they have nothing whatever to do with the conscious awakening of the human soul after it has severed its connection with the body. Neither does the cast-off bodily structure have anything to do

with man's entry into another world than this. We now know that the old idea of the resurrection carries with it the following illogical and unnatural positions:—

First: The soul must lose all consciousness at the time of death and suffer confinement in grave, sepulchre or mausoleum. It must, therefore, perforce, be the unfortunate inhabitant of an embalmed, mumified, or actively decaying body.

Second: It involves the idea of a purely conditional immortality and an aimless, useless, even though unconscious, waiting for a mythical and elusive day of judgment on which this "resurrection of the body" is supposed to take place.

No Judgment Scene.

The idea of a "last day"—a day of judgment—involves such a useless waste of time and energy on the part of the Ruler of the destinies of mankind. Indeed, it is so fraught with un-godlike principle and judgment that it would seem to fall of its own weight. But it still persists because the average man utterly refuses to think for himself regarding theological matters. As one teacher said to me, during a discussion on religion, **"My reason tells me that I cannot reason on religion."** It is so much easier to shift the responsibility of solving such matters, upon the shoulders of the theologian.

In nearly every instance where a minister of the old school conducts a funeral service, he becomes inconsistent. This is amply evidenced by the statements made in his funeral address. Usually, he emphasizes the following points: The departed is safe in the arms of Jesus, or rests in the bosom of Abraham. Or he has been "called home," meaning, of course, that he has gone to heaven. And after either of the foregoing statements are made the final graveside declaration is, "Here to remain until this corruptible shall put on incorruption, and this mortal put on immortality."

A little thought in the matter will reveal the inconsistency. In the first place,

if a man has gone either to heaven or to hell, as is implied by the average preacher, **he cannot be in the grave.** And if he has gone to either one of these places, **he has been judged already,** in which event a future day of judgment is entirely unnecessary and superfluous. Furthermore, if the departed soul has gone to heaven or to hell and is, therefore, not an inhabitant of the grave, the idea of a resurrection day is also out of place—such a day would be a mockery, an absurdity.

Immortality Not Conditional.

A little more thought in the matter will reveal the fact that immortality cannot be a conditional thing, dependent upon theological belief, or the acceptance, or rejection, of the various interpretations of the different religious cults. Furthermore, **mortality cannot put on immortality.** While it may be conceded that substance is eternal—that we may not destroy matter, there is not one scintilla of evidence that matter in definite form, as the human body, for example, can be immortal.

Change in manifestation is universal, in so far as we are able to judge. Bodies undergo constant change, even in health. The individual remains himself, but his body is constantly changing habitat which is eventually outgrown and cast aside through the process of so-called death. Whatsoever there is of man that is heir to immortality must be the etherial, the spiritual, the thinking conscious self. Therefore, the immortal cannot be subject to death or mortality. Eternal life, and immortality are coeval, contemporaneous, synonymous.

Spiritualist View of Resurrection.

The Spiritualist view of the resurrection emphasises death as the resurrection hour. It is the process of **passing out** of the "decaying tenement of clay"; it is the separation of the soul, mind, ego, and the body; that ever changing habitat in which the spiritual—the soul man—dwells during his journey from the cradle to the hour of physical death.

Man, as a conscious entity, passes through this vale of mortal life in much the same manner as a distinctive character

passes through and influences one of Shakespeare's plays. He plays his part, great or small; as time goes on his consciousness becomes more pronounced; he takes in more and more of the surrounding universe and his consciousness of universal processes and manifestations becomes greater. This continues until the time comes for him to pass on to newer spheres of action, to yet unexplored regions and scenes. He lays aside the old habiliments and, taking on newer and more satisfactory garb, departs to other and more interesting realms. Progress and growth, advancement and unfoldment, are part and parcel of the universal scheme of life.

Death, as every Spiritualist knows, makes no break in the continuity of character or consciousness. It is merely stepping from one phase of existence to another and involves no agonising wait in a mouldy tomb in order to be set free from an outworn, useless body. When man reaches this newer plane of action he finds himself among folks like himself,

and in harmony with his degree of unfoldment. He finds himself possessed of the same individuality, the same identity as before death. And before him lies the interminable future—an intriguing, inviting road leading out to and over the hills of time. And somewhere, sometime, he will find the fulfilment of the hope held out by Oliver Wendell Holmes, as expressed in "The Chambered Nautilus," wherein he said:—

"Build thee more stately mansions, oh, my soul,

As the swift seasons roll!

Leave thy low vaulted past!

Let each new temple, nobler than the last,
Shut thee from heaven with a dome
more vast.

Till thou at length art free,

Leaving thine outgrown shell by life's
unresting sea."

Note.—The Greek word "anastasis" translated, "resurrected" would be better translated by "Advancement."

Sudden Death.

The Effect Upon The Spirit.

(By James Leigh, Editor of "Prediction.")

THE appalling air disaster which occurred on Wednesday, February 19th, when four passengers and the pilot were killed, and all but one incinerated when the big Gannet monoplane, of Wasp Airlines Ltd., flying from Young to Sydney, crashed in the bush near Cordeaux Dam, 20 miles from Picton, New South Wales. What an awful transition from the material to the spiritual world! A puff of smoke, then flames, in mid-air . . . One passenger jumps or falls from a great height, and his body is afterwards found embedded in the earth. . . . The others perish in the crash and flames—an instantaneous death.

It would be interesting to know what sort of re-action is produced upon those who suddenly and unexpectedly met their death in this manner. Their departure from earth-life was neither normal or natural, and experience tells us that where the normal and the natural are violated, there

is always an ensuing penalty. What was the condition, immediately after death, of those souls who perished in the air disaster? What ordeal did they face on passing to the Beyond?

I should point out, at the beginning, that anything that may be said on this question will be in the nature of hypotheses. During the last half century there has been accumulated a mass of evidence which many of us interpret as testimony to the survival of man. Communications do appear to have been received from persons who have passed from this life; the most impressive messages being those of a "test" character—intimations which reveal, by dint of their evidential contents, the persisting personalities of individuals who have "died."

The Limitations of Communication.

But there is another class of super-

normal messages, and it is a class which it is even more difficult to estimate. It consists of messages respecting the nature of the after-life, and they are the more open to suspicion since the communicators tell us that, when speaking of spiritual life, they find themselves extraordinarily limited. They use symbols, pictures, figures of speech, in order to bring their transcendental experiences within the sphere of our limited understanding; and no doubt often fail to impress us in the way they would wish. It is always difficult to communicate to another the nature of an experience which only oneself has had. Any description must necessarily be an approximate description; and the individual receiving it will interpret it in the light of the personal experience of his own which seems to him to come nearest to it. The original truth will inevitably be coloured by the recipient's powers of appreciation. So we must speak generally, and emphasise the fact that our present knowledge of life in the spiritual world is not only infinitesimal: it is theoretical. And as yet it is well nigh impossible to effectively prove any description one way or the other.

An analysis of the descriptions of life after death impresses us with the central idea that the spiritual world is limitless. It is not a fixed state. It appears to be divided and sub-divided in countless respects. Why is it thus arranged? We are faced with the fact that for every state of man in this world, there must be a corresponding spiritual state, and into that state he enters at the end of his life. Some enterprising students have even made an effort to calculate the precise number of spiritual states: some, speaking of planes, tell us there are seven; others, seventy-seven; and so on. I have always felt that discussion on this point was somewhat premature, because there is yet so much doubt concerning the reality of any spiritual state at all. Sir Oliver Lodge, speaking recently on the wireless, dealt at length with life after death, but he did not attempt to count the number of spheres. His conception was on a grander and more infinite scale. He was not sure that spirits were tied down to any particular planet, for instance; and here the guides of Mrs. Tappan-Richmond, the famous trance orator,

were cordially in agreement, for they spoke frequently of the "interstellar sphere," the inhabitants of which were free to roam whither they desired.

Are There Spirit Hospitals?

It seems absurd that there should be hospitals in the spiritual world, but the claim has been made by many communicators, and sometimes by intelligences who in other respects have demonstrated that their word is good. Doubtless, the spiritual hospital is a very different structure to the one we conceive, but it is the expression used, and we cannot be expected to appreciate what is exactly meant by the spirit who uses it. He employs the term figuratively, no doubt; and he goes on to tell us that persons who have passed from this life during war, or as the result of an accident, are immediately conveyed to a place of rest and forgetfulness, where they may recuperate naturally, free from material anxiety. We get the impression that spirit life is neither lawless nor disorganised; it appears, in fact, to be exceptionally well organised.

Those souls who lost their physical vehicles in the air accident would suffer a great shock—in fact, their immediate after-death condition would be one of stupor. It is extremely unlikely that they would be active at a very early period; it is even possible that, after resting and mending, they would have to be told what had happened, where they were, and what they now had to do. When the communicator speaks of the "nurses" and "doctors" whose duty and wish it is to attend to the immediate needs of these departed souls, he would not necessarily infer that they were medically proficient. Far from it. The figure of speech is here employed again, for the sick spirit without a body would present a great difficulty even to the most highly gifted medical attendant. He would be nonplussed. He would be faced with the difficulty of healing the mind and revivifying the spirit, and this is a work which medical prescriptions will not perform, but which only those naturally gifted may successfully accomplish.

Sudden death has its terrors regarded from the physical point of view. But from the standpoint of alleged spirit communica-

tions, it is less terrible. The individual who has died instantaneously is apparently blissfully unconscious of the fact—sometimes for quite a considerable time. His awakening is slow. He may be alive and alert, during his period of convalescence, without being acquainted with the report of his death. Gradually, this tremendous fact is imparted to him; slowly, and perhaps unconsciously. Wise and living attendants joyfully watch his progress, and lead his mind.

It would indeed appear that the plane of spiritual life which is nearest the earth is almost as earthy as the planet itself. No mind is outraged by suddenly discovering that it has passed from earth into Heaven. There is spiritual evolution, law, order, and design.

So much, in substance, the supernatural communications tell us—some going into great detail. It is a perplexing business to analyse the accounts; to credit and debit statements according to their apparent values. But when science accepts demonstrated survival, and that question is settled, we may expect then that attention will be paid to such matters as those considered briefly in this article, and the material for study will not be wanting.

A WARNING OF DEATH.

In a letter written to the "Woman's Weekly," Sydney, N.S.W., the correspondent (A.P.) states:—

"On December 27, my eldest son, who was sitting at the table having his breakfast, called me to him, and said quietly, 'Mother, I am going to die.' I asked him what made him think that. He said, 'I just know, mother, my brother came to me last night.'

"On December 29, I was awakened towards morning by seeing a beautiful red light flickering in my room. It was not a reflection, but was round in shape. I thought it might be a warning, so I went to see if my dear son was all right. He was asleep, so I thought he was all right. Actually, he died in the early hours of the dawning of the New Year. You see, we were both forewarned of his death."

ANZAC DAY, AND "THE SILENCE."

What It Means To Us.

(By "Patrius," Kedron, Queensland.)

"Prayer is the soul's sincere desire unuttered, unexpressed."

