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Edited by
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Experiences of a Medium.
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The Parable of the Loss of the Titanic''
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EDITOR: REV. J. T. HUSTON, N.D.

ADELAIDE

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Experiences of a Medium

(By Ronald McCorquodale, in "Prediction".)

[Mr. McCorquodale contacted Spiritualism at an early age: owes his introduction to his father, who took him to the local Spiritualist Church in Newbiggin-by-the-Sea, where he discovered he was clairvoyant. A Mr. Clay encouraged him to sit for development. Soon Mr. McCorquodale became known all over Northumberland and Durham as the "Boy Medium", conducting "missions" in every mining town. His public work, giving short demonstrations, began at the age of 13. The local paper, "Blyth News", hearing of his activities, gave him a "write-up", devoting a full column to what the paper called "The Boy Prodigy". Then Mrs. Helen Hughes, the well-known public medium, gave him further introduction to the wider field of the Spiritualist Movement. For some years Mr. McCorquodale was engaged by the Spiritualists' National Union, conducting propaganda tours in various areas. These extensive tours were organised by the District Councils in Scotland, Yorkshire, Midlands, London and Devon. Thus the "Boy Medium" became a whole-time missionary, travelling the whole of the British Isles, as far north as Aberdeen, and south to Plymouth. Mr. McCorquodale holds the

Diploma of the Spiritualists' National Union and the Spiritualists' National College. He is a frequent contributor to the psychic press.]

I have been a medium for some years now, and psychic since childhood, and it may be of interest to readers if I relate two or three experiences.

I attended my first Spiritualist meeting at the early age of 13. At the conclusion of this meeting, whilst we gathered in a circle, I distinctly saw a lady appear dressed in white robes, and she walked with arms outstretched around the lower part of the room. So realistic was this appearance that I concluded that someone must suddenly, without my knowing it, have arrayed herself in a white dress and showed her person in the circle. I could not think for the moment that the figure I beheld was anything else but a being very much in this world. But the vision faded before my startled sight, and I suddenly realised that I must have beheld a being from another world.

I was not aware, up to this time, that I was in any way psychic or clairvoyant; in fact I knew nothing whatever about the subject, and had not even heard of it. Whether it was the emotional and religious atmosphere of a Spiritualist meeting that stirred my psychic awareness into activity I know not, but at any rate, that is (as far as I recollect) my first vision of the Unseen.

For some little time after this I attended a developing circle and found myself becoming more mediumistic, and the experiences of those days were vivid and realistic.

Let me relate a little episode. One day when I had returned home from school I saw clairvoyantly a man standing at the bottom of the stairs in our house, and he was dressed in undertaker's garb. He stood peering at me, and beckoning me to follow him up the stairs. What strange visions and hauntings! I can see that weird figure yet. I followed,

half fearful, and then some way up the stairs I lost my nerve, and the vision vanished. I am convinced to this day that the man wished to reveal something to me that was concealed in that upper room. That was my impression; maybe some hidden treasure, as it was an old house we occupied, and such a likelihood is not out of the question. We shall never know.

But here is the interesting sequel. I described this gentleman afterwards, and we ascertained that it was the exact description of the man who had previously occupied the house—and he was an undertaker—a fact I was entirely unaware of. “All houses wherein men have lived and died are haunted houses”, so says the poet Longfellow, and it seems at any rate that this house was, and the likelihood of its being so haunted is enhanced by the fact that it was an old residence. Longfellow’s assertion must apply more so to old houses wherein many men have lived and died, and where some may be of an “earth-bound” character.

Was it this same strange individual who appeared to me some time later so dramatically? Here is the story. Some time ago now I was awakened in the early hours of the morning, I should think about 2 a.m., and saw standing at the foot of my bed the unearthly figure of a man dressed in dark clothes, and with his hands placed in an attitude of prayer. Was I dreaming? Why did I see so clearly in dark? That this appearance was indeed more realistic is born out by the fact that my brother also saw this strange vision. At that time my brother shared my room, and whilst I lay gazing nervously at the phantom I became aware that my brother also was awake, and, whispering to me, he said, “Do you see that man standing at the bottom of the bed praying?” We both felt in a state of what I suppose is called being “hot and cold”. That we “both saw” proved the objectivity of the appearance. Why did we both awaken so suddenly at such an early hour, and for no apparent reason? With-

out any hint from me my brother described what he saw. How explain this materialised phantom?

