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Death A Great Improvement in Condition.

(By Sir Arthur Conan Doyle.)

IT has always been a matter of surprise to me that the mass of evidence as to the conditions of life beyond the grave collected by psychic means has not penetrated more generally to the public. This evidence seems to me to be worthy of the most serious attention. It is reasonable in itself—so much so that it presents the most logical religious philosophy which I have ever heard and it comes in a more direct way than any previous inspired message.

The reasons for the delay in its circulation and acceptance would seem to be that the more dramatic and contentious physical phenomena have obscured the message to which they are meant to call attention; also, that the scheme presented does not fit in with any preconceived idea taught by any of the churches, although in essentials it is not at all antagonistic.

I should not exaggerate if I say that there are thousands of messages bearing upon the point, very many of which have been collected in books and many circulated in manuscript. Their validity is attested by the fact that they agree remarkably among themselves, that they are often accompanied by information concerning this life which proves to be correct, and that psychic phenomena which come with them point to their supernatural origin. If the reader cares to consult such books as Lodge's "Raymond," Walker's "The Bridge," or Vale Owen's works, he will find much information as to our future existence.

Life in the Beyond Intense.

Far from being annihilated our lives carry on in a far more intense and vivid fashion than before. We undergo a change of vibration (there is no simpler way of expressing it), but we change in nothing else. Our form at its best, our character and our knowledge are exactly the same as before. We find ourselves in an exceedingly busy and complex life in which we have full scope for all the mental powers which we possess—which means that the environment must be much the same.

It seems to me, apart from these revelations, that it is perfectly clear from logic and common sense that this must be so unless we are annihilated. The whole nature of the artist centres upon his art, of the musician upon his music, of the man of science upon his science. If this were cut out, the man, even if he survived, would not be the same man. But if it is not cut out then it postulates a means of expression, and that in turn postulates a critical appreciative audience or public, so that along that line of thought we obtain clear confirmation of what we are told.

Life in the Two Worlds Compared.

The whole appearance and method of life is, we are told, analagous to that which we have here, as a tune upon a higher is analagous to one upon a lower octave. All changes, however, would seem to be for the better. Physical pain is absent, though mental trouble, such as remorse,

may continue. There is not such a mixing of jarring natures as on earth, but those who are in sympathy are attracted together. Everything is, therefore, more peaceful and harmonious. Family ties only carry on in so far as they are sympathetic.

The surroundings and their colouring are described as reproducing what is familiar to our eyes and senses, but in more beautiful forms. There is no sudden transition—nor is there anywhere in natural evolution. Mental progress has to be worked for there as here. Spiritual progress is in a way easier, as one is in closer touch with higher entities, but in another sense it is more difficult, as it is the troubles of life which give us the chance to put a finer edge upon our own souls. "We pity the poor folk who have no troubles." Such was the message I once had from a spirit control.

In the descriptions which we have had of that third sphere, which is the spiritual home of the average decent human being, terms are used such as flowers, fields, lakes, streams and mountains which may stand for exactly what they say, or may be the nearest approach they can get in their attempt to get a parallel in earth life. Their happy homes, their facilities for recreation have all been fully described. The picture of the places where the children grow to maturity is particularly beautiful.

Such a new and homely conception shocks the mind at first, but when one considers that it is only under such conditions that we could attain human happiness and develop to the full the gifts that we possess, it is impossible to suggest any alternative which would be more reasonable. The spirit body may seem to us a tenuous thing, but as it is surrounded by a whole world of the same texture, it and its environment seem as solid to them as ours to us.

Conditions in "The Beyond" ?

As to where this land is we have to bear in mind that it is expressed in sounds beyond our register and in colours beyond our spectrum, so that it might well coin-

cide with our own earth surface and yet be unobserved by us. Their own conception is that the spheres are circular and around the world. At the same time there seem to be immense numbers of undeveloped spirits, many of them from among the rich and famous of this earth, who are held down either on the surface or near it for long periods because they have not yet developed sufficient spiritual strength to fit them for a higher environment. Roughly, this condition corresponds with the old idea of purgatory—a cleansing period before the soul can rise to what is its true place.

There may be darker and grimmer places for those who have been positively wicked and whose reformation can only be effected by punishment. But it is all to one end, the chastening and ultimate redemption of the soul. It is always temporary, but would seem to be severe while it lasts. We are taught that any narrowness of religious vision, or any limiting of God's mercy to this or that sect is a dangerous mental condition which calls for correction.

The Prospect is Cheering.

On the whole, the prospect is infinitely cheering, and Providence will prove to have been far kinder and less exacting than any orthodox religion has imagined. Death is usually a great improvement in condition, but not a great break in development. Those who pass over frequently say how surprised they are to find how small is the change, but it is seldom indeed that any of them express a desire to return. Therefore the message which Spiritualism has been able to bring to the human race as to their future fate is not only the most reasonable but also the most cheering which we have ever received. However grey the road, there is sunlight on the end of it.

It will be seen that there is a general resemblance to the old-time teaching, in that there is a heaven—which is progressive, sphere above sphere—a purgatory and apparently a darker place of chastening. It differs only in giving reasonable detail, in showing that all races and all religions are on an equality so long as the individual develops reasonable spiritu-

ality and is not too set in his dogmas. There is much to show that this view of the future was appreciated in early Christian times. Christ's own allusion to the "many mansions" and to the wine which his disciples would partake with him in Paradise seems to point to a sphere where

conditions would not break away abruptly from those with which we are familiar.

I repeat that this conception is founded upon an immense number of independent messages, varying occasionally in detail, but all united in their general effect. They should be taken seriously.

The Sins Of The Father.

ARE THEY VISITED ON THE CHILDREN ?

By A. S. Le Souef, Mosman, N.S.W.

The following story is true, taken from an actual experience that came to my knowledge. When we sought advice from those in the upper realms to see if in any way we could help to allay the trouble, we were given the story as I have tried to transcribe it.

THIS is one of the puzzling statements of the Bible in that it is difficult to arrive at a clear interpretation that would fit the case. One can imagine the people of old saying: "This is a hard saying, who can hear it," whilst a modern would probably shake his head and say, "Nonsense! What is the reason anyway?" Well let us review a case in which this passing-on seems to have happened, and then perhaps the truth of the text, and a reason for it, may be revealed.

In this review we must remember that "God's ways are not our ways, nor His thoughts our thoughts." We must also keep in mind that this life, which we are so apt to look upon as all in all to those experiencing it, is but one phase, and a small one at that, of a plan of evolution that goes on through eternity. We must not forget, either, that human life is the most complex thing that we know of, and that no two people can be trained in quite the same way.

The case we have in mind was first brought under notice when a mother went to consult a numerologist in order to learn in what way her little son would develop, and thus be able to train him on harmonious lines. When the numerologist saw that the birth dates contained three nines, she realised that the poor little mite was sadly ill-balanced and would probably not live very long. She could only tell the mother that the boy would be very headstrong and most difficult to manage. Its

training had to be on lines that gave peace and quietness and the absence of all excitement.

This condition of affairs was obviously the result of something wrong, and probably came from the fact that the father was intemperate. His brain was seldom clear, and generally more or less excited. This offspring was just what one would expect from such a progenitor. Moreover, he had, from a responsible position of trust, degenerated to devious, and perhaps not altogether above-board ways of earning a living, into which the upsetting excitement of gambling entered. This type again could not beget a normal healthy off-spring. So here we see the result, for the malformed, stricken mind of the child was all that he had in place of the loving, innocent babe that he had looked forward to. A realisation of his responsibility would probably strike the only chord of remorse to which he could respond. He would feel, too, the great trial that he had put on his trusting wife.

But we must not take any forshortened view of life. Existence is continuous and eternal. The only thing that matters is to bring to each soul a realisation of its responsibilities. What about the child? Well, its life here will be only short, and before it could reach the consciousness of the adult it will be taken to the beautiful realm of Summerland for children where peace and happiness will succeed trouble and stress.

Why Christian Spiritualism?

By "EDMUND, DEFENDER OF THE PEOPLE."

Through the Hand of Marie Elfram.

The Spiritualist is so often accused of being non-Christian and disregarding Christ that many people have actually come to consider that "a Christian cannot be a Spiritualist," and vice versa. Now it is a fact that in a large section of organised Spiritualism, Christ is NOT acknowledged as Master and Lord: and how much power and peace and progress our brethren miss through this attitude of mind and spirit God only knows. Who is to blame matters not, only how to bring them to the greater light; and the article that follows is one we hope may help. To organised Christianity we would say WE cannot conceive of a true and enlightened Christian who is not at the same time a Spiritualist, and we look forward to the time when such shall be the universal experience. Many people wonder why you should call yourselves CHRISTIAN Spiritualists and not just SPIRITUALISTS. Well, let us first find out what is meant by the term "Spiritualist."—P. B. Beddow.

I WOULD define it as a person who believes in a brighter life after death and who endeavours by leading a good life, according to his light, to place himself in such attunement with spirits on a higher plane that he may communicate with them, and receive help and teaching from them. Anyone who earnestly seeks help and enlightenment from discarnate spirits may call himself a Spiritualist. Anyone, no matter what his religion, may be a Spiritualist, and anyone having a religion or having no religion may be a Spiritualist. There is a wide difference between a Spiritualist and a Spiritist. A Spiritualist is an earnest seeker for the upliftment of mankind, and himself, through a sense of religion; but a spiritist is one who, professing or not professing any religion, seeks entertainment from discarnate spirits.

So we have it that a Spiritualist seeks to know from the Spirit World a greater religion; a higher, wider appreciation of the Godhead.

Spiritualism, in Other Religions.

Now think of all the various races upon earth who practise Spiritualism. Buddhists are Spiritualists—they believe in re-incarnation and evolution on the earth planes until each man is a Buddha and lives in the Spirit World for ever. Some communicate with discarnate spirits even to the extent of knowing who the little spirit is that shall be born to them and

why it shall be born to them, even making arrangements that those whom they have known formerly and who wish to re-incarnate shall be born to them as their children.

The Sun-worshippers of the East are Spiritualists; so are the wild peoples of Africa, with their weird rituals invoking the aid of discarnate spirits and their witch doctors treating their patients by invocation.

Then look more closely at your own country. In the Roman Church they teach that all the saints and angels are ready to help people on earth. You have but to make an offering and ask for help and whichever saint you apply to will help. Anyone believing this and applying in all sincerity will obtain the spirit help he needs, even though the saint in question does not come in person; and a person obtaining help in such a way I would term a Roman Catholic Spiritualist.

And there are many, many souls who, professing no particular religion, at some time of stress earnestly seek help from discarnate spirits; or, to give them courage to face life ask earnestly and reverently for proof that such exist; and, receiving what they ask, become Spiritualists.

So you understand that "Spiritualist" is a wide term including many creeds and no creed. I use the word "creed" in its widest form that of religion practised after the manner of certain teachings, not as a

formula set down, with rigid rules that none must alter or seek beyond.

What is a Christian ?

Now that we have a Spiritualist we will endeavour to define a **Christian**. A Christian is a **Follower of Christ**, as apart from a follower of Buddha or Mahomet or any other great prophet. Christ is the Master Spirit, the Controller of this earth. His is the Master Mind. He is God. The Christ Spirit is in all; the Christ Spirit is the highest we can comprehend. He is of the Father one with the Father. He is the direct force, the Highest comprehensible. The Father, the Higher than the Christ, is the Incomprehensible; not until we are far, far advanced beyond earth can we comprehend the great Harmony of which we are each part.

We may learn of Him, we may draw nearer to Him, we may harmonize, but until we have the infinite understanding of the Christ Spirit, until we are one with Him we cannot understand the Godhead. Only through Christ can we advance to where we may comprehend the whole Godhead.

In all advanced religions you may find the Christ Spirit recognised in some form or other; and you who have the knowledge and the teachings of Jesus through whom the Christ has manifested, have the advantage of the **Greatest Demonstration** the world has ever known.

Only through Christ can you advance; you cannot learn well without a Master; therefore be a Christian Spiritualist, seeking your enlightenment through Him; seeking knowledge of the Godhead through Him, for He alone can teach you, for He Alone of this earth is absolutely **At One**.

JOAN OF ARC.

Question and Answer for the Lyceum.

Question: When was Joan of Arc born ?

Answer: January 6th, 1912.

Q.: What was her appearance?