There are thousands who realise the truth of these words when attending the the services observed on Anzac Day, as they bow their heads during the Two Minutes Silence in communion with the honoured Dead. In the words of Ella Wheeler Wilcox, "it is not the words of the prayer, but the yearning touch of the praying," the spiritual communion of mortals and immortals that brings comfort and solace at this time to the bereaved, the yearning for the touch of a vanished hand, or a glimpse of loved ones gone before.

More things are wrought by prayer than this world dreams of, and the extensive and intensive concentration of thought and feeling at this time for those heroic souls who sacrificed so much for us, undoubtedly has its effect, and leads us to believe that they are much closer to us at such a time than we are aware of. We bow our heads in thankfulness for their sacrifice, and ask a blessing upon them, and these prayers go forth upon the air like a concerted radioed message, and our thoughts wirelessly in this way, are duly received by the cloud of unseen witnesses that hover near under the favourable conditions afforded by such a gathering.

This life is not the be-all and end-all of existence. The "Digger" spoke of his "cobber" who fell, as having "gone west," like the setting sun, that "was only just good night and good morning." But what a morning! For the translated Digger to realise he had risen again like the sun, and evolved into a new life of progression, in which he may rise higher and higher.

For what is this life but a stage on the road,
To a far better land, and that brighter abode,
We build and embellish according to worth,
Of good works accomplished by us on this earth?

Spiritual Psychology.

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

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LESSON V.

The Body and the Mind.

CONSCIOUSNESS is the result of the sensations from without oneself acting on one's mind, being "known" and thought about.

We are **WHERE** we are because we are **WHAT** we are, and we are what we are because of our past thinking and our past experiences. This is known as our "Accumulated Consciousness." It is also partly the sum of our prenatal experiences. When our accumulated consciousness is modified by heredity, pre-natal culture, child training, education, and life's experiences, it produces Personality.

Environment plays a great part in the development of personality. Impinging on consciousness it enables the ego to adapt its instruments of body, emotion and mind to its surroundings, develop characteristics, and evolve into a higher stage.

AS WE REACT TO OUR ENVIRONMENT, SO WE DEVELOP. Environment offers many varieties of experience to which the body and the emotions as well as the mind can re-act.

In a later stage of development, when consciousness has evolved into intellect, with its powers of reasoning and judgment, it begins to modify the influence of environment, and in an even greater degree determines the character of our interpretation of experience.

The animal is largely the product of its environment, but man transcends the animal as life transcends matter. One's environment, or even his circumstances, counts but little compared to one's reaction to them. That which is of value is, how we interpret the experiences through which we pass, how we react to them, how we "will" to endure or to eliminate those that are undesirable. Therefore, it is not what happens, but how one reacts towards the happening, that determines its favourable or unfavourable effect upon us.

Character.

Character is the fruit of these reactions throughout ages of experiences. Our very reaction in the present is the result of the emotions, ideas, and thoughts that we have entertained and made our own during the aeons through which we have passed. These experiences, which we cannot remember, were the seeds

from which the plant of our personality has grown. We are reaping what we have sown, and we shall reap in future lives the results of our cultivation here and now. This is known as the Law of Cause and Effect, or the Law of Action and Reaction.

Incarnation, as our present life is called, is the opportunity given to us to create, or to re-create our personality. Undesirable personality is impermanent once we realise that it is undesirable. To recognise our deficiencies, to realise our needs, to desire a better personality is more than half way to its acquisition.

We must **DESIRE** development. **DESIRE IS THE NEVER-CEASING EVER-INCREASING LONGING FOR THAT DESIRED.**

Then we must proceed as a builder of a house would do: choose a locality, make plans as perfect as possible, then clear away the encumbrances, and start to build. Possibly not much progress will be observed outwardly, but much will be accomplished inwardly, and we may be assured that every sincere effort will take us a step nearer to our goal.

The "Drifter" through life, and through no end of lives, gives no practical thought to design, or indeed, makes any plan. He chooses poor thought-material, and puts it together in the "that's good enough" spirit. He lives in the emotional world only, and passes through life with only the experiences that misuse of his emotional and physical functions have brought to him.

A purposeful life, with an intelligent apprehension of its object, giving thoughtful attention to each experience, develops a strong personality, and a true **SON OF GOD**, in the sense that he is continually conforming to a great life-purpose or ideal.

A man constantly changing the design of his house, or spasmodic in his building efforts, or careless in the choice of his building materials, or who builds without a definite plan or purpose, is an example of a "drifter," or of one with a "multiple" or a "split" personality. Such a one does not have the same ideas two days in succession. We say that he is "undesirable," and he is as unsatisfactory to himself as he is to others. He doesn't know why he came into the world, what life's purpose is, or what possibly is his destiny. He builds upon the sand instead of the rock. He attributes every happening to "luck" or "destiny," and lets it go at that.

"Luck," "fortune," "fate," are of one's own

making, for everything in the universe is controlled by the Law of Cause and Effect. Nothing is casual, all is casual. Success, failure, health, disease as well as every other happening is the result of our own personality.

Our personality is what its various phases of manifestation—physical, emotional, mental and spiritual—have produced. The accumulated consciousness of past experiences has created certain “vibrations,” producing a finer form interpenetrating our physical body, and which emanates as personal magnetism, this, in turn, vibrates to a certain “tuning,” rate or key. Those vibrations harmonise or clash with our environment, and with the “key-note” of every other personality with which we come into contact. Consequently, people unconsciously react favourably or unfavourably toward us, and so affects our environment, the events of our life and our final destiny.

Mind and Body.

That the mind does affect the body is generally admitted; but the degree to which this takes place is the problem to which we must now address ourselves.

Eugene Sandow, the well-known authority on Physical Culture, said: “It is all a matter of mind. If you concentrate your mind upon a single muscle or set of muscles for three minutes each day, and say ‘Do this, or do that,’ and make them respond to contraction, there will be immediate improvement. There is nothing that will make a man strong save his own concentration of thought.”

The mind, as we have seen in an earlier lesson, affects the emotions, which in turn affect the body. For example, anger flushes the face, and also retards digestion; sorrow brings tears to the eyes, and wastes the tissues of the body; the sight of blood often causes nausea or fainting; fright causes at times physical exhaustion, and sometimes loss of sight, or hearing.

These happenings are matters of common observation. Depressing and evil emotions are life-destroying, and result in loss of energy and tissue, but joyful and happy emotions result in the gaining of strength and tissue. The depressing, irritable, peevish, or angry emotions create poisons in every cell of the body. Analysis of the excretions of a person who has been angry for half an hour has shown that they have contained poisons. Happy, strong, courageous, cheerful emotions, on the other hand, assist the nutritive changes in every cell of the body, so necessary to health and well-being.

How the Mind Works.

At this stage of your study, it is sufficient to know that the mind works in two ways: Con-

sciously and sub-consciously. To understand this is to possess the key to many of the puzzles and problems of life.

THE CONSCIOUS MIND perceives by means of the five senses—sight, hearing, taste, touch and smell. It is that part of the mind that takes note of the sensations and experiences around us; that enables our bodies to suit themselves to their surroundings; and enables us to fight the battle of life. It controls all the VOLUNTARY motions and functions of the body. It is the logical faculty that arrives at conclusions after a course of deductive and inductive reasoning. It is through the conscious mind that we register impressions upon the sub-conscious mind.

THE SUB-CONSCIOUS MIND has distinct powers and characteristics: it controls all the automatic functions and sensations of the body, the action of the heart, the circulation of the blood, the action of the lungs in breathing, all secretion and excretion, nutrition, and development. All cell life is under its control. It perceives by intuition, has a perfect memory, never sleeps, and is the seat of the emotions.

The Master Key that unlocks the Power House of Life is this Law: THE SUB-CONSCIOUS MIND IS ALWAYS AMENABLE TO CONTROL BY SUGGESTION.

To grasp this law is to be able to understand how physical changes may be wrought, how pain can be relieved, and disease controlled by proper suggestions.

These beneficial results are founded on scientific principles and can be demonstrated by natural laws. The true principle underlying them and upon which successful suggestion depends is as follows:—Suitable ideas must be presented to the patient's mind under proper conditions and in a proper manner. They also must be supplemented by the patient obeying the laws that control the various “bodies”—physical, etheric, emotional, mental and spiritual. Then the mind will be enabled to regulate and control organic structures and functions.

SUMMARY.

Man's mind is the Universal Mind expressing Itself through man's nervous system in proportion to its capacity and the degree of its development.

Mind is not the product of the brain. The brain is an instrument by which mind functions, as a piano is an instrument by which the musician expresses himself.

Mind, Force, Life, are but different expressions, by the Universal Mind, of the Reality underlying all.

Although we have but one mind, it is convenient to regard it as twofold.

Part of our mind manifests itself consciously, and is largely under our control, this is known as the Conscious Mind.

But by far the greater part is below the surface of consciousness, this is called the Sub-conscious Mind.

The Conscious Mind takes cognisance of everything around itself by means of the five physical senses. Its special function is to guide us in our development and in our struggle for existence. It functions through the brain and central nervous system.

The sub-conscious mind takes cognisance of its surroundings by means independent of the physical senses. It perceives by intuition. It performs its highest functions when the physical senses are in abeyance.

The sub-conscious mind controls the functions, sensations and conditions of the body without our will or conscious guidance. It is the controlling instrument of every cell of the body. It functions through the solar plexus and sympathetic nervous system.

Suggestion is the term applied to the command or appeal made by the conscious mind to the sub-conscious mind. It is based upon the fact that the sub-consciousness is readily responsive to, and willing to yield to a command given by the conscious mind.

Suggestion is the most important factor in the lives of men, and exerts the greatest power over them. Most of the healing of the body in sickness and disease is the result of its activity.

Passivity and confidence are the necessary factors or conditions for its exercise.

CONFIDENCE IS AN ACT OF THE WILL, A READINESS TO ACCEPT THE SUGGESTION GIVEN, AND A REFUSAL TO DOUBT.

ERROR IN LESSON III.

Our attention has been drawn to a printer's error in this lesson. On page 74 (February issue), column one, the last paragraph should read:

"Mind expresses itself as Temperament; temperament moulds the body and determines the way in which it shall live. Because of this threefold nature of body, emotions, and mind, man is controlled by three types of immutable law, each type, however, being controlled by that above it. Unless the higher law is invoked, he is subject to the law of the plane on which he is acting. Thus, the body is controlled by the forces of the physical plane, but to a certain extent is dominated by the forces of the emotional plane, the emotions by those of the mental plane, and these again by the WILL (acting on the spiritual or power plane). We shall see in a later lesson that the Will is an expression of the Ego."

SPIRIT HEALING.

A Power That is Available to Everyone.

A WONDERFUL instance of spirit healing was recorded some time ago in the "Two Worlds," by Robert H. Copley, President of the Huntingdon Spiritualist Centre; the medium being Mrs. L. Cleghorn. The first patient taken by Mr. Copley to see Mrs. Cleghorn was a boy of nine, suffering from such shocking deformities that, after several operations, the doctors had pronounced his case hopeless. He had irons on one leg, but both lower limbs were dreadfully twisted, and he was unable to move his head, shoulders, knees, back or elbows, at all; whilst his wrists, fingers and hips could only be stirred with considerable pain and difficulty. In addition the poor child was subject to repeated heart-attacks, so it is little wonder that he had wasted away to skin and bone, and that nobody expected him to live very long.