In the course of time one gets many experiences, but space forbids relating all that one might encounter in the mysterious realm of the occult and super-natural. I remember once staying in an old inn, the very atmosphere of which seemed to breathe of ghosts and the past. I retired that evening at a late hour, and on entering my room situated at the top of the building I lay reading. I had securely fastened my door, which clipped in its place firmly. I had not lain long before I began to feel a most eerie presence, a haunting and impending sense of evil.

Suddenly the door handle began vigorously shaking, just like someone trying to enter, and then the door burst open. Thinking that maybe I had not quite secured the latch I sprang out of bed and shut it. No sooner had I entered my bed than the same thing occurred, and open burst the door. Again I got up to shut it, and again for the third time this door was vigorously shaken, and then pushed open as if by some occult power. I felt that uneasy sense of impending danger, the whole atmosphere seemed apprehensive as if some sinister, evil thing lurked there.

And who shall say there are no hauntings at the scenes of murder and suicide and such-like tragedies? Many hard-headed, practical and sensible folk have testified to seeing ghosts. I have heard a retired police sergeant, who is by no means a highly-strung imaginative person, relate a personal experience of haunting. The story is too long to tell, but suffice it to be said that heavy footsteps paraded his stairs and hall-passage right up to the room he occupied, and then three loud raps on the door which, on being opened, revealed nobody. Three times in one evening would this mysterious happening take place.

Just one more incident that would appear to show that dogs are clairvoyant. We had a friendly

dog, an Airedale called "Nip", which often came into our house. One evening whilst sitting alone with the dog, I felt very keenly the presence of some unseen visitor, and the dog, usually quiet and placid, became very uneasy, began to growl, and be most agitated, as if startled by some other being in the room. I tried in vain to pacify the animal, and as soon as the door was opened "Nip" simply bolted. I had never known that occur before or since.

And now just a few practical hints on how to become a medium if one is interested and desirous of unfolding such powers. First, let me say, I believe mediums are like poets, artists and musicians: they are born and not made. People who are psychic are generally those of the artistic, sensitive type. Their build is of a poetic, mental or nervous temperament. There is, of course, a distinction between what is termed mental and physical mediumship with its varied characteristics. As I am not a medium of the physical type I speak only of psychic matters from a mental standpoint.

Many ask if it is essential to sit in Spiritualist developing circles. Well, first, I strongly advise the reading of good literature, acquainting oneself with the experiences and knowledge of sound students and investigators of long standing. Such procedure is essential to sound acquaintance with any matter. Selected books such as Wallis's "Guide to Mediumship", and Mr. Evan's "How to be a Medium", will give helpful hints and suggestions on procedure and experiment. But let me repeat that you cannot become a medium simply by reading books—as one can become, say, an accountant or chemist by diligently pursuing a course of study. If you possess a psychic nature, then such powers will manifest in a spontaneous manner, and need no undue coercive development or concentration.

Just as we are or are not artistic or musical by nature, so are we psychic or otherwise in our build or make-up. And it may be said that very practi-

cally-minded persons, like business or mechanical people, are not likely to be psychically sensitive. "Natural" psychics need no undue coaching.

The great requisite is to get the right angle of approach. Don't approach the matter flippantly. Rather cultivate a serious and religious attitude. The essential is good faith and rational belief. Guard against a biased, closed mind. An attitude of suspicion and distrust or prejudice is inimical. The great pioneer investigator, Sir William Barrett, emphasised this point in sitting with mediums, or sitting for the developing of mediums. Cultivate in your circle a devotional atmosphere, and let sacred music, with prayer, provide the right setting.

Do not, however, create a strained, tense feeling; it is beneficial to cultivate the lighter, happier spirit. The duration of sitting should not be too long (say, about an hour), and the number of sitters should not be too many. And remember the poet Tennyson's advice about how pure in heart and sound in head should be the man whose thoughts would hold an hour's communion with "the world of spirits".