A.: She was short, with blue or blue-gray eyes. Although her family was not poor, she was totally uneducated and received only a little religious instruction from her mother.

Q.: What are the various ways of spelling her name?

A.: Jeanne d'Arc is generally used, but she was also called Jeanneton Darc.

Q.: What spirit voices is she believed to have heard?

A.: Those of St. Michael, St. Catherine and St. Margaret. They were always attended by a fragrant odor.

Q.: When did she crown Charles VII. king ?

A.: May 16, 1429.

Q.: What was the standard that she carried ?

A.: It was embroidered with lilies, having on one side the image of God, seated on the clouds with the world in His hand. On the other side was a representation of the Annunciation.

Q.: What was her suicidal attempt?

A.: While imprisoned by the Burgundians she heard the voices stirring her to action and she leaped from the castle, seriously injuring herself.

Q.: How did she come to be tried by the English?

A.: She was sold by John of Luxemburg and Burgundy, in November, 1430.

Q.: What were the charges against her?

A.: Heresy—taking up arms on the pretext of having held communion with God and holding herself responsible to God and ignoring the church. Also with wearing male attire.

Q.: What was she finally burned for?

A.: After being tried and found guilty of these charges, Joan made her submission at the scaffold and was pardoned. She was forbidden to wear boy's clothing and still remained a prisoner. Those who had her in charge forced her to don masculine clothing, and on this account she was judged to have relapsed and sentenced to be burned at the stake. The execution took place at Rouen on the thirtieth of May, 1431.

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LESSON VI.

The World Within.

OUR personality being the aggregate of our past reactions to environment (Lesson 4), at least nine-tenths of our emotions and thoughts have become automatic in their activity—in their expression, the sub-conscious mind, to which they have been relegated, controlling them.

As we are constantly reacting to our circumstances, our personality is ever being added to. We cannot stand still. By the law of growth, we are developing more or less quickly and steadily pressing on to—

"One far off Divine event
To which the whole creation moves."

Examine your mental condition; make an inventory of your physical, emotional, and mental equipment. How does each act and re-act? What progress have you made since you began to understand life and its purpose? Are you satisfied? Possibly in some respects you are; but you are most decidedly dissatisfied in other directions. For the present leave that you consider satisfactory, and direct your attention to that that is unsatisfactory.

To change your personality is a matter of deliberately and masterfully controlling the sub-conscious mind. Wake up and take command. Give your best thought to the meaning of this. (We give too much attention to what is worthless in our reading, observation, thinking, and desiring).

Think of the World Within as a garden. The Ego (yourself) the owner and cultivator. The garden is surrounded with an unscaleable wall; but there are five entrances (the senses). Whatever enters from the world without must for ever remain within, in the charge of a guardian (the sub-consciousness) to be hidden away (repressed) or to be used, or to be deflected or changed into usefulness; i.e., sublimated into that which is so socially useful.

The garden is over-run with weeds (undesirable accumulations). The first step is to clear the ground, sublimate the weeds; i.e., use them to enrich the soil, so that the blossoms and fruitage of truer desires may eventuate. (See Lesson V).

If you instruct the guardian (the sub-consciousness), who may, and who may not, enter

the garden, all will be well; but if you neglect to so instruct him, or if you are careless in your management—allowing the guardian to neglect his duties—or to permit his attention to be diverted from his guardianship—enemies, in the form of undesirable emotions and thoughts, will enter and finally take possession.

Two Illustrations.

To build a unified, successful personality: Be careful of the mental pictures you allow to be registered upon your consciousness. Choose your "company" with discrimination. Entertain no thought of which, if it were known to others, you would be ashamed. You cannot prevent undesirable thoughts, but you can refuse to entertain them; your attitude to them is all-important. Be on your guard against these "outlaw" thoughts that often seek by violence to gain admission. Do not fight them, for the more attention you give them the stronger they will be. IGNORE THEM. Fear is also an enemy, paralyzing the guardian, and permitting undesirable thoughts to enter. As in the Parable of the Heir (St. Matt. xxi, 33-39) these outlaw thoughts take possession, gather their kind about them, and destroy the rightful owner.

The mind may be also compared to a manufacturer, his factory, and his workmen. The manufacturer is his own salesman, going into the world and getting orders, which he hands on to the head of the department—whose business it is to obey, but not to question. The conscious mind meets and contacts the World Without, it thinks, reasons, and judges: then hands its conclusions to the sub-conscious mind in the form of orders. Our thoughts, feelings, and emotions are sent to the "heads" of the respective departments, taken exactly as we give them, and are worked out to their logical conclusion. Should the manufacturer make errors of judgment, his warehouse becomes filled with a heap of unusable material, and if allowed to accumulate, results in failure.

If the mind does not conform to the laws of supply and demand of the age in which we live—even though it accumulates that which is otherwise worth while—it will fail to gain recognition of its worth, will not be appreciated, and in a greater or lesser degree be accounted a failure.

There are two chief types of Ideals for Life:

- 1.—One is satisfied to just meet the world and to drift along accomplish-

ing pleasant things; standing well in society; regardless of the effect of such a life upon himself or upon others.

- 2.—The other and the true object of life is to realise some ideal, to accomplish something that will make the world a little wiser, better, and happier, irrespective of the environment in which one is placed.

Auto-Suggestion.

The principle involved in auto-suggestion is to reach the sub-consciousness by Relaxation, Passivity and Fixation of Attention (Concentration).

Its success is determined by the Idea, Mental Picture, or Desire with which the mind is dominated at the time of concentration.

RELAXATION releases bodily tension, enabling one to absorb more energy—for our ability to fix the attention depends upon the amount of force at our command. As an illustration of the tense mind or emotions, and tenseness in the tissues of the body; hold a sponge tightly in your hand under water; now, relax the hand, and immediately the sponge fills with water. So the practice of relaxation enables one to absorb up to 100 per cent. more energy than we usually possess. NOTE: The Universal Force—omnipresent, omnipotent—works through us.

PASSIVITY slows down mental and emotional processes. Nerve energy—the force used by the nerve cells and necessary to their functions—is controlled by emotions and thought. Stop the thinking and emotional processes and energy becomes relatively quiescent. Force is that in which the soul (astral) body “lives and moves and has its being,” and which is expressed or manifested as Energy (or work). Energy may be controlled and in turn control the cells into passivity and attention.

Peaceful emotions build up. Violent emotions break down. Peaceful thoughts also build, for thought is creative, and violent thoughts destroy, for it possesses the same power.

Nerve energy acts and vibrates according to the state of the emotions and the mind. Faith, Hope, and Love operate in such a way as to bring about that desired. Faith is the key that unlocks the power house, hope visualises it, and love expresses it.

Fear produces failure, for it acts on the whole man: body, emotions, mind and will. Enthusiasm (i.e., inspired or possessed by the Universal Mind) gets results, for it is the highest expression of faith and is the product of passivity and desire.

Vision (visualisation) always gives hope of attainment. “Without a vision the people perish.”

It is the product of faith and hope. Desire and visualisation are the essential factors in materialising success.

CONCENTRATION is one idea, a mental picture, dominating the mind to the exclusion of thought or visualisation in any other direction. At the same time, definite commands are given to the sub-consciousness, which in obedience to the law will act on body, emotions and mind. Concentration is a powerful factor in achieving the end desired, and is a potent factor in the life and personality of those practising it.

AUTO-SUGGESTION IS THE INTELLIGENT CHOICE OF THE MENTAL PICTURE WHICH SHALL DOMINATE THE MIND AT THE TIME OR THE MOMENT OF THE FIXATION OF ATTENTION AND PRESSING IT DEEPLY INTO THE CONSCIOUSNESS.

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THE CHURCHES AND SPIRITUALISM.

By D. A. J.

THERE are uncultured and ill-educated mediums who can demonstrate most unmistakably the wonderful powers of Spirit, but for one such phenomenon a 100 can be produced who demonstrate nothing but the chaotic, dangerous upsurgings of an uncontrolled psychic sump.

But let not the enemy of Spiritualism seize on these cases. Very many of our orthodox friends are under the dominion of dangerous spirits, but they don't know it. By the same token, very many orthodox ministers are helped by good spirits. It ill becomes any experienced Spiritualist to claim all good for his cause and all ill for every other cause.

The impartial Spiritualist, while claiming to have something which the Christian Church itself had for the first two centuries of its existence, must perforce admit that the degradation of Spiritualism gone wrong can be worse than the degradation of Christianity gone wrong. When Christian ministers are broadminded enough to make tentative enquiries concerning our claims, we Spiritualists should thank God for the opportunity to enlist the sympathies of trained, educated minds.

We need not fear absorption: the Christian Church of the past has been guilty of too much carnage for our spirit leaders to permit that. But the Christian Church of to-day is becoming less and less the vehicle of vested interests and arid creedalism, and more and more the vehicle of the powers of Spirit—those same powers who are behind the Spiritualist movement.

A Courageous Clergyman.

(By R. C. Keast, Sydney.)

Under the auspices of the Society for Psychic Research, in Sydney, the Rev. G. E. Pocknall has, for some weeks past, been delivering a series of interesting and instructive addresses on Psychic Phenomena. These addresses are evidently appreciated by a considerable number, several of them being delivered before audiences approximating three hundred people.

As has already been mentioned in the "Harbinger of Light," Mr. Pocknall is a Presbyterian clergyman at Bondi, Sydney, and one of the few clerics of that Church—or of any church—who, after sympathetically and intelligently investigating psychic phenomena, has not only become convinced of their genuineness, but who has, also, valiantly defended them from both pulpit and platform. For it is Mr. Pocknall's desire to arouse the attention not only of the Church, but also of the entire community to the value and importance of psychic matters.

For years, within the Church, he has been steadily and consistently presenting the case for the psychic, though, unfortunately, with but little response or encouragement. Some months ago he delivered an address before the Presbyterian Ministers' Fraternal, and in the course of his lecture remarked: "Most of the miracles of the Bible can be paralleled in the present day in psychic circles, and the literature of the subject abounds with well-substantiated instances of what, if reported in the Bible, would be called miracles." It is, however, Mr. Pocknall's belief that it is largely because earnest and intelligent investigators cannot obtain enlightenment through the clergy and the Church, that they are obliged to frequent seances—not all of which are fitting avenues for the production of advanced and educated psychic phenomena.

Although for years Mr. Pocknall has definitely associated himself with the So-

ciety for Psychic Research, and has even delivered an occasional lecture under its auspices, not until recently has he taken the commendable step of delivering a sustained series of public addresses from the platform. These lectures are delivered weekly—in St. James' Hall—and will, so Mr. Pocknall has informed me, be continued as long as the public interest is maintained. Among the suggestive titles of these illuminating lectures are:—"Knowledge versus Faith." "Modern Explorers of the Unknown Continent." "Personal Explorations and Discoveries." "What is Proof of Human Survival?" "The Implications following such Proof."

While Spiritualists and students of the psychic in general view Mr. Pocknall's venture with admiration, many church folk, alas, view it with reprobation. As for the clergy, though it is extremely probable that a number of them—notably the younger men—are conversant with the case and claims of the psychic, presumably because of the hostile attitude of the Fathers of the Church, such knowledge is discreetly withheld from their congregations. Whether, in such matters, discretion is better than valour, may well be challenged. As another of the clergy—the Rev. J. T. Huston, of Melbourne—recently declared, in defining the attitude of the Church towards the psychic: "It is questionable whether the clergy, generally, realise the tremendous responsibility that is theirs. To deliberately shut one's eyes to the truth, and to close one's mouth to its proclamation, through fear of material consequences, is so great a sin that the results are well nigh unbearable in the life beyond. To be a traitor to Truth is to be a traitor to God." Mr. Pocknall, however, merits no such condemnation.

That his courageous stand, moreover, for what he knows to be truth is viewed

with approval by the spiritual world has, at various seances in this city, been rendered clear. Twice recently at meetings I have attended, through the reliable mediumship of Mr. A. Rayner, eulogistic references to Mr. Pocknall have been made—in the first instance by the Rev. G. Vale Owen, and later, by Sir Arthur Conan

Doyle. Spiritualists especially, urged these discarnate ones, should support this clergyman in every possible way.

At these lectures, moreover, psychic demonstrations are given by Mrs. Effie Leisk who, by the Society for Psychic Research, is designated "Australia's greatest trance medium."

The Church And Its Work.

(By the Editor.)