This, then, was the small sufferer who was carried, crying with pain every time he was touched, to be inspected by Red Wing, Mrs. Cleghorn's guide; and great must have been the surprise of onlookers when the spirit declared that

he could yet be cured so that he could take his place with other boys and enjoy life. Nor did the guide speak vainly! To-day that child has discarded his irons—all his limbs move easily—his heart-attacks have ceased—he has grown flesh and muscle—he rides a bicycle—and he is able, as promised, to play about with school friends. Just another living proof of spirit power.

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The King's Illness Foretold.

(By the Rev. CHAS. L. TWEEDALE, F.R.A.S.)

[The Rev. C. L. Tweedale has kindly sent us the following interesting prediction. Mr. Tweedale is the author of that classic of Spiritualism: "Man's Survival After Death".—Ed.]

ON Saturday, May 12th, 1934, when we were sitting for spirit communication, one of our notable spirit communicators, S——, came and said: "There will be a great upheaval in this country. Within a year from now the political world will be agog with excitement, and unless this latter takes place you will have a bloody war, the worst on record, from the air and on the land. There will be another illness for your King, and a son of the King will also be ill. There will be an earthquake also within eight weeks."

I then asked him how long before the illness would be. S—— replied that it appeared to be in about six months. I asked whether it would be a serious illness, and he replied emphatically, "Yes." As on a previous occasion his prophecy of the King's illness had been fulfilled, I at once sent this forecast to Mr. Oddie, the Editor of the "Yorkshire Observer," in Bradford, and have his acknowledgment dated May 17th, 1934. I also placed a copy of the prediction in the vaults of Martin's Bank, and have their receipt for the same, of equal date.

The earthquake duly came along on June 11th, 1934, but the six months ended, and no serious illness befell the King, and not until more than a year (the forecast said within a year) did the forecast materialise. The events of the last few months, with their threat of war and conflagration in Europe, fulfil the political forecast remarkably, while on Friday, January 17th, 1936, the King's illness was announced, and also the indisposition of the Duke of Gloucester, the King's son, exactly as foretold. On the Saturday the King's illness was causing grave anxiety, oxygen being administered, and several physicians in attendance, thus fulfilling the

information of the spirit communicator S——, that the illness would be serious. It is evident that this event was thus clearly foreseen, though the time factor was not in this case clearly estimated; but, on the other hand, we have had scores of similar predictions, placed similarly on record before the events, and verified to the day, and sometimes even to the hour and minute. Our spirit friends tell us that while they can see the event approaching, they cannot always estimate the time distance exactly, and this is a case in point.

Now, lest some caviller should try and make capital out of this, in spite of the fact that many previous forecasts given to us and published have been absolutely accurate and exact in time, let me refer readers to S——'s words, "Another illness," and explain that on March 13th, 1933, the same communicator S—— said to us:

"Three things are at hand:

1. Monarchy to rise.
2. A statesman falls mortally wounded.
3. The King will have an illness within four days.
4. England will disagree on a vital point of government."

This was sent to the Editor of the "Wharfedale Observer," and a copy was lodged in a bank before the events, and receipts obtained. Within four days, the King's illness was announced, and within a fortnight the statesman, Mr. Sodoroff, was assassinated; Hitler rose to power, making a new Germany; and our Government was torn with dissension over the Indian policy, and the Conservative Party nearly rent asunder, thus completely fulfilling the forecast; the King's illness coming on the very day foretold. This is the second time that the King's illness has been foretold to us, and has come to pass.

19th January, 1936.

"Woman Keeps Silence."

Noted Woman Author's Service Refused.

Mrs. A. St. Clair Stobart, in her book, "Miracles and Adventures" (Rider), tells the story of her life as the head of a field hospital during the war, and the thrilling incidents she records well

"HAD I been a man, I should probably at that time have entered the Ministry," says Mrs. Stobart.

"Had I been a man!" This thought drew my attention to the masculinity of the Churches. I remembered that in the early days of the Women's Suffrage campaign, when women were claiming positions as doctors, lawyers, engineers, and in other practical spheres of life, it had been argued that the appropriate sphere of work for women was the spiritual sphere; and yet now, the only plane of life in which women were being refused an entrance was the spiritual sphere.

"The other professions were now open to them, the church doors alone were closed and bolted. And one evening, when Mr. B. was dining with me in my home, I remonstrated with him on this subject, protesting that though women composed the bulk of his, and of every other congregation, they were deemed unworthy of holding even the lesser offices in the Church—even, as I added laughingly, that of taking the plate round.

Taking Up the Collection.

"Mr. B. promptly replied, 'Well—if you were asked to be a sidesman at St. Jude's, would you accept?' This was not a position which I envied, but it would, I thought, be a step in the direction of removing present disabilities. So I replied, 'Yes, certainly I would.' Accordingly at the Easter Vestry meeting I was formally invited to become a sidesman.

"For some months I duly played the role, and then, one day, whilst in the vestry we were counting the collection, Mr. B. mentioned that his voice was giving him trouble, his curate was away, and he

merit the words she has chosen for her title, "Miracles and Adventures." After the war, however, a quieter life seemed inevitable, and she associated herself with the work of the late Rev. Basil Bouchier at Hampstead.

had many services to conduct without assistance. I therefore suggested would he not like me to take the reading? At first he smiled, and then said dubiously, 'Well—thank you—yes, why not?' I asked him to let me know what would be the reading for next Sunday, and I waited through the week to hear from him.

The Sidesmen Objected.

"I wrote to remind him, and he then replied that my fellow sidesmen had been so shocked at the idea of a woman reading the Bible at a Church service that he was now obliged to cancel his decision. He asked me, instead, to god-mother a certain titled gentleman with a theatrical career behind him, who would read the lessons at Mr. B.'s request. I gave the titled gentleman tea at my house, took him to the service, sat next to him and found his places for the readings in the Bible to which he was a stranger.

"He read well, as in his profession he had learned elocution, but the incident showed disrespect for the whole status of women. Women did the menial work of cleaning the church, and were welcomed as majority members of the congregation, but any position of honour was almost insolently denied to them . . . That is presumably still the opinion of the Church."

The report of the recent Church of England Commission, while it proves the truth of Mrs. St. Clair Stobart's statement, also shows that the problem is not easy of solution. The author a little later became a Spiritualist, and she has written books on the subject. This latest book, however, deals solely with her public career.

—"Public Opinion."

Studies in the Occult.

By H. G. De Willmott Newman.

CLAIRVOYANCE.

CLAIRVOYANCE means "clear sight," and is used in the sense of a power of inner sight, a sight which transcends the ordinary powers of sight which most of us possess.

Ordinary sight depends upon rays or vibrations of light, which are focussed by the eye, which conveys the impression to the brain. Actually we do not see with our eyes, but with our brains, the eyes merely acting as lenses. Normal vision through the eyes is therefore limited to those things which happen to fall within the range or focus of the eye-lense. The eyes are the windows to that part of the soul which is called the "imagination." But if we shut our eyes and think, we can see objects which are well out of the range of the eye. That is because, having seen them before, a sort of photographic imprint is left upon our imagination. But it is to be noted that we do not require our eyes to see these things.

Seeing by the Mind.

Clairvoyance is simply the power to see things which are out of the range of the eye-lense. The pictures are conveyed to the brain by some other means than the physical eye. That is to say, assuming a man in Sydney (who had never been to Melbourne) was seeing St. Paul's Cathedral clairvoyantly, the rays of light which are the undulations of the ether, would reflect from the Cathedral into space, and their vibrations would strike upon the brain of the man in question, thereby causing him to see the Cathedral clairvoyantly, in his mind's eye.

So far everything seems simple, but we now come to the more difficult question of the claims made by clairvoyants that they can see the past and future life of a man pass before them like a panorama. The powers of the gypsies in this direction are proven beyond doubt, as also are those of certain Scotsmen who are described as

"fey." So we need not argue that question.

Religion teaches us that God is omnipotent, omnipresent and omniscient, and that to Him the past, the present and the future are all one. And if we can only regard eternity as a circle without a beginning, a middle, or an end, we can faintly grasp the meaning of this. Time is merely a division of eternity ordained to meet the imperfection of man, and to some extent it is an illusion. Therefore, if one is able to get behind the veil of mortality, undoubtedly there is nothing but an eternal present, and both past and future events could be clear to the sight.

Prophecy and Clairvoyance.

It is needless to point out, that it is absolutely impossible for man to do this. It therefore follows that although the vibrations of the eternal present (which is as pointed out, past, present and future) are conveyed to the brain of him who is seeing clairvoyantly, they must be passed through the veil of mortality by some agency exterior to him.

Prophecy is undoubtedly a form of clairvoyance, and in the case of the prophets of old, we have clear evidence as to what that agency was which conveyed to the eyes of their minds things to come, which seeing, they were able to translate into words. It is said: "Holy men of old spake as they were moved by the Holy Ghost."

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Date of the Resurrection.

German Scientist's Calculation.

APRIL 12th, 1936, will be the nineteen hundred and sixth anniversary of the first Easter Sunday.

April 9th, 30 A.D., was the exact date of the Resurrection, and April 7th that of the Crucifixion.

This is the claim of Professor D. Oswald Gerhardt, of Berlin, based on astronomical calculations and historical research, as set forth in the German scientific magazine, "Forschungen und Fortschritte."

The first step in Professor Gerhardt's chain of evidence is the date given for the baptism of Jesus by his cousin John, in St. Luke's Gospel. This states that this event, marking the beginning of Jesus' public life, occurred in the "fifteenth year of the reign of Tiberius Caesar." Tiberius became Emperor on the death of Augustus, in the year 14 A.D. This would put his fifteenth year in 29 A.D. or possibly in 28.

Temple Clue.

There is, however, one possible source of error. Two years before his accession as emperor, Tiberius was accorded imperial honours by proclamation by Augustus. Coins were struck with his image on them, the highest privilege of an emperor, as early as the year 12 A.D. Thus, there is a chance that his "reign" may have been counted as beginning two years before the death of Augustus. This would set the possible date of the beginning of Jesus' public ministry as early as 26 A.D.

Support for their earlier date is found in the statement in the second chapter of St. John's Gospel, that after his baptism Jesus made a visit to Jerusalem, the Temple having then taken 46 years to build. Since the date of the beginning of the Temple is known from independent sources, this visit seems to have occurred in the spring of 27 A.D.

Gospel Accounts.

The public life of Jesus covered a period of more than three years, but less than

four. This would set the year of his crucifixion and resurrection as about the year 30. To make allowances for all possible sources of error, Professor Gerhardt adopts a "bracket" of five years, 29 to 33 A.D. inclusive.

With this he begins his astronomical calculations to determine the exact date. Gospel accounts state that the crucifixion took place on the eve of the Sabbath of Passover, on the fifteenth day of the month Nisan. The problem then became one of determining the year on which Nisan 15 fell on Friday.

The Jewish calendar, like all ancient time-reckonings in the East, was reckoned on the change of the moon. A month began on the evening when the first light of the new moon became visible. With the assistance of data prepared by a number of other astronomers, Professor Gerhardt has been able to reconstruct the Jewish calendars of the five years in question, and finds that the fateful fifteenth of Nisan on which crucifixion occurred corresponds with the date, according to modern reckoning, of April 7th, 30 A.D.