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IN THE HOME FOR SIXTY YEARS

Mrs. S. F. Harris, writing from Kenmore, Queensland, says: "May your great and good monthly long continue to enlighten and help those who seek the truth, that 'There is no death'. The 'Harbinger' has been in our family for over sixty years."

Thank you, Mrs. Harris. We trust that our monthly will be continued to be read and enjoyed for another sixty years.

Is this a record? We shall be glad to receive a note from any other long subscriber, together with any comments or suggestions that the writer cares to make.—Ed. "H. of L."

EXPERT FORECASTS WIRELESS TALKS WITH THE "DEAD"

(By M. Barbanell, in "Psychic News".)

Is radio communication with the "dead" possible? A controversy has been raging in Australia because of a speech, which touched on this question, made by Sir Ernest Fisk (chairman of Amalgamated Wireless (Australasia) Ltd., one of the world's experts on wireless, and a radio pioneer who conducted research with Marconi.

I spent two hours discussing the question with Sir Ernest at his suite in a London hotel the other day. Briefly his attitude is: "Why not?" And he believes it's all a question of vibrations.

In the room where we talked there was a wireless set labelled, I noted, "Fisk Radiola".

Sir Ernest received the first direct wireless message from England to Australia in 1918. Six years later, at his experimental station near Sydney, he made the first oral contact between England and Australia when Marconi spoke to him from his transmitting station in Cornwall.

Fisk has spent years inquiring into Spiritualism, and is an avid reader of our literature. No, it would not be fair to call him a Spiritualist. He has not yet received what he would regard as irrefutable evidence of Survival. He has had many spirit messages through trance mediumship and clairvoyance, and he has seen some physical phenomena. But he thinks he won't be convinced until he gets a spirit message in the direct voice from a "dead" relative he can identify, or sees the materialisation of a spirit form he has intimately known.

Sir Ernest admits that there is no other explanation but Survival to the phenomena he has witnessed, but he yearns for the acid test. The most impressive demonstrations he has seen were those of public clairvoyance given by Estelle Roberts at the

Aeolian Hall. But, then, he adds, he never got a message.

He knows Alf Rayner, one of Australia's best mediums, and considers that his psychic powers are remarkable.

When Arthur Ford visited Australia he went to Fisk's home. Arthur gave him two examples of his mediumship. He described a man named Wesley, in an Arctic setting. The man was known to Fisk, who had shared a Polar adventure with him. But Sir Ernest said when he told me the story, the scene described by Ford resembled a picture in a book. It might have been telepathy, or second sight.

When I argued that there was no reason to explain why telepathy could be so selective that Ford should describe just the scene that applied to Fisk and his friend, Sir Ernest admitted the logic of the argument.

Then Arthur spoke of the spirit presence of Fisk's father, saying that he showed the medium a shield. That symbol, declared Ford, meant that Fisk would shortly be knighted. Not long after came the knighthood, but Sir Ernest pointed out that the suggestion of the title was known to his friends.

Do not misunderstand me. Sir Ernest does not disbelieve in Survival. He is the first to point to the evidence received by many scientists recorded in scores of books, but when it comes to the after-life it is a fact—and a very human one—that each man, though he does not doubt the experiences of others, wants his own evidence.

His sympathies are with us. He has for years been a member of the Australian Society for Psychological Research. Indeed they once asked him to be their president.

Sir Ernest thinks that if research were conducted with mediums, though it might take years, the result might very well be that radio communication with the "dead" would be established.

Marconi's discoveries were developed because

moneyed people backed him, and that enabled Marconi to continue his experiments. If a millionaire endowed this new line of research, sympathetic radio engineers might be able to startle the world with astounding psychic discoveries.

Now Sir Ernest speaks with caution. His own words are: "Everything in our consciousness is the result of different vibrations, and all matter is made from electricity. Because of this, the development of radio science might allow us to get in touch with the 'dead'."

One of his troubles is that he has been misreported, one Australian newspaper, for example, incorrectly quoting him as saying that "the spirits of the dead inhabited the ionised ether beyond the earth's atmosphere."