WHY do so many spiritualist Societies designate themselves "churches?"

Do they generally realise the import of the word, and what it connotes? The word Church is derived from the Greek, kuriake, the Lord's house, and is applied to a building set apart for worship, whether heathen (as in Acts XIX 37) or Christian (Acts XIV. 23). Kuriake in turn is derived from kurios, lord, master, from kuros, power, might; tracing it still further back, the word is found to be akin to the Sanscrit, cura, hero.

Another origin of the word "Church" has been advanced, noting that it was "kirk" in Scotch, "kirche" in German, it has been traced through the Latin "circus" to the Greek "kirkos" a circle. It is possible that there is a connection between Kuriake and kirkos, for the Early Church formed a "circle" for its worship. In its supreme act of worship, the celebration of the Lord's Supper, whether they adopted the Roman triclinium or the Oriental manner of partaking of the meal, they would form a circle. It would soon be found, even if there were no specific instructions given, that a circle was the best arrangement for the operations and phenomena for which the Church existed.

The Circle of Power.

Haweis reminds us that "even now we have only to look at the round apse in our collegiate churches to be reminded that the members of the chapter sat in a semi-circle round that apse, whilst the table

with the consecrated elements would be on the chord of that apse. The elements would be in the line of the magnetic current and receive the concentrated power of the sitters." Whatever the derivation of the word may be the idea has reached us that a particular place—set aside for the purpose, was known as the "Lord's House." This corresponds to our own experience, that a harmonious circle of believers is a centre of power where supernatural phenomena is manifested. Magnetic force, that energises the astral body (the soul) and spiritual power used by the ego to develop the higher bodies, have been in evidence in all temple and church worship and when the conditions were right, i.e., when the laws governing the matter were known and obeyed, or even obeyed without being known, startling phenomena were produced.

An Angel in Charge.

Psychic students tell us that an angel or other competent spiritual entity is in charge of each circle. The larger and more important the centre the more advanced and powerful the one in charge (see Rev. 1.20) so that the church or circle may be a magnetic centre and a channel for spiritual power. The magnetic force is necessary to vitalise and energise the soul (the astral body) whilst the spiritual power is appropriated and used by the ego to develop the spiritual life. Both proceed from the one source, the Universal Life, which has within Itself the power

to change its vibrations to suit every plane.

By the constant devotions, the expectant, as well as the creative power of the thoughts of the assembly, this magnetic force and spiritual power becomes operative, and not only assists each individual's development, but the church itself becomes a broadcasting station from which can be sent blessing and material help to the world without (absent treatment). Considered from this point of view the Church is an authorised centre for the spiritual development of those who link themselves with it.

A Centre for Development.

True, this development can be effected anywhere, but not with the facility or certainty that the church or the circle affords. Further, the church becomes a place where those who have been "called" on account of the development of their spiritual or psychic gifts (Cor. xii. I), are safeguarded, and where similar faculties in others may be developed and exercised under the direction of experienced and qualified teachers. But neither Church, nor teacher, as such, can do other than reveal. It is the individual's part to see and understand what is thus revealed. It will depend, too, upon his spiritual development, how much of the magnetic force or spiritual power he can apprehend.

It calls for effort on his part, for he can no more develop his higher faculties without it than he can develop his mind without study, or his muscles without exercise. This effort, this apprehension, this exercise of the higher faculties is worship. We may now define the church as an assemblage of people, the purpose of which is the development of their spiritual life by Divine Worship.

What is Worship?

Worship is a means whereby the Divine Life reaches, quickens and exalts the whole being of the worshipper. Like all other forces in the universe its action is governed by conditions which, when known and formulated, are termed laws—the laws of worship. For the wor-

shipper to come into relationship with the spiritual plane and contact spiritual power these laws must be known and obeyed, the teaching of which is the first duty of the Church.

Like the sunlight, the Divine Life is always being outpoured upon humanity. Just as clouds intercept the sun's rays, so some of our emotional and mental states intercept the Divine Life, and more or less inhibits its activity within us.

To straighten out these emotional entanglements and secure harmonious mental conditions is the first stage in effective worship. This demands a recognition of our condition, an acknowledgement of our failures, and our shortcomings, reconciliation with those whom we have offended or wronged, and having "got right with the world," and a determination to do better in future the way is opened for harmonious relationship with spiritual forces (right conditions) and we now receive the first-fruits of the Spirit; that peace and joy that is so missing in our everyday life. This harmony exalts the consciousness and links us with the spiritual world.

How Worship Acts.

Worship (i.e. worth-ship, or excellence of character) advances through five stages; physical, the attendance at the church or circle; astral, the regulating of our desires and emotions; social, the adjusting of our relationship with our fellow-men; mental, the apprehension of the purpose and teaching of the Church; spiritual, the surrender to the highest normal state of consciousness.

By the Law of Compensation, as we give in worship, so we receive in blessing. The presence of the healing angels give health to the body, others co-operate with us on the astral plane giving us emotional satisfaction. The spirit of brotherhood and the social graces are developed by service to one another. Teachers and guides bring us information, enabling us to evolve mentally, whilst, most glorious of all, we may extend our vision and hearing and be exalted to heavenly places.

Closer To Me Than When Alive.

EDGAR WALLACE SEES A SPIRIT

By Hannen Swaffer in "Everybody's Weekly."

"When you try to do good in this world, there are spirits behind you trying to help you on," Hannen Swaffer.

I AM closer to my sister-in-law, now that she is "dead," than I was when she was on the earth. She was not what they would call "a religious woman," in the strictest of Church meanings. I mean that she never paraded religion. But she spent a very hard life in the service of other people. Her whole existence was one long kindness. Her humility, which was a part of that, kept her in the background, when I was around. She regarded me as someone above her, both in knowledge and in position. So, while she was here, we did not have much to say to each other. I admired her splendid character. But that was all. Certainly, I never told her so.

The Passing.

Well, then she endured, with the nobility of a martyr, an agonising "death" from cancer. The news of her illness came by means of rappings in my drawing-room, when I was sitting at tea. "We are all waiting to meet her," was the message spelled out, one rap for "a," two for "b" and so on. "Pray for her passing." The names of the "We" were given. A few days later, a message that came in exactly similar circumstances told me of her passing. "She is bathed in sunshine," said the message. "We have met her." At the moment, as was confirmed the next morning, she had passed into another world.

My sister-in-law is now what they call "one of my guides." We still treat her as though she is alive and on the earth. At Christmas, a place was left for her at the dinner-table, just as though her body were in the room. Always in the drawing-room there are flowers, and when the flowers move about we know that she is present. She says she moves them to show that she is there.

She Visits Edgar Wallace.

Once she was the chief figure in a remarkable story told by Edgar Wallace. He had published in a Sunday paper a terrible attack on me. Then, one night, at Bourne End, he wrote some more paragraphs attacking me, jeering at my Spiritualism. In the morning he recorded, and with the same frankness with which he had attacked me, that the paragraphs had disappeared, although no one had been in the room, and there was not even a breath of air that could have blown them away. He then saw, sitting in a chair, the spirit form of a woman he knew to be my sister-in-law. "Don't be silly," she said to him. What else she said, I do not know. But, anyway, Edgar Wallace published all this and said, at the end, "I will never laugh at spirits again."

Always, when I arrive at a seance, my sister-in-law immediately stands beside me. Clairvoyants have seen her. I have very frequently felt her materialised hand, soft and cool, touch mine. She keeps a constant watch over the members of her own family. She sends them messages and shows that she knows all that concerns their welfare. Whenever some friend of ours passes on to the next world, my sister-in-law meets them. That is what she tells us. Then, within a few weeks, they too tell us that she has met them.

When a great Teacher said, years ago, that "The last shall be first and the first shall be last," it had more meaning than people seem to know. You prepare your way, on this earth, by service to others. That is the thing that matters. Your "personality" persists—the one, I mean, which, unconsciously, you built up on earth, the one you developed by your deeds

and misdeeds, and the one you coloured with your thoughts.

My sister-in-law, on earth, was happiest in her garden. She speaks now, of how, in the other world, there are flowers more beautiful than we can imagine with our earthly minds. She speaks, as do all spirits who, in this world, did their best in difficult circumstances, of the joys of life on the other planes of existence. They do not want to return. "You are the dead," they say of us.

Helps Her Schoolboy Nephew.

My sister-in-law has spoken of her nephew. His father was killed in the war, and, after that, she did her best to help him. He is naturally clairvoyant, as are many children. Once when, at school, he had a difficult examination and was nervous, he saw her, to his amazement, in front of him with a bright smile on her face to cheer him up. That is the sort of thing we hear of. It does not sound very important. Many people would laugh at it. Perhaps you will. But, you see, I know about these things. I have spent years studying them.

I am conscious now that, when I try to do something good for the world, there are spirit powers behind me which help me on, and I know that, when I do not do the best I can, my spirit friends are sorry because I have failed.

The two worlds are linked with love, and with sympathy. We can help our spirit friends by continuing the work they left undone here. They can help us—and they do—by urging us on to greater works of betterment. My sister-in-law is what some churches would call an "angel," and other churches would call a "saint." She lifted herself from the ranks of the unknown and the unrecognised by a life of duty and service. And that life she continues. And when, at the end of my life, I pass on, she will meet me.

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A complete catalogue of all Books in stock will be forwarded, postage free, on application. "The Harbinger of Light" Office, 203 Collins st., Melbourne.

THE WAY TO HEALTH BY FOLLOWING NATURE'S LAWS.

WE wish to call attention to Mrs. Le-Vine's advertisement on our inside back page. Mrs. Le-Vine has been advertising in "The Harbinger of Light" off and on for very many years, and was an active young member of the Spiritualistic Society during the time of Mr. Spriggs—a world-famous medium at that time resident in Melbourne and known to many of our old subscribers.

Mrs. Le-Vine teaches and lectures on the subject of "How to Attain Health Without Drugs or Operations," and advocates the sure way to banish constipation by internal bathing and by following a correctly balanced diet. Mrs. Le-Vine has some of the most wonderful living testimonials of her skilful methods of treatment of the sick and suffering folk for the past 30 years in Australia and her grateful followers are willing to give their names and addresses to any one wishing to attain perfect health.

Mrs. Le-Vine has patented an Australian scientific invention called "The P.I. Cleanser," which can be used in four different ways, and judging from the exceptional testimonials published in her Health Book, readers will be amazed at the results attained. This Health Book is posted anywhere for 6d. It describes her methods of health-giving so clearly that readers of it can readily understand why these methods are so successful. They are so simple that they can be followed by both children and adults, in fact, one P.I. Cleanser in a home will keep all who use it in perfect health without drugs or operations.

There is really only one cause (bar accidents) for illness. That cause is toxic or poisoned blood through retention of toxins in constipation. Any one can banish these by using the P.I. Cleanser once or twice weekly. IT IS A POSITIVE NECESSITY IN EVERY HOME, for it adds years to one's life, gives energy and vim that is simply astonishing, preventing operations for appendicitis, gallstones, kidney stones, etc.

In a land like Australia with its abundance of fruit and cheap vegetables, corn and wheat, there should not be much sickness if people would keep their internal body cleansed and sustain or feed their bodies on balanced natural foods containing the 12 to 16 organic cell salts and blood builders. Get in touch or write to Mrs. Le-Vine, stating plainly your ailments and obtain her Health Book, for Health is our greatest asset.

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Hymn Sheets containing 11 hymns suitable for Home Circles and Spiritual Meetings, 2/6 per hundred. Post free.

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

Some Happy Recollections of a Long Life.

By DR. J. M. PEEBLES, the Spiritualist "Pilgrim."

(Although in his ninety-eighth year, Dr. Peebles was still a prolific writer on Spiritual themes, and his contributions were always free and thought-provoking. The following was one of his last contributions. The doctor was essentially the Grand Old Man of Spiritualism, and in his day the most authoritative exponent of its philosophy and religious teachings. He stands pre-eminently for Christian Spiritualism, and the attitude assumed by the "Harbinger of Light" accords entirely with his views. Any other form of Spiritualism is doomed to failure. It may attract the few, but the mass will never forsake Christianity properly understood, a Christianity based, not on theological speculators and man-made creeds, but on the matchless teachings and peerless life of the Christ, who, with His angelic emissaries, is to-day directing the greatest movement that ever swayed the human race. —Ed.)