SPIRITUALISM TO BE DISCUSSED

In C. of E. Assembly.

A DEBATE on spiritualism is likely to be one of the features of the Church of England Assembly at the spring session, which opened at Church House, Westminster, on February 3.

The Dean of Rochester is to move that in view of the growth of spiritualism among the clergy and communicant laity of the Church, the Archbishops of Canterbury and York should be requested to consult with the Convocations as to the appointment of a commission to investigate the matter and report to the Assembly.

Spiritualist Freedom and Conduct.

Received inspirationally, by Ethel Corkish, Dec. 9th, 1934, given by a Teacher calling himself: "Valeo."

A SUBJECT is presented to me that I believe is a vital one, and one which is well worth our whole-hearted consideration: it is the personal conduct and behaviour of Spiritualists individually. We are the custodians of the most marvellous thing that has ever been discovered in the long journey which mankind has made down from the speechless age of ignorance, to the present time of speech and the written word.

We have in our possession, the finest jewel with which humanity has ever been entrusted. And to its care and protection, we should bring every quality that we possess. This jewel which has been given us, is of so great and wonderful a nature, that we ourselves, and many outside of Spiritualism, often say: "Why does it not sweep the world?" Well, the reason it does not is simply because we, who have its custody, do not value it as we should. If each of us, who is a convinced Spiritualist, would make his life a perfect example of the beauties of which we are so well aware, we would stand out as shining pillars for the world, to whom we are

Liberty, Not Science.

trying to bring this knowledge, to see.

But there is no denying that we are held in ill-repute, by a great many of the finest people, because of the fact that we seem to have little moral responsibility, and to think that because we are Spiritualists we may do whatever we like, and the world and those about us must like it, whether what we do is admirable or not. This is very foolish and short-sighted, for it does not advance our cause in the quarters where we wish to be represented. Such behaviour can only interest the kind of people who will be no help to us, or our cause, and to whom we may never point with pride, saying: that Spiritualism produces such characters.

We should be proud to hold ourselves so high, in our own estimation, counting ourselves teachers of the greatest thing in the world, that we would countenance nothing

in our own behaviour that would smirch or soil our beautiful philosophy, but only add to its attractiveness for strangers, at all times. This should be our aim.

It is time that the stigma was removed from the name of Spiritualism, which was given it, on account of the careless behaviour of its exponents, and which is the only thing seen by strangers; and before they have had any insight into its beauties they have nothing by which to judge us except the behaviour of our people.

THE ONLY ONE.

There is something rather fine about this quaint story, which is told even to-day in a little Village not far from Falkirk, Scotland.

Early last year the good folk in a village near Falkirk were dispirited. Strictly religious, they felt that the Lord's work was not progressing satisfactorily. One of the congregation at the kirk went to the old minister and spoke to him very gravely. In his solemn way he said that he thought there must be something wrong somewhere, perhaps in the pastor's preaching, for a whole year had gone by and not one person had been added to the church, or rather there had been only one addition, and that was of no consequence, for it was only a boy.

"It is true," said the pastor. "It is true, but I have great hopes of that one."

The churchman went home sadly, and the pastor went on with his work, perhaps doubting a little.

One day the boy went to him and asked, very timidly, whether the pastor thought he might be able to get a better education, and the pastor, delighted, said that he would do what he could.

He did, and the boy worked with a will. He was the only one who had come into the church that year, but he was to win a place among the world's best men and women. He was Robert Moffat, the great missionary.

Did Man Pre-Exist?

IF it be axiomatic that whatever has a beginning will have an ending, perforce of logic the corollary must be admitted; that whatever is without beginning will forever be without ending. If man is a manifestation of creative energy he cannot be inherently immortal. The creative act marks the beginning of whatever is created, and death is the final end of consciousness for all sentient beings.

When that moment arrives man passes into an eternal dreamless sleep. All created forms are organic or inorganic. From what source was the material substance that enters into the myriads of complex forms derived? It is a self-evident proposition that everything that is, including man, was created, or has always existed. There seems to be one immutable law that governs all processes and operations throughout the vast realm of nature, be it in the animal or vegetable kingdom. All things that manifest life have their birth, growth, decline, decay, and death. The identical thing that dies never appears again in the same form.

Basing our deductions alone upon the phenomena of nature, we are forced to the conclusion that death ends conscious existence for the entire human race. If, however, it can be shown that the material form is but a garment of flesh, worn by age while sojourning on the earth plane, we have a reasonable hypothesis upon which to predicate a belief in pre-existence and immortality.

There is available an abundance of evidence, both ancient and modern, to support such belief. Biblical records are numerous, plain and unequivocal, and if reliable are sufficient to give a satisfactory answer to the recurring paramount question of the ages, "If a man die, shall he live again?"

The following references prove the continuity of conscious life without the supporting aid of corroborative testimony:

I, Samuel 28: The dead (?) Samuel held a conversation with King Saul. He told Saul that the Philistines would defeat his army, and he and his sons would be slain, all of which proved to be true.

Genesis, 18: Abraham entertained three visitors from the spirit world; he washed their feet, and they partook of food.

Matthew, 17: Jesus talked with Moses and Elias, who appeared to him on Mount Tabor. They had been dead several centuries.

Rev., 19: John, while on the Isle of Patmos saw and talked with one of the old prophets, long dead.

We have the additional evidence of thousands of unimpeachable witnesses of recent times that they have seen, recognised and conversed with dead (?) relatives and friends. Mind is the only creator of forms, and forms are the only things created. Universal mind is the source of all intelligence. The mental faculties of man are delegated, but susceptible of indefinite expansion; were it otherwise, an endless life would become unendurable stagnation; and there will ever be that unknown something which will furnish the inquiring mind opportunity for active exercise.

Doubtless there are stupendous facts and mysterious realities that are far beyond the ability or power of finite minds to grasp or comprehend. Absolute perfection is unattainable. Eternal progression is the divine pathway devised and ordained by Infinite Intelligence that leads to a blissful immortality for all who comply with the inflexible law of attainment.—
"Progressive Thinker."

READ ! THINK ! ACT !

Spiritualism Alone Solves The Problem.

The World Committee for Relief says that 2,400,000 human beings died of starvation and 1,200,000 humans committed suicide because of economic distress in 1934. At the same time, 1,000,000 freight car loads of grain, 267,000 freight car loads of coffee, 560,000 hundredweight of sugar, 50,000 hundredweight of rice, and 50,000 hundredweight of meat were deliberately destroyed to keep up market price level.

Closed Russian Churches.

(By HAROLD J. SHEPSTONE, in "Great Thoughts.")

IN the cities and towns I found from one-third to one-half of the churches closed. They have been converted into museums, workers' clubs, factories and store-houses. The Cathedral of Christ the Redeemer in Moscow, built in commemoration of the defeat of Napoleon, and one of the largest religious edifices in the world, capable of holding 10,000 worshippers, is being transformed into a great congress hall. The famous Simonov Monastery in Moscow is being converted into a great culture palace.

Here, we must remember, that Russia was a land of churches. In Moscow alone there were over five hundred churches when war broke out. More than half of them are still open, and I was agreeably surprised to find how well they were attended, not only on the Sabbath, but on special feast days. The procedure at the moment is to close a church when it fails to pay its way. That is the reason why the great cathedrals are no longer used for religious services. Nevertheless the government is preserving these edifices, often at great expense. Over £30,000 was spent in repairs to St. Isaac's Cathedral, which was found to be in danger of collapse through a weakness in the foundation.

Those churches that are still open for service are being maintained by the people themselves, and it speaks volumes for their faith that so many are still in use. Though factories may be running and business going on as usual, the church bell is heard on the Sabbath, and those so inclined, men and women, young and old, attend the services.

The fact is, the Soviet Government, having accepted the teachings of Karl Marx, who distinctly says there is no God, has prohibited religious instruction in its schools. "Our law that it is an offence to teach religion to anyone under eighteen years of age," said one of the officials to me, "is primarily against the priests. The Greek Church was part and parcel of the old State, and under the Tsars carried out a system of espionage against the people.

Parents are at liberty to teach their children what they like in their own homes, and no one denies them this privilege."

No! Religion is not yet dead in Soviet Russia. Over and over again I noticed men and women cross themselves as they passed a church. The few missionary societies still operating in Russia all report how well their churches are attended. Then in the museums you may still see paintings of Biblical and religious subjects, and in the cinemas and concert halls sacred music is occasionally played. The most prized ikons and other art treasures from the churches are being strictly preserved in the government museums, with detailed accounts of their age and history. Some day, and probably sooner than we expect, someone will arise in Soviet Russia and proclaim the true gospel of Christ, a gospel of love and universal brotherhood, a religion in which all may join without money and without price.

THE UNIVERSE AS IDEA.

SIR JAMES Jean's idea of the Universe as being a great "Thought," reminds me that a great many years ago Emerson arrived at much the same conclusion. "Nature is the incarnation of a thought and turns to a thought again, as ice becomes water and gas. The world is mind precipitated." Without taking into account Plato's similar views, we can see here an example of how the Seer perceives a truth long before Science is able to confirm it.

"A human mind is conscious of its own consciousness; aware of itself, the ever present I, which is the central reality. Hence the power of the human mind to go into deep solitude and yet be in the midst of things, the power to retire to the far-off isle of the sea, and call poetry and music and thought and affection and friendship and philosophy and angels and Diety all into its service and consciousness."—Andrew Jackson Davis.

"THE HARBINGER OF LIGHT."

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Editor:—REV. J. T. HUSTON, D.D.

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OBSESSION by a discarnate spirit, evil or otherwise, is very rare. In over twenty years' practice the writer has only had one case. But obsession by fear or by wrong thoughts is, unfortunately, common enough. Nervous disorders are very prevalent and the foolish and wicked suggestions of ignorant and pretentious "healers" that the patient is obsessed, make matters a great deal worse.

We are surrounded with a protective aura, through which no living being, either in this world, or in any other, can penetrate. In addition to which we have our guardian angels, who further protect us. Fear, morbid introspection, or surrender, alone opens the way for obsession. The method of treating such a case is described in Ephesians VI. which Dr. Weymouth translates as follows:—

"Strengthen yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

"Put on, therefore, the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field. Stand therefore, first buckling around you the belt of truth, and putting on the breast-plate of uprightness as well as the

shoes of the Good News of peace—a firm foundation for your feet. And besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the wicked one; and take the helmet of salvation, and the sword of the Spirit which is the Word of God. Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so."

Bid the unwelcome visitor "depart," using all the force of will, and banishing doubt. Invoke the aid and name of the Lord Christ, and it will be found that the promise is true: "My grace is sufficient for you."

Earth-bound spirits are only attracted to those like themselves. Like attracts like, and those on the other side who love us, understanding the circumstances, will not leave us to battle alone. Evil spirits will find no satisfaction in trying to possess us. Remember that even evil spirits are not seeking to hurt us, but to help themselves in some way. Mischievous but harmless spirits will be kept from us by our invocation of the Lord Christ, and we may no longer fear anything in the flesh or out of it. "I can do all things through Christ who strengtheneth me."

The new management of "The Harbinger of Light" has entered into its second year. Thanks to the generosity of those who donated to the Emergency Fund, we were able to successfully carry on. The money contributed was divided between our propaganda work and the magazine.