Sir Ernest had been speaking on "Development of Radio" at the Legacy Club, an organisation which commemorates and works for departed comrades. At the end of his talk he said he would enter the realm of speculation.

It was possible, he said, that there were millions of those who had passed on waiting to contact the living, but they did not know how to do so, any more than we knew how to contact them. Among those millions must be some who understood radio, but so far we had no means of receiving their messages.

The difference between them and us might be that they existed in a different range of frequencies or vibration. If these speculations were found to be correct, he added, they might lead to scientific methods of piercing the veil, and of communication between our sphere of life and theirs.

He thought that the scientific knowledge which might enable that to be done would arise from scientific principles so far discovered in the fields of radio communication and electronic physics.

Discussing his ideas, Sir Ernest said: "To-day we can contact only the material. It is not so fantastic to contemplate a time when radio communi-

cation will be advanced to a stage when we can contact the spiritual."

Fisk answered the ultra-sceptical by saying: "Twenty-five years ago I addressed a luncheon of advertising men in Sydney, and told them that one day we in Australia would hear the human voice by radio from London. They looked at me sceptically.

"When radio was in its embryonic stage, people were incredulous. When they found they could bring music into the home they quickly accepted it as part of everyday life."

Sir Ernest, elaborating his thesis, pointed out that in the field of radio we had reached the non-material. What barrier could there be, then, to spirit communications by similar means? Research would have to discover the range of frequencies used by the "dead". Next would come the problem of finding a nexus, the borderline between spirit and matter. In the accounts of ectoplasmic structures—"voice boxes", for example—there were the clues for possible experiments.

I instanced the difficulty of getting from spirit operators explanations of the methods used to obtain their results. I quoted one guide, who specialised in the production of apports. He said that to bring them to the seance room he resolved these articles into their electronic form, carried them through the ether, and by reversing the process solidified them into their material form. But precisely how he did this was not disclosed.

That, Fisk replied, was a valuable clue. It accorded with modern scientific ideas; and research, in the end, should discover how it was done.

Then I discussed the moral question—whether man had earned the right to this knowledge. Further, there was the point that if we knew how psychic phenomena were produced, we, as incarnated spirits, could produce the results ourselves.

That might lead to confusion, and interfere with evidence for Survival. It might be difficult to

(Please turn to foot of next page).

STATIC MATERIAL SCIENCE

“Philosophers Investigate—Fools Deride.”

(By Arthur J. Wills, C.E., Ph.D.)

[Is anything of God's contriving endangered by enquiry? Was it the system of the universe, or the monks, that trembled at the telescope of Galileo? Did the circulation of the firmament stop because Newton laid a finger on its pulse?—Lowell.]

Varying from the physical, though intertwined, and its manifestations, more or less, affected by physics, the facts which substantiate psychic faculties of human life are different, and new methods of investigation must of necessity be slowly revealed.

But, in the mass, we are still like the ecclesiastical scientists of Galileo's day, who, when he demonstrated a principle of gravitation by dropping unequally-sized iron cannon balls from the leaning tower of Pisa, asserted, “Your facts are wrong; our theories are right.” Such is the pitiful blunder of all fetish worshippers of beliefs, whether scientific, ecclesiastical or political.

We have learned that electric currents cannot be handled by a steam-shovel, as we have learned

distinguish when psychic phenomena would be produced by incarnate or discarnate spirits.

Sir Ernest's reply was that man had to pursue knowledge. Though our enemies had misused the radio and turned it to evil account, it was still an invention of inestimable value to mankind.

There was his theory that one day the human medium might be superseded, and a radio set invented that could transmit messages from those dwelling in an after-life. That would place the question of Survival beyond all doubt, and put an end to the prejudice and ignorance that are too rampant.

that the obsolete (though well-intentioned) barber-surgeon's panacea of phlebotomy (blood-letting) is not a cure-all for apoplectic and anaemic patients indiscriminately. So science generally, having no psychic vision, must cultivate a wider outlook when investigating spirit manifestations, instead of airily "pooh, poohing" what they theoretically do not understand.