THE morning light first saw me on the 23rd of March, 1822, down by the Green Mountain foothills of Vermont, the oldest of a family of seven children. My parents were healthy, industrious, and ambitious. My mother, in early life, taught school; and my father, of Scottish ancestry, was a militia captain.

In my early school days, I fancied reading, geography, and grammar, but loathed mathematics and mechanics. The Sunday School went well with me until I was commanded by the Baptist preacher to commit to memory the ninth chapter of John, containing sixty-two verses. This was a load too heavy for me, and caused my first religious rebellion.

At 16, I taught a district school in Pitcher Village. One of my principal scholars was a coloured boy, and often did I see him cry because his skin was black. This touched my sympathies for the South, and I soon began to lecture against slavery. While attending the Oxford Academy, in New York, I continued lecturing against human slavery and intemperance.

Like most of the young, I knew more at 17 than I do now at 98. Probably I was both proud and ambitious. One of the old neighbours said that I was "as proud as Lucifer, and as contrary as the Devil."

My Conversion.

At this period there came into our neighbourhood a Calvinistic revivalist. He was a powerful Baptist preacher. Many of the young were pronounced converted, and myself among them. This thought-emotion continued until the minister hastily left his family (a wife and three children) and departed with his servant girl—a terrible shock to us. My pronounced conversion faded away into doubt and scepticism. This was my second religious rebellion, and I was called an atheist and a rank sceptic.

The four gospels that I read were Hume,

Paine, Voltaire, and Volney, who wrote "Volney's Ruins," the style of which enthused me. But this sterling youthful unbelief did not long satisfy me. There is no consolation to the young or aged in doubt and fear. And there is nothing uplifting in any form of atheism; and yet my life was little more than a hazy dream, or a bit of strange, religious chaos. I continued teaching school, and lecturing upon reform subjects.

Illumination.

Later at this period, the autumn of 1839, I was attending Oxford Academy, New York, and there came into this city Prof. L. N. Fowler, to lecture upon Phrenology. His lectures began to quench my thirst for knowledge. It also opened my studies into mesmerism, hypnotism and clairvoyant psychology—they are now called psychic researches. These studies aroused my higher nature, and proved to my satisfaction the being of God, and a future conscious life beyond the grave. It was a baptism—it transferred my doubt into demonstration, and I felt sure that the dead lived—lived, loved and progressed. And as the poet sang,

"My tongue broke out in unknown strains,
And sang surprising grace."

This was a Truth, a mighty Truth; so grand, so broad, so uplifting, that I wanted to preach it, and I did, during a number of my youthful years. My last pastoral charge was in Baltimore; and Maryland at this time was a slave State. I took Horace Greeley's "New York Weekly Tribune," and preached the Brotherhood of Man and the equality of all races, regardless of colour or clime. Some of my church members favoured slavery on Bible grounds. The storm raged. It became pro and con, furiously. I left the pulpit, and went direct to Philadelphia, commencing the study of medicine, and graduated from Philadelphia (Pa.) University. I am still registered as a regular physician, but do not practice, having almost in-

finitely more faith in proper diet, bathing, magnetism, will-power, prayer, and the laying on of hands as employed in Apostolic times, than in drastic drugs. Long ago I rejected vaccination, vivisection, and the administration of poisonous serums.

Political Life.

Other relations in life arose at this period. Under the Presidency of General Grant, I was sent as United States Consul to a very prominent port on the Black Sea in Asiatic Turkey, most of my time being spent in Constantinople. Upon my return home I was sent as delegate from the National Peace Organisation to the International Peace Congress in Paris, and the following year I was connected with the Congressional Committee sent to Cheyenne, from Washington, to settle the differences with the Sioux, the Brulee Sioux and the Kiowas, and other Indian tribes. Afterwards I was appointed President of the California Humanitarian League, embracing 35 Reform Associations.

What changes since the days of my youth, and even the flower of manhood! Really, I am living in a new world—a world so unlike 70 and 80 years ago that I am almost dazed. Well do I remember when I studied grammar by the light of hemlock knots, or mother's tallow-dipped candles. There was no electricity at that time, no railroads, no telegrams, no wireless messages, no photographs, and no airships sailing through the skies.

How to Live to 100.

Human life is natural. The oldest, in majority, cling to it, and often I am inquired of: "Doctor, what do you do; what do you drink; what do you eat; and what have you done to be so vigorous near the century mark?" Briefly stated, I have obeyed Nature's laws, which are God's laws. For 50 years and more I ate no animal flesh; I used no liquor, nor tobacco. The day's work done, I eat an apple and drink a glass of cold water, retire early, breathe a prayer, and sleep sweetly all night. Though clouds darken the heavens, and thorns abound in the pathway, I trust God, and move on.

All should grow old gracefully, ripening like the apple, which, ruddy in the sunshine and morning dew, drops at last, naturally, into the fruit garner's basket. And so the sunset of life should be to us all, more beautiful than the sunrise. Youth, like opening buds, has its work in front of it, while old age, full of trust, is ready to go when the summons comes. It has a quiet charm of its own, a calm richness, as of autumnal forests a serene sanctity, like that of the moss-embowered

cathedral, or the towering grandeur of an oak on the hill-top, that stands an inviting, shady retreat for grazing herds and foot-weary travellers. In fact, old age, in years, is a quiet letting-go—fame, riches, fashion, fading away—while the pulsing spirit seems more beautiful and more divine.

Personally, I am too busy to think about death; there is too much mental annoyance about it.

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"GO AND SEE YOUR MOTHER."

A Preacher's Reminder.

STRANGE enough was the experience which recently befell Mr. J. H. Ellis, a local preacher, of Pentre, Broughton, England. Awakening in the early hours of one morning, he was astonished to find himself lying on the floor. Naturally, he hastily scrambled back into bed again, but only a short time after, he once more found himself on the ground. All told, this happened no fewer than five times, and then Ellis, deciding that there was to be no more sleep for him that morning, dressed and went into his garden.

Whilst he smoked a cigarette in the fresh early-morning air, he suddenly became aware that a voice, curiously like that of his dead grandfather, was addressing him. "You must go to see your mother!" it said. Now, Ellis hadn't seen his mother for 23 years, and he didn't know where to find her. Therefore, "Where is she?" he asked the voice. "Stirling! Ninety-one King Street. Stirling!" was the reply, followed by the promise of an empty compartment in the train to that destination.

Well, the local preacher duly travelled to Stirling, as he had been told, praying that the re-union with his mother might be successful, and at last he managed to identify the house referred to by the spirit. True, the number on the door had been altered, but his mother was there all right, and—well, suffice to say, Ellis's prayer was duly answered.

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MAN'S SURVIVAL AFTER DEATH.

Royalty Accepts Copies.

HER Royal Highness, Princess Mary, and Her Royal Highness, the Duchess of Gloucester, have graciously accepted copies of the Rev. Charles L. Tweedale's standard work, "Man's Survival After Death." Both expressed their appreciation of the book. The Duchess of Gloucester wrote "sincerely thanking Mr. Tweedale for his very interesting work."

MEDIUMS IN THE EARLY CHURCH.

By H. L. Williams, Norfolk Island.

There are divines who argue that the Didache, or "The Teachings of the Twelve Apostles," for the discovery of which we are indebted to Briennius, was known only to a limited few and was forgotten after the 2nd century. Even if these ordinances of the apostles, of the authenticity of which there can be no question, had never been found, we could reproduce every article and the whole of the contents from the writings of the Church Fathers from Justin Martyr to Epiphanius.

The much debated question of priority of bishops and presbyters can only be settled by the form in which the apologists themselves put it, viz., presbuteroi—episkopoi. The only chief priests were the prophets. Bishops and presbyters were not chief priests; they were servants of the congregation, or to express it in the words of the early Christians themselves, "nonne et laicus omnes sacerdotes sunt," every member of the congregation was a priest.

The ordinances of the apostles were absolute and admitted of no argument "take heed lest anyone make thee err from this way of teaching." (Clause 6). The Didache decrees that any person disturbing a prophet while speaking in the spirit commits a sin against the Holy Ghost. Every sin may be forgiven, but not that sin.

The Pastor of Hermas and Justin Martyr agree in their interpretation of the Didache, and in Hermas we find the prophetic office in full vigour. We learn therefrom that in the public service the angel of the Spirit filled the prophet who spake to the people as the Lord willed. Hermas draws the distinction between the true and the false prophets. Whereas the former are meek lowly and unworldly, the latter are vain, self-seeking, and given over to luxury, giving spirit messages in private and taking money for them. (See Shepherd of Hermas, Mandat xii).

At the conference between Montanus and the bishops, the latter charged Prisca and Maximilla with being obsessed by

evil spirits and wished to exorcise them, but Montanus claimed the protection of clause 6 of the Didache. Eventually, the hostile bishops were forced to concede that the orthodoxy of the two prophetesses was unimpeachable.

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COMMUNICATIONS FROM THE SPIRIT WORLD.

(Received by Automatic Writing).

HEAVEN and earth are being made anew. There is need for increasing strength and wisdom. Live under the Divine Law, have confidence in God, and try to understand and put into practice—and thereby believe in the power of—the Divine Mind. Satisfaction is within and not in one's circumstances. We must give more than we receive, thus making life joyous and so uplifting others. The life of Jesus was one of sacrifice and of service. Love is the saving force, and through sacrifice we bring help to others. It is unselfish service which brings an inward peace, and opens the door through which one passes into a greater fellowship with the Unseen. Love unites and makes of one family those on earth and in heaven. It is when you love most that we who have passed on are able to come nearest to you. The substance of Christ's teaching was the Fatherhood of God and the Brotherhood of Man. There is no progress without effort. No one need be mentally unfit unless he or she consciously wills it so. Make a study of Rom. 8, and Eph. 4.

"Do it for God. Let your work be for God. Ask for His guidance. He knows all about you; think of Him as a near, personal friend. He is always ready to help His children, but He is not sufficiently trusted. The care of your life is not yours, but God's. The details of life, as well as the great issues are in God's care. His plan of creation is so great, beyond your present state of understanding to grasp. Do not question His wisdom, but trust Him more fully. God is behind the laws of Nature with a heart of love. We cannot judge Him, or say, 'Why does He allow this or that?'"

Do not stand aloof from those who are less developed. They are your younger brothers and sisters, learning the same lessons. It rests with some to show mankind a better way. Love is the only redeeming force. Peace dwells within the soul. Seek the light from within; not from external sources.

The spirit of truth which dwelleth in you shall lead you into all truth, and shall show you things to come. Be still so that you may hear that inner voice.

"THE HARBINGER OF LIGHT."

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No. 6.

IS ORGANISATION ESSENTIAL?

Is a central organisation essential for the progress of Spiritualism? A lifetime's experience with organised Christianity makes us more than doubtful. The outstanding characteristics of Spiritualists is their independent outlook upon life. Our fathers of half a century ago and more, fearlessly took their stand upon the evidence of survival through personal communication and upon nothing else; and our close association with many of them enables us to realise how much they disliked any attempt to organise the Movement as a whole; for they recognised that mankind, in their fatal disposition to define demands, "principles," "rules" and "creeds" as foundations upon which to build their organisation, which would also necessarily include an officialdom, few of whom they considered could be trusted to have a wide enough outlook to subordinate themselves to the welfare of the Movement.

The history of the Church made our pioneers afraid of similar experiences within Spiritualism and our observation of the work of the Unions within the Movement justifies these fears. Although the foundation stone of Spiritualism is Survival proved through Communication the pillars of the Movement is its philosophy of life and natural phenomena. It is a

characteristic of philosophy to become discredited as soon as the system is published and as Spiritualism embraces the whole facts of the universe any "official" statement of principles becomes impossible of general acceptance.

As it is only in proportion to our intellectual development that we can apprehend discovered facts and the explanation of their causes; and as we only can live in accordance with our moral, emotional and spiritual development, any attempt to organise our Cause upon any confession of faith is foredoomed to failure to say nothing of the danger of establishing a hierarchy of officials.

The organisation of local societies is usually plastic and self-adjusting, meeting the needs of those associated with them better than any central authority could hope to do. Each society should be independent, having as few "declarations of belief" as possible, managing its own affairs, and being in union with other societies in much the same way as the early union of the Independent or Congregational Churches,—not however as it has developed into, an ecclesiastical establishment. The usual reproaches of the dangers of fortune telling, ignorant leaders, and undeveloped mediums are beside the point. These are matters which the common sense of the community and the Spirit World itself will put right in time.