We have distributed over one thousand free copies of "The Harbinger of Light" in connection with our propaganda work, and in addition regularly supplied several aged or poor people with the magazine, at a total cost of £26/11/9.

Although the new issue of "The Harbinger" has cost us more to produce, the change has already been justified. There had been a steady loss of subscriptions for some years past. This has been checked and the tide has now turned in the opposite direction, many new subscribers being enrolled.

However, we have still a long way to go before we can make our work pay its way without assistance from our generous

friends. We estimate a deficit of £80 on our current year's working. This is based on our experience of that of last year. We are grateful to say this was almost covered by donations, and we confidently appeal to those interested in our work to again give us their financial support.

Those friends of the Editor's who enabled him to take over the business have not received any monetary consideration for doing so, and he takes this opportunity of expressing his appreciation of their confidence and practical help. Of the four

who have stood behind his work, only one is a Spiritualist.

A New Zealand correspondent made the suggestion that if every subscriber were to add 6d. or 1/- to their subscription that it would amount to a considerable sum. Many already do this, and although sums under 1/- are not acknowledged, the sixpences thus donated (and recorded in our books) amount to several pounds. Unfortunately this is set off by those who do not add exchange to their cheques, or who fail to send a postage stamp for a reply to their letter.

Words of Comfort and Cheer.

Spoken at the Graveside of an Infant Daughter.

By HUGH JUNOR BROWNE.

NOT in anguish nor yet in hopeless despair have we met here to take leave of this short lived seedling from the Father's Spirit, but rejoicing in the full knowledge that under the bright rays of the Divine Presence in Summerland, whereto this little bud has been transplanted, it will become a blossom of such transcendent beauty in the time to come, that they only, who have attained to the highest attitudes of wisdom, purity, and spiritual perfection are able to conceive possible. We therefore in all calmness, peace of mind and confidence lay the mortal remains of this our little sister, fully assured that as her spirit gains knowledge and power, she will be ever present in the home so lately left, shedding comfort around her sorrowing mother, giving helpful confidence to her bereaved father, and guiding and guarding every footstep of the brothers who fondled her as a babe. And thus will this Angel of Light envelope the loving ones left to mourn with such a peaceful influence that they will be enabled to contentedly say: "Thy will, O God, be done," and fully demonstrate to them that even out of the mouths of babes and sucklings cometh much wisdom.

And now, O Father, on behalf of the chief mourners in this little drama of our existence, do we give back to Thee, with all the willingness our grosser natures will allow, that which we have realised was only lent in order that by the taking back our thoughts and our inner selves might be brought nearer to Thee.

Take then, O Loving God, once again unto Thyself this spark of Thy Divine Majesty, and

giving her into the hands of Thy most trustful Angels, so assure to this Spirit babe a quick passage to the highest attitudes of Thy home wherein she may become a flame whose warmth will reach the uttermost ends of the earth, and teach us all who come beneath its radiant power that Death is not. That life is one continued line of progression, the beginning of which is still beyond the comprehension of man's finite mind. Realising as we do, that the purpose for which we are here is only to add earth to earth, let us, whilst the casket which contains the natural form is being hidden from view, take comfort in the words of the song, "Nearer My God to Thee, Nearer to Thee, Even Though it be a Cross which raiseth Thee."

And now, O Father, let this one more experience of the uncertainty of earth life teach us another lesson concerning the necessity of being ever ready to obey the final call to our work in Spiritland, ever realising that we know not the day nor the hour in which we shall have to say, as did the Christ, "It is finished." Amen.

EXCHANGE AND REPLY POSTAGE.

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A Materialisation Seance.

Convincing Proof From New Zealand.

(By Norah J. C. Foster.)

HAVING been privileged to attend a materialisation seance at the home of Mrs. Lily Hope, a Wellington medium, I now pass on my experiences in the hope that they may be of interest to those who have never seen materialised spirits.

Trance addresses and messages given while a medium is in trance, are both interesting and convincing proofs of survival, but there are many, like myself, who have longed to be able to see and speak to spirit friends.

My husband and I, together with an elderly gentleman, attended a seance at Mrs. Hope's home some weeks ago. There were many other people present, and after prayers and hymns, the medium, who sat on a chair in a corner of the room screened by black curtains, went into a trance. Presently a spirit form appeared, and held up two luminous slates, in order that she might be seen plainly—as the room was in darkness something of the kind was necessary for her to be seen.

This spirit, I understand, nearly always materialises at Mrs. Hope's seances, and is known as Sister Monica. She pointed with the slates to various sitters and they went up and spoke to her. Then she motioned my husband and me to go to her. She spoke to us for a minute or two, and asked us to feel her hands, which we did; they were as warm as my own—in fact, she smilingly remarked that they were a great deal warmer. She spoke in a most cultured voice, and it seemed the most natural thing in the world to be conversing with her. Before the seance I wondered what on earth one said to materialised spirits.

A little later on an old lady materialised and called for the elderly gentleman who was with us. He went up to her, but failed to recognise her, though she claimed to be his mother. When he sat down again, she called us up to her, and thanked us for bringing him. Whoever she was, she was

certainly a sweet-voiced old lady and had a beautiful facial expression.

Various other sitters were called up to speak to their dear ones, and a son carried on a long conversation with his mother. A little girl known as Sunrise spoke to several of the sitters, as did another one called Betty.

Previously I had attended a sitting at the home of Mrs. Arden, the secretary of the New Plymouth Church, where Mr. Davis was the medium. While he was in trance a spirit known as Black Joe spoke through him, and promised to be present at sittings held by my husband and two other people at Mrs. Hope's. Black Joe spoke in the direct voice. At first I did not remember him, but he was most insistent, and tapped my hands several times. Then I remembered. He did not materialise, but said loudly: "A message, a message." I asked him for a message for an absent friend, and almost immediately a voice rang out: "Tell him I'm still alive," and gave his full name. I asked if he were the father of the gentleman in question, and he replied "yes," but subsequent enquiries proved that he was not.

Messages were given me in the direct voice for Mrs. Arden, and I gave them to her later. She recognised the senders of them. Sister Monica gave a short address, assuring those present that there was no death, and I, for one, am convinced that what we call death, is really re-birth.

It was disappointing that the gentleman we were with could not recognise the materialised spirit previously mentioned, and that the spirit claiming to be the father of our friend was not his father, but the fact that these spirits spoke, proves that life does exist beyond the grave, and that is what the world for centuries has been crying out for, proof that the spirit lives.

The above is a truthful account of what my husband and I saw and heard, and I pass this account of our experiences on,

in the hope that those who have lost their dear ones may find comfort in the knowledge that they still live.

Mrs. Hope is truly a remarkable medium, and, in spite of ill health, allows herself

to be used in the hope that she may bring help and comfort to others. We could do with many, many more such selfless souls, and hope that she will be spared for a long time to carry on her work.

A Canadian Medium Tested.

Clairvoyant Vision of a Missing Trapper.

A CANADIAN newspaper, the Fort Williams "Times-Journal," had published a leading article on "Dabbling with the Occult," in which is referred to "hordes of necromancers" who pretend to bring back the spirits of the dead for a sum of money!

A Spiritualist, Mr. Blatchford, wrote in reply that he had practised as a medium and spirit-artist in the neighbourhood for twenty-five years, that he had been congratulated by the police on help he had given them by his clairvoyance in a difficult case, and he invited the newspaper to appoint a committee of doctors, clergymen, and men of education to test his powers.

An occasion for this test soon arose. The newspaper reported on March 14, 1932, that a trapper named Samuel Kimbers had been lost on the bleak east shore of Lake Nipigon, and that Provincial Police-Constable Harvey Blair had made a 280 mile trip with dogs, accompanied by an Indian guide, in an effort to find him, and had failed.

Kimbers had left his camp on Geikie Island on November 20 in a power-boat to seek supplies at McDiarmid. He was never again seen. An Indian had recently reported seeing a blanket tied to a tree, evidently as a distress signal, on the shore of East Bay. The search party identified this blanket as Kimbers', but could find no trace of the motor-boat or the man, though eleven days were spent in the search.

On the evening of March 14, Mr. Blatchford, having read this report, had a vision of the missing man and wrote an account at once of what he had seen. This was

submitted to a Committee of six laymen and a doctor at the Kam Club on March 19. The "Times-Journal," who had selected them, reported that—

Mr. Blatchford volunteered the information that he had seen in a vision the missing trapper, Samuel Kimbers, first of all staggering along the top of a hill, and later lying on the ground, dead. The spot is some distance from where a blanket had been found flying. If a body is found, Mr. Blatchford said it would be located near to the boat and on high ground.

This statement having been made the Committee investigated Mr. Blatchford's claims to mediumistic powers as a medical diagnoser and spirit painter. The newspaper reported:—

The general feeling of the company was that, while Mr. Blatchford was probably quite sincere in his belief in his capabilities as a medium, his demonstrations were not clear enough to convince the doubtful.

This Committee had been appointed by the newspaper in response to Mr. Blatchford's challenge, and it claimed to act "impartially," but like all such "testing" committees it showed great reluctance to admit the truth! The medium, for example, diagnosed trouble in one gentleman's ears but was promptly contradicted. Then he asked, "If there is nothing wrong with your ears, why are you so deaf?" To which there was no answer!

He told another gentleman that he suffered pains between his eyes, above the

bridge of his nose. This gentleman also said that was wrong, but admitted a minute later that his glasses caused him pain there.

The next gentleman to be diagnosed was told that he broke his shoulder blade a long time ago in an accident. Mr. Blatchford was about to tell how and why the accident had happened, but the gentleman jumped up in a fury and said he did not want to hear any more! Mr. Blatchford was thus prevented from saying that the shoulder blade was broken from a fall when the man was drunk!

And so on with other diagnoses!

And now as to the question of Mr.

Blatchford's vision of the missing trapper. The "Times-Journal" of May 23 reported that the body of Sam Kimbers had at last been found by Constable Blair on Grand Island. There were indications that the man had died from sudden illness, as he was warmly clad and had an abundant supply of food. The body was lying about twenty-five yards from the shore of the lake, and a small boat, usually kept in tow of the power-boat, was found not far from the body!

Thus George Blatchford's clairvoyant vision was fully vindicated but the "Times-Journal" omitted to mention that part of the story; So the doubters still doubt!

Mediumship and Psychical Sensitiveness.

FROM "A GUIDE TO MEDIUMSHIP."

By E. W. & M. H. WALLIS.

THE intimate blending of his mental states with the "impressions" or thought-transferences which he receives from the people both on this side and "over there," often perplexes the conscientious sensitive who neither wishes to deceive others nor to be deceived, and he requires considerable patience as well as discernment to learn to differentiate the ideas and impulses that reach him from an outside source, from those which result from the activity of his own spirit—and, indeed, it is often hard to tell whether the activity of his own spirit is not due to some stimulus that reaches him from a spirit-friend.