Science must learn both methods experimentally and experientially; the latter is as important as the former method.

What Affects Seances?

Conditions are not fixed as in chemistry and physics, etc. Medicine has varying effects on different persons and diseases, due to unknown or partly-known variations in the psyche as well as in the physique of the individual. Therefore conditions vary the effects infinitely, especially in the case of spirit manifestations. Repetition of the same results are not predictable.

Take the eight notes on a piano; endless combinations and variations produce music. So in a seance with eight persons, myriads of permutations are possible. Add to this fact that each individual is also subject to innumerable permutations separately. Sorrow, irritation, inharmony, frustration and illness intervene between sittings, and change the extremely delicate conditions essential to success. The wonder is that we get so much, not to mention our stupendous ignorance and folly.

Phenomena Rarely Repeats.

As to the supposed infallibility of science, consider the bee. According to known laws of science concerning flight, the bee cannot possibly fly, its relative weight, its bulk, too obstructive in air movement, and its wings too small. Yet it does fly, in spite of scientific rules, as any child can testify. Or, take mathematics, the exact science par excellence. The mathematical juggler, using the symbol ∞ to indicate infinity, multiplies one infinity by

another infinity to produce an infinity of infinities—a manifest absurdity, mathematical fairy tales. Ill-informed on physical laws, the average scientist refuses to investigate the far more important psychic laws.

So while spirit manifestations rarely repeat consecutively as in physics, owing to the limitless varying conditions, they do recur spasmodically, quite unexpectedly to us, when similar conditions recur. This is puzzling to the beginner and the unthinking in such investigations, and disappointing to the expert, though he has learned by experience not to expect the impossible.

Academic Prejudices.

Curiously enough, the psychologist (and many others) quite overlooks the inseparable spirit (psyche or soul) action involved in the simplest psychic phenomena. He is like the absent-minded nurse who threw out the baby with the bath water, for he starts by rejecting spirit and confirms himself merely to mind, its nature, constitution and functioning. He is not a psychologist (soul-scientist), but a mind student or mentologist, a widely different matter.

He needs to set aside academic prejudices and look at things from a detached, impartial viewpoint. "It is the height of folly for any man to ridicule or lightly dismiss a subject on which he is either ill-informed, or of which he has had no personal experience." Huxley wrote, "Sit down before the facts like a little child; be prepared to give up every preconceived notion; follow humbly to whatever abysses nature leads; or you shall know nothing." Herschel, the great astronomer, wrote: "New and unexplained facts are always the clue to great discoveries."

Inspiring Roster.

The average man has no idea of the large number of real, open-minded scientists all over the world, who have studied and advanced the obscure

subject of psychic science. The following is a list of a few outstanding scientists, not blinded by prejudice and obsolete methods. These scientists have discovered some of the amazing realities behind the material aspects of nature.

May this roster inspire other scientists still hamstrung by the primitive notion that the physical world is the totality of being. May this article inspire other timid scientists to lay aside obsolete theories and study the facts of psychic science, "wherever they may lead". And may it also wake up the omniscient "know-it-all" who cries, "bosh" to whatever is beyond his limited knowledge. "Fools deride; philosophers investigate."

Here is the list:

Great Britain.

Prof. Alfred Wallace, LL.D., collaborator with Darwin; Prof. Sir Wm. Crookes, D.Sc., discoverer of thallium, inventor of Crookes Tube, etc.; Prof. Sir Oliver Lodge, D.Sc., M.A., F.R.S., Dean of British Scientists; Prof. J. W. Crawford, D.Sc., Dublin University; Prof. Sir Wm. Barrett, D.Sc., Royal College Surgeons, Ireland; Prof. Elliott Coues, M.A., M.D., Norwich University; Prof. Herbert Mayo, M.D., King's College, London; Dr. J. W. Kilner, M.D., St. Thomas' Hospital, London; Dr. J. M. Gully, M.D., Coll. of Surgeons, London; Dr. Richard Hodgson; F. W. Myers; Prof. Henry Sedgewick; Frederick Bligh Bond, F.R.I.B.A.; Stanley de Brath, M.Inst.C.E.; Prof. Jas. Coates; T. Glen Hamilton, M.D., Winnipeg, Canada.