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Sometimes The Dead Forget Us.

SEVENTEEN YEARS' EXPERT TESTING.

By J. Arthur Findlay, M.B.E.

The "Daily Sketch," last year, conducted an enquiry into Spiritualism and appointed a committee of investigation. Mr. Findlay, who is one of the leading authorities on Spiritualism, sent the following criticism to the newspaper, which was fair enough to publish it.

Mr. Findlay is chairman of the International Institute of Psychical Research and author of "On the Edge of the Etheric," "The Rock of Truth" and "The Unfolding Universe."

WITH reference to your investigation of Spiritualism, may I, as one who has written largely on the subject, and spoken on it publicly to large audiences in practically every city and town in Great Britain and Ireland, make the following comment, as it is well that your readers should keep certain facts before them?

As you are only anxious to obtain the truth, I am sure that you will not in any way object to these observations made by me, who became convinced of the truths of the claims of Spiritualism only after many years of investigation. It is 17 years since I first began my investigations, and since that date I have carried them on in a thorough and scientific manner, just as many others have done who now term themselves Spiritualists.

Your panel committee can no more judge the truths of Spiritualism by one sitting with one particular medium than one can obtain a grasp of the magnitude of the universe by gazing at the stars at night.

We Want Proof.

What goes under the name of Spiritualism is not new, and records of apparitions and communications with beings without flesh and blood are as old as history. They can be found throughout all ancient literature and the history of the Christian era is likewise impregnated with phenomena of a supernormal nature.

What is new is that Spiritualism is now being considered and thought about in a rational and sensible way.

In the pre-Christian era the phenomena was evidently accepted as a fact without much question. Throughout the Christian

era it was often attributed to the devil. In this more scientific age this explanation does not satisfy people, and the more intelligent we become the more critical we become.

To-day we want definite proof for everything that we believe. It is impossible however, to treat this subject as we would an ordinary laboratory experiment. There we, as physical beings, are dealing with physical things. In Spiritualism we physical people are dealing with conditions beyond the physical.

They Come To Us.

If we had no co-operation from these super-normal beings, commonly called spirits, we would make no progress whatever. We are only the observers and they are the active participants.

It is they who come to us to show themselves, or speak to us, or make their presence felt. It is not we who go to them. They have the means of making themselves appreciated by us, it is not we who have this power.

They can only get into touch with us by means of an individual termed a medium, for reasons which every Spiritualist knows. We must therefore look at this question from an entirely different angle from other scientific investigations. We are entirely dependent in our investigations on the willingness and earth memories of our departed friends.

Spirits Forget.

Your Investigation Committee may have had no one in the other world specially interested in them who would take the trouble to come back. Again, as earth

memories fade in the other world, they may have no one on the other side who remembered them sufficiently to think of coming back; and lastly, they may have no one on the other side who knows that it is possible to come back.

On the other side they are very much the same as we are here. Memory fades there as it fades here. We forget our nursery days, and so they forget their earth life.

The vast majority on earth do not know that they can communicate with a world which will some day be their home. Likewise when they reach it they are blissfully ignorant of the fact that they can communicate with earth.

Never a Failure.

To sum up, the only certainty of communication with a certain person after death who can give evidence to convince the inquirer lies in two important facts. The first is that before he dies he must know that communication is possible, and secondly that after he does he must have interest or affection enough to make the effort to come back. I have put hundreds of people into touch with mediums whose departed friends fulfil these conditions, and never has there been a failure. That is why Spiritualists get more and more conviction as the years pass, as their friends know that it is possible to come back.

To decide on a number of people who are not Spiritualists for the purpose of getting them to form an Investigation Committee, and expect that they would obtain conviction at one sitting only, with one particular medium, is going contrary to nature.

People who get definite and satisfactory evidence are those who sit regularly, and whose friends on the other side know that communication is possible, and that the channel is available regularly at a certain time, at a certain date and at a certain place.

When your Panel Committee establishes these conditions, then they will get satisfactory results, but not until then. They should attend at least twelve of our medium's meetings held for public clairvoy-

ance as there people attend whose friends in the other world know where and how to get through to them.

Not Waiting.

The spirit people lead an active life in the other world, and earth memories are gradually forgotten. Our friends who are dead are not sitting by our side waiting in the hope that we shall make up our minds some day to sit with a medium. Often, only slowly, is the contact made through the medium's control getting into touch with a departed friend and telling him that a dear friend of his on earth will be regularly attending his medium. When he knows this he makes a point of being present, and thus makes contact with his friend on earth. If we would only put ourselves in their places, and not think of the subject only from the earth point of view, many difficulties experienced by investigators would disappear.

APPEARANCE OF JESUS TO HIS DISCIPLES.

M^{R.} H. Roger, in a book entitled "Revealed Religions," refers to the appearance of Jesus to His disciples as follows, claiming the texts of Celsus and Origen (Cir. 250 A.D.) as his authority:—

Celsus said: "If Jesus wished to give clear evidence of his divine nature, it was necessary that he should show himself to his own followers, to the judge who had condemned him, and to everybody."

Origen replied: "It was to spare the weak that Jesus did not show Himself to many people after He rose from the dead. He was not often seen even by His apostles and disciples. He would have dazzled them by His continued presence. He showed Himself only to those whom He knew would have eyes enabling them to see Him discarnate."

Origen thus declares in principle that in order to see a spirit it is necessary to possess a special vision, which is exactly what we mean when we speak of a medium having clairvoyance. The implication is therefore that the disciples were mediums and that Jesus had chosen them as His associates and co-operators because of their mediumistic gifts. He could not show Himself to Pilate and His enemies for they would be unable to see Him unless they were mediums.

At a Seance—Test Conditions.

By Guy P. J. L'Estrange.

R. A. Reynolds, of Gosforth, Newcastle-on-Tyne who gave a most interesting address at the Yarmouth Spiritualist Church some time ago, told of his many wonderful psychic experiences. He told, for instance, a remarkable story of a seance in his house at which Thomas Lynn was the medium. As it had been arranged that the circle should be conducted under rigid "test" conditions, Lynn consented to be thoroughly searched just before the seance commenced, after which he was dressed in a pyjama suit and slippers provided by the sitters, in order that none could suspect that he had any trick apparatus concealed about his person. Finally, he willingly stepped into a stout sack, the mouth of which was drawn closely around his neck, tightly knotted, and sealed with a private mark.

Physical Phenomena.

Everybody being certain that deception was now rendered impossible, the seance started, and very soon, in a good light, phenomena began to occur. First of all, there came apports—articles brought from a distance and introduced into the seance-room despite locked doors and barred windows. On this occasion, the apports, which came rattling down on and around the table, took the forms of bangles, brooches, safety-pins, and other trifling articles; the medium's chief guide "Patrick," meantime explaining the methods adopted to achieve the seeming miracle.

Scarcely had the onlookers recovered from their astonishment, when the table rose slowly to about four feet in the air and floated round the circle. Almost simultaneously, a pair of hand-bells and a small stringed-instrument, the property of the medium, began to make themselves heard. A number of hymns and Irish melodies were reproduced on the latter contraption, which continued to play while it turned first on its face and then again on its back, though no one could be seen handling it. Eventually it leapt in the air,

and coming to rest on the table, went on strumming forth music from that position.

A Wonderful Manifestation.

At last a wonderful manifestation was witnessed. All at once, strange music, similar to that of a church organ, was heard by the sitters, although no musical instrument other than the one already mentioned, was in the room. As the seance proceeded, the sound came from several different directions, and presently the guide explained that it was produced on a special "tube" fashioned, by the spirits, out of ectoplasm. Rarely, said Patrick, was it possible to effect this phenomenon, since the tube had to be a certain length before music could be obtained, but the power was particularly good that night.

The seance over, the sitters made a bee-line for Lynn, and closely examined the sack in which he was still incarcerated. Obviously enough, it had not been tampered with in any way, for the seals were intact, exactly as they had been left, and it would have been a physical impossibility for the medium to have emerged from his temporary prison without leaving palpable traces of the fact. The sitters being thus satisfied, Lynn was duly released, and all went downstairs to Mrs. Reynolds, who had not taken part in the seances.

Here a further surprise awaited them, for it appeared that, even so far away from the medium, his spirit friends had not been entirely idle. Time and again, averred Mrs. Reynolds, she had heard distinct footsteps ascending and descending the stairs between the seance-room and the lower part of the house, though no one was to be seen. Moreover, she said, the medium's hat had positively refused to remain on the peg upon which it had been hung. Every time she picked it up, it was thrown down again, as if some invisible entity were bent on playing tricks with it. Probably, Lynn's spirit friends were determined to convince everyone in the house of their medium's genuineness.

Psychic Photography.

Some time ago, Reynolds participated in an experiment, at Gateshead, with William Hope, the famous psychic photographer, who passed over in 1933. Being experienced in photography, he was invited by Hope to do all the actual work connected with the experiment, the medium himself being content to stand by and merely direct the timing of the exposures. From first to last there was no possibility of fraud. The plates, which had been purchased by a lady present, were signed by Reynolds, who afterwards placed them first in the slides and then in the camera, making the exposures himself. Later, he was responsible for removing the

plates from the camera, when he developed and washed them, they being never touched by Hope at all.

Despite all these precautions, a large percentage of the plates showed spirit "extras," some of which were recognised by those present as relatives or friends who had passed out of the body. On his own plate, Reynolds obtained a photograph of an uncle who had passed on before he was born; surely a refutation of the argument that psychic photography is the result of the image building faculty of the sitter's mind. In this case, Reynolds was unable to identify the face until it had been recognised by a person who had known the "dead" man.

Mr. and Mrs. G. E. Wright's Mission.

WE desire to draw the attention of every Spiritualist in Victoria to the mission which is being conducted in Melbourne this month (under the auspices of The Spiritualist Church of Victoria) by Mr. and Mrs. G. E. Wright, of London.

They are due here on Monday, 4th May, and will be welcomed by a reception committee to be comprised of as many adherents and supporters of Spiritualism as are able to attend. The time and place of their arrival will be definitely advertised in the "Spiritualist Churches" column of "The Age," on Saturday, 2nd May.

The official welcome will be conducted at the Terry Memorial Hall, Victoria Street, Melbourne, on Tuesday, 5th May, at 8 p.m. It will take the form of a Combined Spiritualist Churches' Social.

Mr. and Mrs. Wright desire to assist as many Churches as possible during their four or five weeks stay in Melbourne and those Churches who desire to take advantage of their generous offer of assistance are requested to get in touch with the Hon. Secretary Spiritualist Church of Victoria, Mr. Morrison, Clyde House, 182 Collins Street, as soon as possible.

Mr. and Mrs. Wright rank among the leading exponents of our work and every loyal Spiritualist is urged to do everything possible to make their Victorian Mission

such an outstanding success that they will not want to leave us. See that all their meetings are packed to the doors. It is up to you to show your appreciation of such earnest and generous work as they are performing on behalf of our great Cause by coming to as many meetings as possible and by bringing as many of your friends as possible that they may hear the wonderful message and witness the remarkable evidence of Survival and Return of Spirit that will be presented to us.

Every Church will be circularised about the activities of these very welcome missionaries and all meetings will be well advertised.

Throughout the duration of this Mission let us all remember that there is only one Spiritualist Church and it embraces every person through out the world who believes in Survival and Communion with those who return from the "Great Beyond." Let us sink all parochial conflict and petty personal differences in our great battle against the forces of Materialism. Let us follow the example set by our International Standard Bearers, Mr. and Mrs. Wright, surrender ourselves, our groups and even our local interests, if necessary, for the betterment of the Great Truth, which we all hold so dear.

J. Stuart Morrison,
Hon. Sec. Spiritualist Church of Vic.

The Unfolding Universe.

By the EDITOR OF "SERVICE."

"THIS book completes the task I set out to accomplish, which was to make Spiritualism understood by all intelligent people, as a science religion and philosophy, so that its teachings might naturally displace the errors which so far have been generally accepted by both orthodox science and religion," is a quotation from the author's foreword of Mr. J. Arthur Findlay's new book, "The Unfolding Universe," a weighty tome of 453 pages.

Claiming to be a rationalist and a Spiritualist, the writer in the early chapters deals with comparative religion, some 60 pages are devoted to "The Age of Superstition," followed by chapters on the Evolution of Christianity and Materialism.