Many persons are natural healers, intuitive character-readers and normal seers from childhood: hence it is often hard for them to determine whether they are indebted to spirits or do their work unaided. It is a matter of evidence. If they receive proofs of the presence and action of an intelligent operator "on the other side," well and good; but if they do not, and yet see, "sense," and heal, they are doing good work, and at least demonstrate the fact that we are spirits here and now, and possess these spiritual gifts or psychical faculties by virtue of our spirit origin and nature. That is a great point gained as against materialism. The fact is, mediumship and psychical susceptibility can and should be cultivated side by side. If sensitives were to devote two evenings each week, one to the development of mediumship and the other to the culture of psychical susceptibility and the exer-

cise of those powers, progress could be made along both lines with interacting beneficial results.

It would be the height of unwisdom for one who essays to become as a spirit among spirits and enter the inner realm of spiritual life, scornfully to reject the sympathy and guidance of such spirits as would willingly aid him without infringing upon his psychical liberties or rights. The more fully he realises this fact, the more willing he is to receive, and be grateful for, the protection, assistance, and inspiring thoughts of the illuminated and loving people of the after-death world, the more he will be assisted by those who are fitted to co-operate with him in his laudable endeavours to cultivate his sensitiveness and attain higher spirituality, that he be the more helpful to suffering humanity.

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Spirit Children in God's Great School.

By the REV. WILLIAM A. REID, M.A., GLASGOW.

IT is a hopeful sign of the times that so many are giving to the world what their spirit friends have told them about their life conditions, and of the relation between our conduct here and our condition in the Hereafter. This was very happily called "Spirit Teaching" by M.A., Oxon. We are invited to consider its reasonableness and compare it with our own opinions and experiences. I should like to give you my little quota, gathered (as any of my readers may) through a period of years, on Spirit Children.

What Jesus And Psychologists Say About Children.

Jesus called all of us sons of God, who, he said, was Spirit; we know that we are sons of our earthly parents also. We are born Spirit Children, and live for a period in our earth bodies. We are not born perfect, but born to be taught how to grow perfect; and although we may be very bad children of God He never ceases to be Our Father. We may go to the ends of the earth, there His love follows us; we may make our beds in hell, there His love seeks us.

Jesus makes three remarkable statements about children. First, they are humble, i.e., teachable or suggestible by nature; and without this child-like quality we cannot even enter the Kingdom of Heaven. Second, it is the crime of crimes to deceive a child and cause him to stumble. Better indeed that we should be cast into the depth of the sea, with a huge millstone about our necks, than that this should be done by us. And third, that all children have ministering angels, who "do always behold the Father's face in heaven."

Modern Psychology has not made so many discoveries as it claims; it has, however, drawn clear attention to facts already known. It tells that a child inherits many instincts and capacities in varying degrees; that like all small animals he is full of fun; that he follows his own instincts and

desires, and needs to be trained to control them; that he is suggestible; that he is at first very egotistic and selfish until he develops a group instinct. Neither the Bible nor modern Psychology believes that the child is born "a little angel;" and both teach that he is a bundle of good and bad qualities which only require stimulus to become active. Modern Psychology, of course, knows nothing of ministering angels.

Those That Die in Infancy.

I restrict myself to those that die in infancy. The Bible says the reapers are the angels who gather these little ones—and others of course—into a storehouse or spirit granary. Later they are sifted as a fisherman separates the good from the bad fish in his net. We might say they are graded. Some are put into hospital for special care; some are educated by teachers specially trained to train and handle them; some, as on earth, must pass through the aisles of pain before they can begin their real work, but the pain is a healing process. The dead-born, who may never have breathed on earth, have their dim life-flame fanned into activity.

It is a mistake to imagine that it is better to die in infancy, as earth experiences are a natural part of the development of the soul. I am reminded of a tender-hearted child who found a butterfly struggling to get out of its cocoon, and cut it free. It was no kindness: the butterfly died. Now the spirit which does not pass through earth experiences does not die, but it has lost something. It will be different—something great in time, no doubt. Let me put it thus—Would Jesus have been better if He had died in the manger? The Bible says no. He became our Captain and Leader through His cross and suffering.

Still-Born Children.

I take two stories of still-born spirit children, the one Georgie, 9, the other Rosie, 4, who said she had breathed only two

hours on earth. Neither could talk English, of course; they had to be taught. Rosie, who was being trained to be a "control," evidently did not understand all the words she was using. She had been taught her instructions in poems, which she repeated to us. She was to do exactly as she was told—perfect obedience; she was to speak the truth and neither add to it nor take from it—perfect truthfulness; she was to understand that the only real religion was loving service. She required us to explain to her the meaning of brother and sister.

Naughty Spirit Children.

I asked these children if they were ever naughty. They said they sometimes wished to do what they were told not to do. Georgie started to come to earth without permission, but could not return without help. I gather a few of the things which happen when they are naughty, as these two children and others told me. They are talked to kindly. They were not allowed to return to earth, which is a special treat to them, or "to go to Church"; the light was withdrawn from them and they were separated from their companions, who, however, came and asked them to play with them, but they could not until they felt sorry for being naughty. The flowers in their gardens bowed their heads in shame; or their clothes lost their shiny beauty, and so they understood what wrong meant.

How They Are Taught.

Children are taught in special groups, according to their aptitudes; but their individuality is never lost. Rosie said she had a little house and a little garden all her own, and they grew bigger as she grew better; and they were quite near us. Her time was measured by heart beats, and her space by loving interest.

One of the teachers said the progress of the spirit children was not uniform, but that they never failed. My own impression is that wiser heads than this teacher chose the pupils; and that a change of teachers and methods and environments might be necessary, as these spirit children have as diverse dispositions as our

earth children. Ultimately there must come even for the still-born a time when they must make a personal choice.

There is, it seems, a universal language, which is both sound and colour, and is a living emanation of themselves. At their Church, just referred to, there is a glorious, loving spirit, and beautiful waves of sound and colour come from her; and all join, and the blending makes moving, living, coloured love. Our aura is just the same: it is living. We may call it our influence; but it is really ourselves in action. I hope I have made this clear.

Children Brought To Earth.

Children are sometimes brought to earth to sing and send out their beautiful streams of love; sometimes they are brought to see their parents, and their joy is great when they are recognised. Here is a rather startling thing. Rosie and Georgie were brought to earth to learn good and evil through us. Our good and bad thoughts and deeds are explained. An inquirer was informed that a child of 1½ years, named Peter, was to be brought up with him; and he was incredulous. But if this is true, and it may well be, it would make the most callous watch his steps lest he might cause these little ones to stumble.

I fear I must stop here, not for lack of material, but because I think I have said enough to show that these spirit children are only being taught in other class rooms in God's Great School. What other explanation can fit better our present circumstances and experiences?

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What I have learnt about the Spirit World

By the Rev. H. T. LOVEJOY, L.Th.

After an intensive study of the subject of psychic phenomena, extending over thirty years, I am now absolutely convinced as to the reality of survival after death. I am moreover satisfied that it is possible through spirit guidance to get reliable data concerning the conditions of life on the "other side." How I have been able to do this forms an interesting narrative.

The death of three near relatives of mine when I was Vicar of Hamsterley in the County of Durham gave me the first stimulus to investigate what has since proved to be a most intriguing topic, not only to myself but to a large circle of intimate friends and acquaintances as well. What however finally helped to put me on the road to complete satisfaction was the translation of my only surviving brother, Basil, to the Spirit world. Six weeks after his demise his spirit appeared in luminous form to my sister, and he warned her solemnly against taking a certain course of action she was then contemplating in respect to a lady friend. By adopting the counsel thus given, my sister was saved from consequences which would have been distressingly painful to herself.

Startling Evidence.

From the year 1909 down to the present day I have been vouchsafed repeated and startling evidence as to what happens to those who "embark," and, what is more significant still, many who were my parishioners have been able to convince me of their identity and of the welfare of some who when on earth were united in bonds of close and happy friendship.

Since my wife departed this life in 1929 I have been in daily communication with her, receiving valuable messages as to her spirit activities, her concern for the members of my "Flock" and her loving advice regarding my physical wellbeing and the arrangement of household matters. Altogether I have received upward of three

hundred spirit letters from her. All this has been effected in three different ways.

In the first place communication was made possible by means of automatic writing—my hand being controlled by spirit influences. Some readers will doubtless put this down to telepathy or the mysterious operations of the subconscious mind, magnetism and so forth. Let me say with all the emphasis at my command that all the messages I have received in this form from my dear wife bear the indelible impress of her own sweet individuality, and touch upon matters known only to our own two selves.

The second method of communication takes a mediumistic form, familiarly known as "the three-legged table." By means of three knocks of the table messages of an affirmative nature are received, and those of a negative kind signified by one knock on the floor. Letters of the alphabet are thus rapped out and words formed and sentences rounded off.

The third and perhaps the most convincing of all methods of intercourse with the Spirit world is that effected by means of living mediums. When, for example, my wife is desirous of guiding, controlling, directing the work of my household, she is able to do so in what is known as "direct" means. Some of the manifestations are occasionally uncanny, for she seems to be aware of domestic shortcomings in my household down to the most minute detail.

How then in the face of all this is it possible for me to doubt the reality of the Spirit world? How can I refuse to believe the evidential proof vouchsafed?

Seven Materialisations.

Yet more forcible and certainly more tangible proof still has been brought home to me by that amazing method called materialisation. On no fewer than seven separate occasions I have held converse with and been touched by a materialised spirit.

What for instance could be more conclusive than the fact that three times in succession I have been greeted, embraced and kissed by my wife in a manner that left no doubt whatever as to her identity? Call it subconsciousness, optical illusion, telepathy, physical magnetism or whatever else you will, the fact remains that endearments only known to our two selves were uttered by my wife in my attentive ear and the intonation of her voice was identical with that known to me when she was in the flesh, and her face appeared and felt just the same as when she was with me.

Do I need therefore to repeat the beautiful lines of Tennyson?

Oh for the touch of a vanished hand
And the sound of a voice that is still.

At any rate, I am perfectly satisfied with my experiences thus far, but still greater ones have followed.

Upon one occasion of a family gathering in my sitting room at Roker, spirit relations materialised and presented to each person a small gift which must have been carried from a considerable distance, for no such articles were in the house at the time. The gifts to me took the form of a small mother of pearl necklace and a cuff link of the same material. These objects I still possess.

On another occasion two friends and myself were presented by my wife with flowers culled from the adjacent garden. One of the blooms was carefully dried and pressed by my friend in whose possession it still is.

An Astounding Phenomenon.

But perhaps the most astounding phenomenon of all was that which occurred at a materialisation seance, when my wife appeared in spirit robes of an apparently silken nature. Having armed myself with a pair of scissors beforehand, as requested by her, these were handed to my wife who in the presence of ten other persons cut off a piece of her raiment four inches square in size. She recommended me to preserve the portion in a bottle protected from the

light, because, as she warned me, it would if exposed quickly evaporate. Now, at the end of six months, the portion was shrunk to the size of a shilling piece and has been completely transformed from white to a brown colour. The bottle during the period mentioned has been in my sole custody and possession and treasured by me; there is therefore not the slightest possibility of its having been tampered with.

A VISION OF HIS OWN DEATH.

THE well-known painter, Giovanni Segantini, died of acute peritonitis, probably appendicitis.

Thirteen days before, he was working on a picture which he called "Death." It represented a scene in the Engadine; in the background snowy mountains, and in the foreground a level place also covered with snow. On this plateau, to the right, was an Alpine chalet, from whence a coffin was being taken, followed by several persons. A little farther was a sledge with horse harnessed to it.

The artist had sketched the landscape from Nature; the coffin and the sledge were imaginary. Segantini was giving the last touches to the picture in his studio at Majola, three hours by road from the chalet, when on that day (thirteen days before his death) he lay down on a sofa to rest from his work. Suddenly the vision came to him that he himself was in the coffin, and that his wife, in tears, was among those following it. The vision was attended with a profound conviction of its truth. He told his family. His health remained perfectly good for some days; he then suddenly fell ill in the chalet he had painted, and died there. The funeral took place exactly according to the picture.

—From "Clairvoyance and Materialisation," by Dr. Gustave Geley.

PILGRIM PROBLEMS.

This book is published by Messrs. Arthur H. Stockwell, Ltd., not by the Hillside Press, as stated in our last issue.

The Mohammedan View of the Future Life

By DR. G. LINDSAY JOHNSON, M.D., F.R.C.S., etc.

[Dr. G. Lindsay Johnson is well known to a great number of our subscribers as the author of one of the classics of Spiritualism, "The Great Problem." This work is a monument of research, and contains evidence collected from every conceivable source in an endeavour to solve the great problem of human survival.—Ed.]

THE ignorance displayed by most Christians regarding the Muslim religion is appalling. They overlook the fact that a religion which is accepted and followed by a fifth of the human race must have a great deal of good in it, and must be built on very sound foundations to have existed for over 13 centuries—for it is absurd to suppose that it should form the conduct of such a multitude of people and have no solid foundations on which to rest.

Now the ideas concerning the life hereafter which most people imagine that Mohammed taught are entirely wrong, and altogether the opposite to which we Christians have been taught by our elders and by the clergy. From the study of the Koran (or "Qur-an," as it is called), I have gathered that Muhammed was not only a psychic, but an advanced spiritualist, and every whit as much a prophet—a teacher—as were some of the prophets in the Old Testament. There can be no doubt that he had revelations from spiritual beings on the Other Side.

Nearly all the absurdities which Christians would have us believe respecting the Mohammedan Heaven, have either been invented by Christians to make Mohammed's views ridiculous, or they are the views of Church priests and invented by them long after the Prophet's death; just as was the case with the religion which Jesus preached. It became more and more corrupted until the pure and simple faith which He taught became a monstrous distortion consisting of absurd dogmas, and image worship, along with conceptions of God which would have horrified our Lord had He heard them. One need only refer to the horrible Christian doctrines concerning Hell, and the absurd descriptions of Heaven, which have been kept alive almost to the present day by monks and priests from the time of Constantine (A.D. 325). The Christian accounts of a future life in Heaven or Hell form the most gruesome picture that the mind of man can conceive.

As every portion of the Qur-an was taken down in writing as soon as it was revealed, there could be no doubt about its being the actual words of Mohammed himself. But what is more, while the Christian religion was slowly falling from the lofty ideal of its founder during the Dark Ages, the Muslims, i.e., the Moors in Spain, down to their defeat at the Battle of Tours, had

become the leaders of civilisation and scientific progress.

ISLAM AND SURVIVAL.

Let us see then what Mohammed actually taught regarding the future life. On one occasion, addressing Christians, Mohammed said: "I am commanded to do justice between you. Your God is our God, we have our good deeds and you have yours." On another occasion, he said: "We believe in that which has been revealed to us and revealed to you. Our God and your God is one." According to the Qur-an, death does not end our personality, and self-consciousness, it merely opens the door to a higher form of life. "Have you considered the life-germ?" asks Mohammed. "Is it you that creates it, or are we the creators? We have ordained death among you . . . that we may change your attributes and make you grow into something better." (Qur-an, lvi 58-60). This message shows that man's life in this world is not without an aim, and that aim is to attain to a higher life. Mohammed points out that there is a new world in front of us, before which the progress in this life sinks into insignificance. "And whoever desires to progress to the hereafter . . . their striving shall be recompensed." (Qur-an, xvii, 19). He points out that the Law of Requital of good and evil affects this life just as it does the next: a complete manifestation taking place when the limitations of the body are removed at death. "Death," said Mohammed, "becomes the starting point of a higher life. It is not an abrupt judgment of Allah, but a never-ceasing Law which is perpetually working." Is not this statement in entire agreement with our most advanced views of Science? Is it not extraordinary that Mohammed who lived 1300 years ago, should have conceived such wonderful truths which have only been re-discovered during the close of the last century?

Again, he says: "He who has done an atom's weight of good shall see it, and he who has done an atom's worth of evil shall see it, so every good deed bears a fruit, and every evil deed bears an evil consequence, whether he be a true believer or a non-believer." (Q., xcix, 7-8). Then he adds these memorable words: "Owing to the infinite mercy and love of God's nature, good brings with it a ten-fold, even a hundred-fold; while evil

is either forgiven when the sinner repents, or he is recompensed with the like of it." This evidently means that man punishes himself for all the evil he has committed and caused others to suffer. Is not this what all the messages from the Other Side tell us? "And most surely," he adds, "there are keepers (i.e., angels) over you, honourable recorders, they know what you do." (Q., lxxxii, 10-12).

HEAVEN AND HELL.

Now as to the future life. What does the Prophet tell us about Heaven and Hell? He says that the life after death takes two forms, a life in Paradise for those in whom good preponderates over evil, and a life in Hell for those in whom evil preponderates over good. Paradise, he tells us, is equivalent to the Arabic "Firdaus," which means a garden or park, through which rivers flow. The rivers implying faith, and the gardens the good deeds which man has done. The happiness and beauty of Paradise cannot, he says, be imagined by people in our earth life. But is not this precisely what St. Paul tells us in his first letter to the Corinthians, where he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him?" We find almost exactly the same idea in the Bukhari, a companion book to the Qur-an: "God says, I have prepared for my righteous servants what no eye hath seen, and no ear heard, and what the mind has not conceived." As to Houris, Feasts, Fruits, Thrones, Jewels, Fountains, etc., they merely represent oriental symbolic imagery of such things as appear most desirable on earth. We see the same things represented in the Revelation of St. John concerning the streets of gold and gates of pearls, etc. Moreover, Mohammed tells us that time and space have no real existence on the Other Side. Is this not what our philosophers now tell us?

PARADISE AND HELL—MENTAL CONDITIONS.

He points out that Paradise and Hell are purely mental conditions, and not actual places, a statement which is in strict accordance with what we are told in all our messages from the Other Side. "Between Heaven and Hell," says Mohammed, "there is only a veil." Heaven and Hell, he says, have no physical existence, such as was believed by all the priests, monks and teachers during the whole of the Middle Ages up to the present day as well as by nearly all the churches. In another passage he says: "The chief delight of the Blessed is in praising God by active service in carrying out His commands." Is not this exactly what the Spiritualists tell

us repeatedly through messages from the Other Side? The Prophet tells us that "there is no grief, no fatigue, no hatred in the hearts of the angels (or spirits), but Love reigns supreme everywhere." I am convinced that Mohammed must have had repeated revelations from the Other Side, for in no other way can we account for the complete accord between his accounts and those which we hear through mediums at the present day. Mohammed tells us that the fires and physical sufferings of Hell have no real existence like the lurid tales which we were taught when we were children, but are merely symbols of purification for our spiritual advancement. The Qur-an never even hints at the eternity of punishment. As regards Hell, he says: "Hell is the friend of sinners, because through suffering they shall be made perfect, and so be rendered fit for spiritual progress." Hell, he assures us, is merely a temporary abode, a sort of mental purification place for a period depending on the necessary amount of purification required, to render those passing through it fit to mount up higher. In some passages in the Qur-an, Hell is regarded as the equivalent of being debarred from the presence of the Almighty. In another passage, the Prophet tells us that as spirits feel no pain there could not be any physical pain, only mental.

In conclusion, I think our readers will agree with me that Mohammed's views of the future life is far more in accordance with what spirits teach us through mediums than what the Churches are continually preaching from their pulpits. He was undoubtedly a powerful medium, and being repeatedly in touch with the spirits who have left this world, his views must be in accordance with what they tell us now.

—————::—————

Consciousness of Life.—Life is graded into stages of consciousness. Even the lowest form of animal life has its own consciousness, and is capable of expressing that consciousness in its sphere of life. All forms of life when frequently in contact with man develops that consciousness which eventually individualises itself in the mentality of the animal. Animals are capable of registering fear, sincerity, anger, reason, and often display the higher virtues as found in human beings. Human contact with the lower forms of life fanned into being the tiny spark of individuality which ultimately and finally proves the relationship between God, man, and the lower forms of life. When animals are to be disposed of, this should be done as quickly and as painlessly as possible. Man has no right to take a mean advantage of lower forms of life and put them through needless torture for his own benefit as in vivisection.

Compassion.

By ELSIE FLORENCE GRIMES, B.A.

"There were ninety and nine that safely lay in the shelter of the fold,
But one was out on the hills away, far off from the gates of gold."

I REMEMBER once reading a book wherein one of the characters related how, as a child, the Biblical story of the lost sheep had always made him want to be BAD, because he had felt that if he could only become sufficiently naughty the Good Shepherd would then seek him out and carry HIM home under His arm, and he had thought how lovely must be the feelings of that strayed sheep tucked snugly under the arm of the tender Shepherd.

Sometimes one hears expressed the viewpoint that those of us who have been privileged to experience an influx of joy, through upliftment or exaltation of spirit should aim to encourage others less fortunate than ourselves to a similar realisation of bliss by the mere contact with our own beatitude. To those who decry the idea that it is necessary to stoop and to suffer in order to uplift and to help, we might pertinently put the question: "Did Jesus go singing happily along the highways while His fellowmen groaned under their burden of misery?" Did not Jesus weep—weep with piteous love—and share the sorrow of His friends by actually experiencing within Himself their travail and their burden? Did not the loving Shepherd grieve bitterly for the little forlorn lonely sheep and leave the pleasant pastures to search on the barren hillside for the suffering little one of His flock?

Oh! let us not be ashamed to weep tears of compassion! How little avails it to say to a suffering one: "See how happy I am. Come, share my joy!" No, let us rather say: "I will share your sorrow until together we can see the rays of light illumining the dark edges of the lowering cloud." Then, taking the icy hand in a warm, strong grasp, let us add: "Do not be afraid. I will not leave you. Do you think I am likely to

leave you alone, here by the chill, dark waters? Not so. I will never leave your side nor unclasp your hand from mine until the warm rays reflected from His countenance steal into your heart with a throbbing love and glow through your body with a passionate fire. Never will I leave you until His sunbeams kiss your brow."

A touching anecdote is related of General Evangeline Booth. One day, passing through a city slum, she encountered a poor, degraded outcast sitting dejectedly on the kerbstone of a street. Going up to the unhappy creature, she threw her arms around her, and, kissing her tenderly, said: "Sister, how I love you!" That was, indeed, a worthy following of Jesus of Nazareth Who ate with sinners, wept with compassion, mourned with His friends and (figuratively speaking) went out alone into the bleak and desolate hills in order to clasp the pitiful, quivering sheep warm and snug within the comfort of His loving arms.