The author tells us that now that this volume has been written the thinking man and woman will at last have access to truth.

Orthodox Christianity is anathema to Mr. Findlay, and unfortunately this anti-Christian complex leads him into making rather extreme statements which cannot fail to be considered discourteous and ungenerous by many honest and worthy Spiritualists. Much of the data he recapitulates reminds one of the controversial "Higher Criticism" arguments in religious circles some 30 years ago.

The early chapters may be considered as a preface to "The New Age of Thought," Chapter 6. Inviting us "to undrape from religion all the garments of superstition on one hand and be truly scientific on the other." Mr. Findlay discusses the difference between the Materialist and the Spiritualist and develops the thesis that Mind is King of the Universe and that the universe can only be understood in terms of mind.

So if we term God, Mind; or Mind, God, it matters little so long as we understand that God and Mind both stand for that life-giving power which keeps the Universe alive, in motion, is behind all the phenomena, and is the guiding intelligence in which we live and move and have our being.

Other chapters in interesting fashion unfold the author's conception of the Etheric world, based on information received from controls at various sittings with mediums, and portray Spiritualism as "The Coming World Religion."

The Church of the Future.

As education increases the Spiritual leaders will become more intellectual, and their

addresses will reach a higher standard. Some day the influence of the Spiritualist Church will become so great that all it stands for, and its methods of administration and organisation, will be copied by all churches in the land. This will not come all at once, but gradually.

What the Spiritualist Church stands for will become accepted by all the churches, and in time this country and the world at large will have one church only. "Whether it will be known under the name of Spiritualist Church or not, matters little. It is not the name that is of importance, but for what the name stands." It is only a question of time, says Mr. Findlay optimistically, "until Spiritualism takes place of Christianity and mediums take the place of parsons and priests. . . . St. Paul's and Westminster Cathedral will become Spiritualist Churches."

The book is the sincere and instructive work of a painstaking writer, but it should not be regarded as the voice of Spiritualism.

Mr. Findlay says that no Spiritualist can be a Christian; also that 99 per cent. of the population of this country find logical thinking impossible. Logical thinking teaches me I am no less a Christian because I am a Spiritualist, and as I accept Reincarnation, thanks to the assistance in my studies of "experienced" spirit guides, I willingly take the risk of being considered one of the author's 99 per cent.

Price 10/6, postage 6d.

MYSTIC INDIA.

By HELEN MARY BOULNOIS (Methuen).

AN unusual account of travel in India revealing to the wanderer more than might be expected about this strange and mysterious land of unrest. Representatives of different creeds, races and castes—humble or high, Hindu, Mahomedan or Siva—tell of their faiths in their own words.

"Mystic India" is not only the tale of a traveller, but a tribute to a country whose magic cannot be withstood.

Price 10/6, postage 4d. (In the Library. Can be obtained if required).

The Blue Room.

By the Author, Clive Chapman.

"The Blue Room" is an absorbing story of direct voice communication with the Other Side, made mainly, in broad daylight, or in bright artificial light, at a private Circle in Dunedin, N.Z. One of the controls, "Wee Betty," is now known throughout the English Movement and the book is one of the finest ever produced in the Southern Hemisphere.

(PRICE 6/-, postage 4d.)

THE reception tendered the first publication of "The Blue Room" has encouraged me to keep it before the reading public as a record of fact relating to a direct method of communication with at least one world beyond the Veil. This was accomplished through the developed psychic force of my niece, Miss Pearl Judd.

Because of the great interest displayed towards all things psychic, and realising the great need for an indisputable method to be placed within the reach of all who desire communication, I felt impelled to compile this book, which, step by step, shows how such communication has been brought about—and may be again. My friend Mr. George Wycherley, has been my collaborator, and our effort has been backed up by the numerous letters of approval I have received from all parts of the world. Also, I have received letters from many people who have attended the hundreds of successful and delightful sittings conducted by the now well-known communicating "Band" from Beyond.

The period of development is fully covered from the initial table and glass message, to the accomplishment of natural direct voice conversation and singing in bright light. The method of communication will be recognised as being a stage beyond the general well-known mediumship, being a combination of psychic power and sound vibrations, which, in effect, counteract the detrimental light vibrations. Judging from long experience, wide reading, and the reports of world travellers, we, my collaborator and I, believe the phase of communication by direct voice in bright light as it is developed about my niece, is unique. But our great hope is that others will read between the lines, follow the method, and achieve similar astonishing and beautiful results.

Religion has nothing to do with the method, which is purely scientific; but those in control in the Beyond see to it that those on this side keep up the right spirit of harmony. It is quite apparent that the "religion" of the Summerland is the exercise of love and harmony; and that the aim of that glorious communicating Band was, and is, to impress this fact upon the hearts of the people of our world. They have not failed, for hundreds who attended those circles, both public and private, will carry through their earthly lives the sweet memory of real love as expressed by each member of that outpost of the Summerland, the "Band" who came to help conquer and drive out the powers of darkness: hate, doubt, ignorance, and its twin, fear. Strange to say, the miracle took place in the unpretentious home of four people pervaded by a Church of England atmosphere. My mother and my grandfather were both of the orthodox faith. I was entirely unorthodox, and Pearl was free of any creed. So this fact should encourage others in this world to at least try to develop a similar means of communication.

The world sadly needs more "doors" opened. A little less criticism, more harmony and faith, will go a long way towards that end. Nothing else can save this world from disaster, except a firm knowledge of the fact that there is NO DEATH, and a determined attempt to open the way for those beyond to come to us by some means more advanced than the average person knows of. Mr. Wycherley and I have discussed this question many times in the light of our wonderful experiences with the Band, and we long to see the world derive benefit from at least one attempt to break through, hence the compiling of "The Blue Room."

To my mother more than thanks are due for her care of Pearl, also for her patience as a sitter. It was she who heard the first faint voice come through, and who fanned the fires of my own enthusiasm. It is impossible to mention all to whom I would convey thanks; but all know of a glory unknown to most. To conclude, "The Blue Room" is intended to convey to the public mind that death does not exist. Where is Capt. Scott and his

companions? Where is Kipling, Dennis Bradley, Lincoln, Livingstone, Kitchener, Hinkler, Kingsford Smith, Shakespeare, and millions of others?—not "Dead," but just gone ahead. Free—free to help us to know the truth, if we earnestly make it possible for them. A firm faith in God and Christ's great teachings and demonstrations are needed more than ever in this world—a world forgetting God, and relying solely on material power.

"Prediction."

A New Monthly Magazine Dealing with the Whole Sphere of
Occultism and Advanced Thought.

Edited by JAMES LEIGH.

Published by "Prediction," Link House, 4-8 Greville Street, London, E.C.1.

We have just received a copy of the first issue of "Prediction." It is the finest popular magazine, in this sphere, that it has ever been our pleasure to review. Mr. Leigh deserves every commendation for his courage and initiative and we trust that it will receive from the general public, the support that it so richly deserves.

Such an array of articles from the pens of leading journalists and specialists in the sphere of "Occult Science" has never before been presented. The policy of the paper will appeal to all rational thinkers and the price is within the reach of every enquirer.

No matter what phase of Occultism the reader may be interested in, "Prediction" will supply the knowledge he is seeking, as will be seen in the articles in the current issue: "Is Death the End?" by Sir Oliver Lodge; "Your Dreams," Robert Blatchford; "Astrology," R. H. Naylor; "Palmistry," Noel Jaquin; "Ghosts I Have Seen," Elliott O'Donnell; "Graphology," by "Caligro"; "Ancient Egypt Comes to Life!" James Leigh; "Phrenology," C. E. Sewell; "Reincarnation," Frank Lind; "Yoga," Chittananda Swami; "Crystal Gazing," Countess Eileen D'Armit; "Numerology," George Bratley. Also, there are articles on Psychometry, Hypnotism, Magic, the Musical Mediumship of Francis Grierson; the Transfiguration Mediumship

of Miss Scroggins and Mrs. Bullock; "Occultists through the ages" and a review of the latest books.

All this and more is to be found between the striking covers of this magazine which should be displayed on every bookstall. "The Harbinger of Light" adds its voice to that of every other who has the interests of Occultism at heart, saying:—"Congratulations, Mr. Leigh." We wish "Prediction" the success and longevity that its quality merits. Post free for twelve months 7/6 (English currency).

J.S.M.

HYMN BOOKS.

Cloth covered Hymn Books containing 171 hymns, 5d. each, postage 1d. 4/6 per dozen, postage 4d.

"A New Earth and New Heaven."

Mr. W. B. Hill has written an interesting and arresting book, which has a message for all thoughtful people, and especially for social reformers, architects of futuristic vision, economists, and politicians. In this book is seen the real and the ideal, the sordid and the sublime, in vivid contrast; and as one peruses its pages, the real falters and fades into insignificance, while the ideal grows and glows into sheer brilliance. Price 7/6; postage 3d. "The Harbinger of Light" Book-store.

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.

"RECOVERING THE ANCIENT MAGIC."

By MAX FREEDOM LONG (Rider and Co.).

THIS work is undoubtedly the best that we have yet read on the subject. It gives the key to Christian Science, New Thought and similar cults. It throws a light upon many of the phenomena of Spiritualism, spiritual and psychic healing, as well as the practice of Yoga, and is a book that should be in the hands of every serious student.

The book explains the ancient magic of Polynesia. We learn that the Hawaiian native practitioners, termed Kahunas, can handle elemental spirits "like tame animals," and that by using methods of development that have been handed down and preserved from bygone times they have acquired a complete knowledge of how to control the sub-conscious. The author explains the actual processes of the "lesser" and the "higher" magic. He shows that magic is a real power beyond doubt, and reveals the secrets of the attainment of magical powers.

As a contribution to the literature on Polynesia, its ethnology, customs and beliefs, the work demands serious attention. As a first-hand study of the magic and magical powers of the Kahunas, it is unique. The fact that it shows how the powers of magic are closely allied to Indian Yoga and European developments in connection with Psychology, Faith Healing, Hypnotism and Psychical Research, makes the book of special interest to students of those subjects. It must be emphasised that it is the result of prolonged and original research, and consequently will prove of great value to all who follow science in its advance into the unknown. Some very remarkable cases of fire-walking are described.

On order. Price 16/-, postage 6d.

"IS THIS THEOSOPHY?"

By ERNEST EGERTON WOOD (Rider & Co.).

The Autobiography of the Year.

MR. WOOD discloses inside knowledge of the events leading up to the Krishnamurti fiasco, and although voicing his doubts as to the credibility of the clairvoyant investigations of Bishop Leadbeater he casts no reflection on his (Leadbeater's) honesty or sincerity. Despite his kindly

criticism of certain of the activities of the Inner Circle of Theosophy, his book reveals his real interest in the Movement. His gentle satire serves to show up the petty insincerities of the new orthodoxy among students of higher philosophy, and he casts ridicule on the pretentious claims of pharisaical exponents of "Truth," and candidly analyses the motives behind their activities. Every student of theosophical teachings should read this candid volume, and absorb the many lessons which it has to teach those who are ready to learn. The author has an interesting style, and there is not an uninteresting page in his book. The student of psycho-analysis will probably notice that, in his candour, Mr. Woods has been even more self-revealing than he probably intended to be, but one cannot help but respect him for his honesty and courage.—J. S. M.

(In the library, can obtain if desired. Price 20/-, postage 8d.).

"THE LIFE OF THE DIVINE POWER."

By ROSS HOLDERNESS.

THE author says: "The message I am privileged to give is from those high in spiritual life, and if my book is read and believed, so much the better for the peace of the world. If those who read do not believe, I only ask that they REMEMBER what they read, and at the time of 'passing over,' it will help them to understand the change better; and also help them to realise their surroundings and readjust their minds."

Price 3/-, postage 3d. To arrive in June.

"EARLY IMPRESSIONS OF LIFE IN THE UNSEEN."

THIS valuable little book was received by a South African Medium from a well-known citizen who had not long passed over. The first sensations of the newly-arisen spirit and his impressions of the Spirit World are convincingly described. The meeting of loved ones and friends and his life pleasures, recreations and occupations are interesting told.

It is a book to place in the hands of those who have been recently bereaved, or who desire to know what life in the Unseen is like.

Former price 5/-, now 2/9; postage 2d.

A Great Trance Medium.