Yes, to share is our joy and privilege, to share the sorrows of our less fortunate brethren before we can impart to them the blessings of our own happier condition. And then, how lovely to go hand in hand up the mountain-side, into the realms of song and sunshine, happier by far for having tarried a little by the wayside to give the bread of sympathy to a hungry soul, for having yielded a little of our own joy in order to share the suffering and to ease the agony of one helplessly moaning in the shadowland.

So let us not hesitate to stoop and to suffer in order to pulpit and to help. And in so doing we have the example—expressed with pity's tears for dear Love's sake—of our compassionate and loving Friend, Jesus of Nazareth.

"The disciple is not above His master, nor the servant above His Lord."

"It is enough for the disciple that he be as His master, and the servant as His Lord."

Spiritualism Proves Survival.—A meeting of the Ipswich (Eng.) Psychic Society, held recently, was addressed by Miss Estelle Stead, who said that spiritualism helped them to prove that there was a life after death. They were living spirits encased in the body, and were in a kindergarten school preparing for the life to come. Psychism was a natural faculty, but as yet this faculty was directed by laws which they had not been able to verify. It enabled a person to reach out and make conscious contact with other worlds,

and brought some proof to men of survival after death. People of high intellect—doctors, lawyers and scientists—who had delved into the subject, had started out to disprove it had to admit that the only possible explanation was that the dead were living in another world. Many came from the other side to give teaching. Everything was thought first before it was created. In the next world, they were able to mould out of ether and create from thought. They must have physical things to build from.

In Brief.

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

Power from Above.—I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—Lincoln.

* * *

What is Mediumship?—Mediumship is a gift, a talent (First Corinthians 12:1-12) which must be unfolded, and if used as God would have it to be used, it is helpful both to the one who is gifted (a medium) and to the one who receives the message.

* * *

The Projection of the Astral.—It is well known to students of psychic science that not infrequently the soul leaves the body. But it is attached to it by the psychic cord, and until this is broken the soul can and does return to its body. Solomon would seem to refer to this "silver cord" in Ecclesiastes xii, 6. When the cord is broken, so-called death has taken place and there is no return.

* * *

Labour and Spiritualism.—The Manchester Spiritualists' Parliamentary Committee announces that, replying to a questionnaire, Mr. C. R. Attlee, the Labour leader, has written: "The Labour Party stands for the complete freedom and equality of all religious bodies. I shall, therefore, be in favour of freeing Spiritualists from restrictions on their liberty and of repealing obsolete Acts."

* * *

Spiritualism Should Be Investigated.—"Something should be done in the interests of truth and justice and without delay. It is necessary for the peace of mind of the believing and unbelieving public that the wheat should be separated from the chaff, and that every one of us should know whether time is being wasted upon false hope, or if we should studiously devote a portion of our temporal lives to a study of what, if true, is by far the most important part of our existence."—Prof. A. M. Low.

* * *

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.

Something Lacking.—The Rev. Colin Livingstone, in an address given at Glasgow recently, said he had found a deeper meaning of life since he had begun to study this subject. While he had been preaching in the church he always felt that there was something lacking in their teaching; in spiritualism he found there was something very definite in its teaching. The Church said that the day of miracles was past. This was not so. He knew that many members of the audience would agree with him in this respect. Spiritualism appealed to the intellectual side of his life.

* * *

Ethics of Spiritualism.—Spiritualism is not in itself an exclusive religion, but is applicable to all religions, or even to those of no religion, but Christianity in its various branches provide its truest expression. Conduct is important, as our future happiness or misery depends upon the life we live while here; many, because of their living for this world alone, will find an unhappy lot awaiting them on passing over; in fact, what we are in this life we shall be in the next.—Ernest Hunt.

* * *

A Strange Experience.—Some years ago I had a vision of a friend passing through a heart attack. A luminous space cleared in the darkness, and the face and surroundings were clearly seen, with accompanying actions. In this case, the vision was seen some hours after the event, but the happening was verified as authentic. The explanation would seem to be that some of us are already more attuned to spiritual happenings than others, the faculty being latent in us all.—G.S.W.

* * *

Angels and Little Children.—The angels are never far away from little children. Jesus did not come to this world unattended. Angels acclaim His appearing. God stoops for the lift of a world, He bends to raise up man, and Christ is the voluntary instrument of the divine undertaking. The angels appear and re-appear throughout His ministry and, ere He left us, He fixed for ever the concern of angels for the good of men: "There is joy in the presence of the angels of God over one sinner that repenteth." When our modern Christmas witnesses a man's repentance, we may be very sure that now, as at the first, the angels celebrate a birth, the birth of Christ—the birth of Christ in the heart of a man.—"The Australian Baptist."

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.

THE CHILDREN IN THE SUMMERLAND. (Clairaudiently dictated to V. May Cottrell) is a vivid description of the beautiful and wonderful conditions in which the little ones dwell after they leave this mortal sphere. A comforting and re-assuring message, that will make separation easier for fathers and mothers who have lost children at a tender age. To make this book available to a wider public its price has been reduced to 1/6, postage 2d.

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

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EASTER EGGS.

Customs and Significance.

THE ancient custom of exchanging egg offerings on Easter morn is appealing more and more to modern fancy, but probably few who make these purchases let their minds dwell even for one instant on the significance of the egg as a sacred symbol. The rush of modern life is not conducive to meditation.

The offering of Easter eggs is a very old custom, a relic of ancient days, when the Egyptians, Persians and Gauls regarded the egg with mystic veneration, as a sacred symbol of the universe. In a quaint old record of Edward I.'s Easter Sunday household expenses is written the following interesting item:—"Four hundred and a-half eggs one and sixpence." Even to this day in some countries, Easter eggs are painted red in memory of the Crucifixion, while in others the practice of ornamenting and colouring them is said to have arisen from the people's joy at returning to their favourite food after the long Lenten fast.

At the present time, in many of the Riviera cake shops, the Easter eggs are hard boiled, and then painted red, blue or purple. They are set into rings of briosh (a species of bun which measures five inches across) and are held in place by little briosh crosses. There are endless varieties of Parisian Easter eggs. The most attractive are very large, crocodile-coated and bound with silk which terminates in a huge chic bow like an American child's hair-ribbon.

The Italians, who consider Easter the most important religious festival of the year, present each other with substantial white eggs, filled with a delicious chocolate mixture. In bygone days, the eggs were blessed by the parish priest before being distributed among the various families and their friends. During the Easter season, when eggs are plentiful, the old custom is very popular abroad. Last year a French woman received a hundred Easter egg offerings.

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Correspondence.

LIKES THE PSYCHOLOGY ARTICLES.

To the Editor.

Sir,—

You are to be congratulated (and also thanked personally) for the inclusion of the course of Spiritual Psychology, which is to be continued during the year 1936.

That is the kind of knowledge which, to my mind, is most needed—the knowledge which in course of time brings wisdom in its train.

If I may say so, Spiritualism to the vast majority of people, means little or nothing more than spirit messages, flower readings, etc., and the study requires lifting on to a higher and more impersonal plane. Should it matter so very much as to the exact identity of a communicating spirit, or is the message more important?

The evidence of unseen and guiding Intelligence working out the will of the Infinite is, or should be, so obvious in our every-day life, that proof of the survival of specific individuals seems unnecessary; and the study of the Divine laws and will, to the end that the material life may be a preparation (as far as possible on this plane) for a progressive life in higher planes, seems to me to be true Spiritualism.—Yours, etc.,

H. C. R.

Lithgow, N.S.W.

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PSYCHIC SCIENCE IN SCHOOLS.

Mr. Clive Chapman, author of "The Blue Room," writes:

Psychic science should be taught as a subject in all high schools and universities, just the same as any other science, so that the colossal ignorance on the subject can be broken. We have to get the young mind trained in the matter to make headway.

We investigators find that people are too much inclined to be satisfied with mere phenomena, and will not bother to go more deeply into the why and wherefore of psychic matters, which is absolutely necessary if they are going to get any lasting benefit. The most beautiful science in the world is practically unheeded in the turmoil of events around us; and nothing else can ever hope to bring a lasting peace to this world; Christ told us that in very plain words; yet the majority of people seem to forget that Christ Himself came to teach and demonstrate the facts of psychic science; as well as a gospel of love—the power behind it all.

LETTERS TO THE EDITOR.

Sir,—

We beg to express our appreciation of the new form, design, and arrangement of "The Harbinger of Light."

In particular, do we desire to congratulate you on the February issue; it is most attractive, interesting, and informative. We wish your magazine of real Spiritualism a greatly increased sale.

My wife (who is slowly but steadily regaining health and strength) wishes to join with me in wishing you every success in your splendid work for humanity.—Yours, etc.,

Reuben Alexander Webb, Dip.S.U.U.

Wellington, N.Z.

—::—

Sir,—

May I congratulate you on "The Harbinger" in new guise. It's general make-up, new cover and thicker paper have all given it an additional dignity, at the same time modernising and bringing it up to the same appearance as other modern periodicals. For all that, it is the same "Harbinger" within its cover, and you are to be congratulated on the high standard it always maintains. Long may its useful work continue and your efforts be crowned with success.—Yours, etc.,

W. I. M. Abbott.

Scone, N.S.W.

—::—

Sir,—

"Your Psychic Powers" I like very much indeed, and I am glad I did join the library. Even this one book is worth the subscription money.—Yours, etc.,

J. M.

—::—

Sir,—

I am very pleased with the new form of "The Harbinger of Light." There is now something to learn in it that will definitely do people good if they will study and take notice.—Yours, etc.,

F. J. S., Armadale, W.A.

—::—

Sir,—

I get great pleasure from our magazine, and look forward to getting it each month.—Yours, etc.,

Mrs. T. H., Sth. Aust.

Sir,—

"The Harbinger of Light" has been a great comfort to me in my bereavement.—Yours, etc.,

Mrs. M. H., Ballarat.

TO OUR PATRONS.

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Transition notices sent by the Secretary or President of a Spiritual Church will be published free to the extent of 40 words. When more than 40 words will be charged for at the rate of 6d. per line; seven words to the line.

Queen Victoria on Vivisection.—". . . There is, however, another subject on which the Queen feels most strongly, and that is this horrible, brutalising, un-Christianlike vivisection. . . . That poor dumb animals should be kept alive as described in this trial is revolting, and horrible. This must be stopped. Monkeys and dogs—two of the most intelligent amongst these poor animals who cannot complain—dogs, 'man's best friend,' possessed of more than instinct, to be treated in this fearful way is awful. She directs Sir William Harcourt's attention most strongly to it. It must not be permitted. It is a disgrace in a civilised country."—(Letter in "Life of Sir William Harcourt").

* * *

Working and Reaping.—Working: Most people know with their daily occupations what working means, yet they never realise that they only work like machines. The true worker puts soul into his work. This can best be seen in the work of the artist, musician or poet, yet much of the ordinary work also has this quality. Always try to put your best into your work, then you will be working in the truest sense. Reaping: There is much meaning in this word, for some reap joy and others sorrow, according as they have sown. Not the best seed is sown by some, and the harvest is accordingly not good. Try to sow the seeds of kindness and loving service, then your harvest will be such as you would desire. Each kindly action will bring its harvest of kindness in return. This is as sure as that night follows day.

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SCIENCE, FICTION.

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