By W. E. M. Abbott, Scone, N.S.W.

IN a recent visit to Sydney I had the privilege of making the acquaintance of the Rev. David Leisk, and of his gifted wife, Mrs. Effie Leisk, who is probably one of the finest and most powerful trance Mediums we have in Australia. The powerful and facile manner in which her guides and communicating spirits speak through her fills one with astonishment, and gives one a fine demonstration as to the perfection that can be reached in the full and perfect development of mediumship.

It may be remembered that "Smith's Weekly" published a special article on Mrs. Leisk's mediumship about twelve months ago, and related how a number of the medical fraternity of Brisbane, during Mrs. Leisk's residence there, consulted her spirit guide, Dr. Munro, on problems of diagnosis in obscure cases which baffled them. The genial Scottish spirit doctor being most helpful in his discussions and advice with the medical men who sought his opinion.

"Smith's" paid perfect tribute to Mrs. Leisk and to her wonderful powers and threw no question on the reality of her gifts, a fact that was very gratifying, as it is rare that any papers in this country will favourably comment on the work of Spiritualism.

On making the acquaintance of Mr. and Mrs. Leisk they very kindly invited my wife and myself to visit them at their home, and this visit was the forerunner to several sittings with Mrs. Leisk, each of which was an astonishing and most convincing experience. Dr. Munro is well known to hundreds of Spiritualists, but for those who have not had the privilege of making his acquaintance I will give a brief description of one of his manifestations. The transformation of personality is amazing, and most convincing in its reality. Mrs. Leisk is a charming and sweet-faced woman essentially feminine in her conversation and movements which are graceful and quiet.

A few moments after going into trance Dr. Munro arrives, and a complete

change of feature takes place, a rugged and distinctly masculine expression seems to remove all trace of Mrs. Leisk's own expression, her voice, from a lightly pitched woman's voice, becomes a deep and manly one with a delightfully pronounced Scotch accent. All the movements of Mrs. Leisk's body become those of the typical family practitioner, one feels that Mrs. Leisk no longer sits in the chair besides one, but Spirit Dr. Munro, who rubs his hands together in brisk manner, adjusts his pinc-nez, crosses his legs and leans back in his chair ready to discourse and advise to the very best of his powers and ability. He possesses a ready wit and quick sense of humour and frequently his remarks are interspersed with hearty laughter in a most characteristic manner, he frequently refers to the land of his birth, of which, like all Scotch people, he is very proud; his humour is fresh and breezy, and one thinks how his patients on the earth plane must have loved him, and how he must have inspired them with confidence and faith.

His Diagnosis.

His powers of diagnosis are extraordinarily good, I was fortunate in seeing, or rather hearing, these powers both publicly and privately during my stay in Sydney, and in every case the experience was most impressive. I will cite one case which took place in a large hall in which there were probably over two hundred and fifty people. Towards the close of the evening Dr. Munro announced that he would answer any questions and several were asked and apparently satisfactorily answered, then right away at the back of the hall a woman asked: "Can you tell me what is the matter with my nephew who has been ill so long?" Dr. Munro at once answered easily the woman's question, appearing to have full knowledge of the lad's condition, and volunteered the information that the boy was paralysed. His Aunt said that was correct. Dr. Munro then added that the boy had fallen on the back of his head as a small child, this also was correct; he then continued that a nerve centre had

been injured, causing this paralysis, the doctor gave the technical name of this nerve centre and advised as to treatment, then promised to go along himself that night and see the boy. The boy's aunt seemed rather staggered with the doctor's knowledge of her nephew's condition, but she volunteered no information herself, except that he was ill. I have no doubt that the Doctor did go along and see the boy as he promised.

Our Own Experience.

He carried out a similar promise to my wife, during a private sitting we had. She asked the Doctor's opinion of our own infant daughter who had been ill some months before; the doctor assured her there was no need to worry, but that he would go to the place we were living and would see her; a week later we were at the Leisks' home again, and Doctor Munro came through. He said, "I went to visit that wee lass of yours." We duly thanked him; he then added, "Aye! I went to see her on her birthday, last Sunday." This was very evidential, as we had not discussed with Mr. or Mrs. Leisk the fact of the recent birthday and which was quite correct. Even greater proof was given by a little girl named "Margery," who later controlled the Medium. She volunteered the information that she had gone with Dr. Munro when he saw our little one, and she added, "and it was her birthday. I saw all the presents, she had one of them on—a dress, a knitted one." We asked, "what colour was it, Margery?" "Pink," she answered unhesitatingly, "with little buttons up the back." This was quite good evidence, as a particular feature of the frock was the arrangement of buttons. Margery then described in detail a tea-table laid and the cloth on the table at the time, with details as to the embroidery on the cloth, all quite correctly. This little spirit child proved conclusively that she actually had been in our flat at the time she stated. I might add that Mr. and Mrs. Leisk did not even know (except vaguely) where we were living at the time.

Unasked For Evidences.

Dr. Munro gave to us, each sitting, concrete proofs and evidences quite unasked for. He volunteered intimate knowledge of private family affairs, and gave names and descriptions of relatives "passed over," together with messages from them, which proved that the senders actually were the beings they claimed to be. Apart from these "tests," which he so readily and generously gave, it was a very wonderful thing to hear him expound his religious philosophy, and most helpful. When he spoke of the Creator and of Christ his voice dropped to a note of reverence and wonder that was as beautiful as it is hard to describe. One felt, with this great soul from "the Other Side," the wonderment and the beauty of God's Love, and of the great generosity and wisdom which He displays to us His wayward Earth Children.

Unassuming Character of the Leisks.

I wish I had a more fluent pen to fully describe our experience with Dr. Munro, and to record my gratitude to him and to his kindly medium—Mrs. Leisk. Neither she nor her husband, however, seek publicity or praise in the great work that they are doing, and doing so well. The cause of Truth for which they both work so ardently seems to be their only objective, and their reward is the service they give.

I think that generally Spiritualists take too much for granted the inestimable services rendered by a medium and in a lesser measure by the medium's family. Constant calls are made upon the medium's time. In many senses privacy is destroyed. He or she becomes the cynosure of all eyes and the joys of home life have to be given up, or very greatly curtailed by public work and private sittings. In all cases from my own observation, a medium is one of the earth's givers and is generous to a degree in offering opportunities to those bereaved, in perplexity, or in trouble to get help from "beyond the veil."

I think we never can be grateful enough to the genuine medium who so unreservedly puts his or her powers at the disposal of humanity. It is not an easy life, for there is much to contend with: the

thoughtlessness of sitters, ignorance of sceptics, and the idle curiosity of the foolish and ignorant, time given up to helping others, and long distances travelled to give demonstrations generally in bleak, draughty, uncomfortable halls. These are but a few of the hardships of mediumship. To balance these things we usually find the one word, "Service," uppermost in the mind of the psychic and that overcomes all feelings of disadvantage and disability.

So the work of proving survival goes on in all parts of the world, and generous-hearted people with the gifts of being able to make a doorway through the Veil give their time and energy to making it possible for us to get these glimpses of the Heavenly World and to know that we do not walk alone in our earthly journey.

AS WE SEE IT.

Potential Immortality.

DR. W. R. MATTHEWS, Dean of St. Paul's, in the third of his broadcast talks on "The Hope of Immortality," in London recently, gave an outline of Christian doctrine which is reconcilable at almost every point with what has come to be called "the teachings of Spiritualism."

Christians, he said, were willing to accept all that Philosophy and Psychical Research can tell them in confirmation of their faith in Survival, which is based on the resurrection of Jesus and the assurance arising from personal experience that Jesus is still a Living Presence.

If that statement were accepted as embodying the policy of the Christian Churches, Psychical Research and Spiritualism would, in fact, become allies of the Churches in the fight against Materialism and be acknowledged as such, as we hold they ought to be.

Dr. Matthews made an interesting distinction between "Immortality" and "Eternal Life." All human beings, he said, are potentially immortal, but to ensure personal immortality it is necessary, according to Christian teaching, that individuals should acquire "Eternal Life," which is the gift of God. This idea he elaborated so as to make clear his belief that "this gift of God" is not restricted to people of one particular creed. In effect, he proclaimed the doctrine of Conditional Immortality (or the survival of the spiritually-fit) which is found in "Spirit Teachings," and which is explained by

Mr. Stanley De Brath in his book, "The Religion of the Spirit."

In a striking sentence, Dr. Matthews said that "the dignity of man demands that he should be capable of being damned," and "being damned," he explained, meant being separated from God, and separation from God must ultimately mean extinction of personality. "Sin, when it is finished, bringeth forth death."

It is interesting to note that this idea of Potential Immortality is supported by Sir Oliver Lodge. In "Phantom Walls," he wrote: "Survival only applies to things which really exist. If there is no individuality, then there is nothing to persist." And in "Science and Human Progress," Sir Oliver expresses the belief that "life, at least at the higher level of personality, is a permanent thing that interacts with matter for a time and then leaves it and goes on under other surroundings. We have to go on. We may go up, we may go down."

If it be conceded that "the gift of Eternal Life" relates to moral and spiritual qualities, and that it is available to all who truly seek after righteousness, then Spiritualism need find no fault with this section of Dr. Matthews' views.—"LIGHT."

"WHAT IS ASTROLOGY."

By COLIN BENNETT.

THE author of this book gives an answer that should satisfy any enquirer who has no knowledge of the subject. Gives full details of the case for the validity of astrological theories, explains the technical terms employed by astrologers, gives the meaning of an astrological chart, in short, it is a complete guide to elementary astrology.

Contents.—A First Look at Our Subject; Astrological Essentials; How An Astrologer Works; Getting Our Groundwork; Planetary Meanings; Sign Meanings; Astrological Houses and Their Influence Aspects; A First Test; How Aspects Affect a Horoscope; Computing Sign Degrees; With a Few Common-sense Hints; Some Debatable Points Are Examined; Predictive Astrology; Numerology as An Astrological Aid; Medical Astrology; National, or Mundane, Astrology; "Let the Stars Guide You"; Psychology in Relation to Astrology; The Influence of "Fixed Stars"; Horary Astrology; Facing the Issue; For Those Who Want to Investigate; The Cause of It All?

Price 5/-, postage 3d. (On order, to arrive in June).

A Psychic Library.

SPECIAL OFFER FOR MAY.

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

PRACTICAL OCCULTISM. Being Trance Lectures on Mediumship through the late Mr. J. J. Morse, editor of "The Two Worlds." These lectures are admittedly of the greatest value to all those interested in the development of mediumistic faculties. Price 2/-, postage 2d.

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

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

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

The five books, usual price 9/3, postage 9d.
Special price for May only—6/-, post free.

"THE OPEN GATE."

By HELEN WALL.

HERE I wish to explain that this booklet bears an important message, says the author—a new message—to the whole world; one which should be of immense help and comfort. It is all described and explained, I hope satisfactorily, within; but its very simplicity imbues incredulity.

I find it very difficult to convince people of the fact that they themselves, each or any of them, may write to their people on the Other Side as I have written to mine. It needs no special spiritual gift to do this, but is as simple and effective as writing to their relations on the Earth.

It is not easy to convey this idea to my friends. They imagine it an impossible feat for the general public, and one only to be accomplished by those endowed with psychic power.

This is a great mistake, which I shall try to correct in the minds of my readers, any and everyone of whom may write and post (as it were) their letter to relatives or friends across the Border.

The difficulty certainly lies in the receiving of answers to their letters, but they may obtain

assistance from someone very sensitive and spiritually gifted, who, with the help of an intermediary on the other side, would be enabled to receive the answers successfully.

The method of despatching the letters is very simple.

First, say who is to receive the letter—read it over attentively—this creates concentration.

Repeat who is to receive the letter—and that is all—your letter has gone.

Price 5/-, postage 3d. To arrive in June.

"ELEMENTARY ASTROLOGY."

By SEPHARIAL.

THIS little book has been published with the special object of introducing the Elements of Astrology for beginners. There is nothing complex or difficult to follow, and is therefore highly recommended as the Student Astrologer's first step. It imparts to the enquirer in the simplest terms a thorough knowledge of how to prepare a Horoscope. The book will appeal to all interested in this Old World Science which will be the light of the days to come. It is a book for YOU.

Price 2/-, posted 2/3.

MEDICAL CARE FROM THE "OTHER SIDE."

By M. D. COX.

DURING the early months of last winter, I suffered from severe recurring attacks of influenza which because of heart complications were considered to be really serious. One evening I retired to bed early with every symptom of a renewed attack. The headache and tearful condition of the eyes made reading impossible. Listening indifferently to the wireless, shivering and trying to get warm I became conscious of a vibration like a mild earth tremor. It lasted for several seconds and I felt as though a magnetic current was passing through my body. I was at a loss to understand until about an hour later when I crossed the room to extinguish the light, I found every symptom gone, nor have I suffered any attacks since. Evidently, dear ones from the Spirit World, knowing that I was unable to pay heavy doctor's bills, were helping me in their own way. On several occasions since, I have been conscious of the same vibration passing through my body.

Early in February of this year when undergoing medical examination in a private hospital I saw two white robed beings from the Spirit World standing beside my bed opposite the doctor and bending over me as though intent on his examination. Probably he was quite unconsciously working under their inspiration. Twice in one week during my stay in hospital I was aware of the same curative vibrations being applied to me, beginning at the back of the neck, or so it seemed, and passing right down to the feet. Such was the result, that instead of the operation which had been mooted I was about again in a few days.

WHEN you find in your secular paper, or magazine, any article referring to Spiritualism either in its favour or against it, we would appreciate it if you would send the clipping or article to "The Harbinger of Light." You can aid in this way, as it keeps us in touch with the topics of the day. Spiritualism is a mighty force, and your co-operation is much appreciated. Every item in a secular paper or magazine, for or against Spiritualism, will be of service to the cause. Address: The Editor, "The Harbinger of Light," 203 Collins st., Melbourne.

THE TWILIGHT AND THE DAWN.

"I FEEL immortality in myself. I am rising, I know, toward the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous as the bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds to come. It is marvellous, yet simple. It is a fairy tale, yet a fact. For half a century I have been writing my thoughts in prose and verse: history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel I have not said a thousandth part of what is in me. When I go down to the grave I shall have ended my day's work. But another day will begin next morning. Life closes in the twilight; it opens with the dawn."—Victor Hugo.

"SIR VINCENT CAILLARD SPEAKS FROM THE SPIRIT WORLD."

THIS graphic account of Sir Vincent's return was written by his wife, Lady Caillard, and besides the text contains three full-page illustrations—"Sir Vincent Caillard," "The 'Reflector,' the keyboard of which is worked by a materialised hand, and "The Communigraph," an instrument for taking spirit messages without a medium.

Price 1/-, postage 1d.

IF you receive a copy of "The Harbinger of Light," and are not already a subscriber, it has been sent to you by a friend who realises that you would enjoy its regular visits and is a cordial invitation for you to join "The Harbinger" family of readers. It is an investment in spiritual truth which will yield a rich harvest in spiritual food, which is as necessary to the growth of the soul as physical food is to the health of the material body.

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

THE CHURCH AND VIVISECTION.

By FATHER QUINTER KEPHART, La Salle, Illinois.

(From "The Canadian Abolitionist," Sept., 1935.)

MY "parish" is the largest in the world. . . . Because of my attitude toward the unspeakable horrors of vivisection and my uncompromising defence of His defenceless creatures of the sub-human order, God has blessed my ministry. . . . Intelligent and sincere people cannot hold a non-intelligent conception of religion. So, any religious system that provides no place of Mercy; that has no compassion for the suffering and tortured brute; that dares to be silent when its voice ought to challenge the very denizens of hell, is not a true interpretation of the ethics of Jesus or a worthy reflection of the mind of a merciful and rational God. It is not the kind of religion that thousands of very sincere people want to guide them God-ward. Let me state, therefore, in most emphatic terms, that it behoves the Church and her teachers to awaken to an immediate consciousness of their sense of duty. . . . I should like to find that clergyman who is able to reconcile vivisection with an acceptable conception of the mind and nature of God.

A WEDDING AT PRANA SPIRITUAL CHAPEL.

A WEDDING was celebrated at Prana Spiritual Chapel, Clyde House, 182 Collins st., on Saturday afternoon, 29th February.

The Rev. J. T. Huston conducted the ceremony in which Mr. M. A. M. McKay and Mrs. M. L. Hayes were joined together in the bonds of matrimony. Their fellow-Spiritualists wish them every happiness and success in their "Great Adventure."

May their friends in the World of Spirit guide and protect their lives, and make their union a blessing to themselves and all with whom they come in contact.

"THE VISITATION OF GOD."

Inspiration Through HERCULES HANTZAKOS (Arthur H. Stockwell).

THIS is an amazing and revealing work, written inspirationally and explaining why God visited the Earth Plane, and how Jesus Christ, the Incarnate God, came to establish the Fatherhood of God and the Brotherhood of Man, to correct the Law of Moses, and to embrace mankind. It emphasises the unlimited Power of God.

Facts of absorbing interest to all readers are incorporated in this volume by one who, to vindicate his Christianity, accepted the challenge of a Hindu priest to walk barefoot through a fire made of 10 tons of wood. This feat was accomplished by Mr. Hantzakos—a European—at Pietermaritzburg, Natal, on 6th April, 1928.

(In the Library. Can be obtained if desired. Price 13/6, postage 6d.).

EMERGENCY FUND.

C.L.T., London		10/10
S.S., Wellington		10/6
D., South Yarra		10/-
J.O.O'B., Johannesburg		9/6
G.A.L., Cremorne		2/-
I.M.D., Townsville		1/-

MRS. GLADYS DAVIES.

English Sensitive Visits New Zealand.

THE Spiritualist movement in New Zealand has been greatly helped of late by the presence of Mrs. Gladys Davies, who has been visiting various parts of the Dominion in the capacity of lecturer, healer, clairvoyante, etc.

Mrs. Davies, who holds the diploma of the Spiritualist National Union, England, and has worked on many of the leading platforms in that country, as well as in South Africa (her native country), Egypt and the Continent of Europe, spent 11 weeks in Auckland, during which time she addressed crowded meetings, and was extremely helpful to the cause in many other directions. In Christchurch, also, she was enthusiastically received during her stay of five weeks.

At present, Mrs. Davies is in Dunedin, where greatly increased numbers of people are attending the services at the National Church, the trance addresses given through her by "Pharos," an ancient Egyptian control, creating considerable interest, while her clairvoyance has also been the means of conveying many comforting and illuminating messages to hungry souls. This visiting sensitive is ever ready to succour the sick or bereaved, and in cases of obsession she has many cures to her credit. She hopes to be in the Dominion for some little time yet, but her future movements are uncertain.

EXCHANGE AND REPLY POSTAGE.

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

Correspondence.

LETTERS TO THE EDITOR—

AN APPEAL—WHO WILL SHARE IN THE BUILDING?

AS members of the Committee of the Christchurch Spiritualist Church (Inc.), we beg to compliment you on the "Harbinger of Light" since its reconstruction into more compact form—the contents of which are very interesting and impart valuable knowledge—the monthly issue being looked forward to by our members.

We are working very hard towards the erection of a new church building on our own site. This naturally incurs a great deal of action in bringing the finances to a state where immediate steps may be taken to commence the erection of our buildings.

Our committee has been working strenuously for some months—our members and even outsiders having responded wonderfully to our call. May it not be that there are some New Zealanders in your city and other parts of Australia and various parts of the world within the circulation of the "Harbinger of Light," who, reading a paragraph therein concerning our new church, may be sufficiently interested and pleased to send a donation to help us on our way.—Yours, etc.,

(Miss) M. V. Harrison, 156 Chester st., Christchurch, C.1; (Mr.) T. O'Brien, 11 Hastings st., Sydenham, Christchurch—Trustees: Christchurch Spiritualist Church (Inc.).

THE CHRISTIAN SPIRITUALIST CHURCH.

THE Christian Spiritualist Church of N.S.W. and the Federal Capital Territory has now removed into more suitable premises situated in Room 428, on the Fourth Floor of Rawson Chambers. This has necessitated extra expense in the purchase of church furniture, including necessary seating accommodation, etc.

The services are conducted on Sunday afternoons with open circle, and in the evening with the usual hymns, prayers, psychometry, together with an address or lecture by visiting mediums.

Students' and developing classes are held on various week nights, embracing science, philosophy, phenomena and the religion of Spiritualism. All these services and classes are conducted under the able administration of the Minister, the Rev. J. R. Nicholson.

We also have monthly sales of work and socials to help hold the members of the congregation together. The funds thus obtained are in aid of the church.

It has been suggested that we form a chair

or class of Spiritual Psychology, so as to train mediums for public speaking, which should be an advantage to all concerned.

The Constitution of the Christian Spiritualist Church has now been embodied into an Enabling Bill, which has been handed to a Minister of the Crown for placing before Parliament.—Yours, etc.,

Gilbert R. Wheeler, Sec.

IMPORTANT SPIRIT COMMUNICATIONS.

RE, R. C. Keast's article, "Spirits and Communication." The advice is timely. To judge Spiritualism as a whole by the lower grade communications is foolish; but unless those of more serious import can be brought to the notice of intellectuals capable of forming at least an opinion on their possible truth, much of the work of higher spirits must fail.

If by subjecting to a critical analysis all discarnate utterances, we find that some of them tend to displace old conceptions of certitudes; what should be the deciding factor as to their reasonableness? Old orders are changing everywhere. It is necessary to progress, and must come in Medicine as in other avenues.

In February, 1930, "The Harbinger of Light" published an article in which the cause of cancer, as found by scientists of high repute, was the same as that given to a psychic sensitive. The psychic statement was received long before the scientific one.

To the same sensitive, other similar communications have been made, and sent to various medical centres. The difficulty is to get for them a hearing. Of their simplicity, reasonableness and importance, there is no doubt. It is for a group of earnest and intelligent medical scientists to decide what use they may be to the world.—Yours, etc.,

"Reflex."

I HAVE duly received my own March number, and I cannot part with it. It's worth the whole 12 months' subscription.—Yours, etc.,

S. Hodgson.

Mt. Morgan, Queensland.

"THE ETHER AND SENSE PERCEPTION."

IT may be of interest to your readers to know that in all I have tried—which amounts to some hundreds of people—those who can normally use the dowsing rod, or divining rod. All have a "plane of force" at the same distance above the hand when I test for the plane with my "rod." The subject holds his hands, palms upwards and

usually the right hand, throws the rod up and the left hand attracts it down, until the end of this first plane of force is encountered, at that point the rod turns smartly in the opposite direction.

This distance is 16 inches when I am using the rod. Other dowzers may find it different, depending on the colour or material of the rod, but will note the constant.

If, as is the case in some men, the both hands give a positive or right-hand action to the rod the first field of force will be half the figure before mentioned, eight inches, and he will hold the rod with palms down and the rod forming a complete circle instead of the usual forked rod like a V upside down.

Women occasionally are "double negatives"; both hands act the same as an average person's left hand and the same rule applies as for double positives. I am not aware of possessing clairvoyance or any psychic power, except that I am sometimes "aware" of happenings or people's presence before their arrival.

I may mention that the distance from the first plane of force to the second plane is not the same as the distance from the hand to the first field of force which somewhat rules out my first idea of a "wave length."

Note.—The non-dowzers have fields of force varying from less than one inch to over 30 inches. A few of these are slightly "sensitive," i.e., can use the rod, but only after practice. I referred to the normal and natural dowser.—Yours, etc.,

Ralph S. Thomas.

Lefroy, Tasmania.

TO OUR PATRONS.

PLEASE NOTE.

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

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

REMITTANCES.

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

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

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

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Richmond Rotherwood Street Spiritual Church—Sunday, 7 p.m.; Wednesday (Psychometry), 7.30 p.m. Mr. C. Rawson, Hon. Secretary.

Display Advertisements.

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OBITUARY.

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.

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Are you seeking an opportunity for Service?

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Chaplain: Mr. J. STUART MORRISON. Medium: MRS.

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Tuesday—8 p.m., Public Psychometry. Wednesday, 2.30

p.m., Spiritual Lecture; 8 p.m., Healing Circle.

Friday—8 p.m., Public Trance.

LESSONS BY CORRESPONDENCE.

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MISS P. BARRY, Hon. Secretary.

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215 ELIZABETH STREET, SYDNEY.

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

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

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

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

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

Inspection invited. Phone Y.U. 1737. Tariff from 30/- to £2/2/- weekly. Send Stamp for Prospectus to MRS. LE-VINE'S Office as above.

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