France.

Dr. Gustave Geley; Dr. Paul Joire; Dr. Eugene Osty; Dr. Chas. Lancelin; Prof. Elward Grimard; Col. Albert de Rochas, Commandant Darget; Prof. and Mme. Curie; Prof. Charles Richet.

Germany.

Baron Von Schrenck-Notzing; Prof. Zollner; Dr. Constantin Oesterreich; Dr. Carl du Prel; Dr.

F. Schwab; Prof. Hans Dretsch; Prof. Fritz Hommel.

Holland.

Dr. J. L. Matla, Dr. Van Zelst, Dr. Frederick Van Eeden; Dr. P. W. Koning.

Italy.

Professor Ernest Bozzano; Prof. Chiappelli; Prof. Vazzani, Prof. F. Bottazi, Prof. Lombroso.

Miscellaneous.

Dr. G. J. Pagenstecher, Mexico; Prof. Assakoff, Russia; Prof. Fukurai, Univ. Kohyassan, Japan; Dr. Ochorowicz, Poland; Dr. Miguel San Benito, Barcelona, Spain; Herr Max Seiling, Helsingers; Prof. G. Hannesson, Reykjavik, Iceland; H. Montague Crane, New Zealand; Prof. Flournoy, Geneva, Switzerland; Prof. Eugene Witry, Tunis; Dr. R. J. Tillyard, Canberra, Australia; Prof. Heysmann, Ghent, Belgium; Dr. N. C. Marvis, Lagazig; and W. Abul Kheir, Educator, Cairo, Egypt.

U.S.A.

Dr. W. H. Bates; Dr. J. W. Hyslop; Prof. Robt. Hare; Dr. Carl Wickland; Sylvan Muldoon; Dr. Paul Gibier; Dr. Joseph Banks Rhine and J. Gilbert Wright.

—Arthur Wills, 224 Herrick Road, Riverside, Illinois, author of the book, "Life Now and Forever" (illustrated) . . . a comprehensive work on every aspect of psychic science—healing, ectoplasm, apport, levitation, direct-voice, clairvoyance, psychic photography, auras, rays, psychometry, telepathy, prevision, speaking in tongues, astral projection, etc.

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We can call a man's actions just and virtuous when the man who does them knows what he is doing; when he acts with deliberate choice, and his choice is based on the real nature of his action; and thirdly, when his tendency so to act is steady, and not easily changed.—Aristotle (B.C. 384-322).

THE PARABLE OF THE LOSS OF THE "TITANIC"

Message given through Miss Moyes by W. T. Stead,
at the Zodiac Circle on April 10, 1943.

[Mr. W. T. Stead went down in the "Titanic", which was then the largest ship in the world, and reputed unsinkable. On her maiden voyage to New York she collided with an iceberg on April 14, 1912, and over 1,500 lives were lost.]

It is W. T. Stead, and I know that there are some here who will give me a welcome for old times' sake. To-day is a kind of anniversary, and so perhaps it has been easier for me to get my foot in. But I have not come to talk about myself; about the work, yes; about its importance, certainly; but I want to use a simple illustration which I hope will remain in your minds a little longer than if I merely gave you a short spiritual address, which is scarcely in my line.

In going back over the past, it has been extremely interesting to study the mind of man from, as it were, the inside out. I was a mentalist; I was accustomed to mix with those whose minds were extremely agile. We delighted in arguing, and we did not care a jot whether we convinced our audience or not so long as we had our say, and we learned not only to throw but to catch, and it rubbed off a good many corners. It is wise to mix with all and sundry, and to be able to take a stiff blow under the chin, even if we return it with a good left! But I am getting a little away from what I came to say.

You see, my friends, the breaking-up of the "Titanic" to my mind is a parable which can be usefully remembered by each and every one. I only refer to the human mind, because, as you know—those of you who have studied it—memory is a very faulty tool, a most unsatisfactory tool; and so the Great Teacher used the form of parable because

these stories are more easily remembered than injunctions or instructions or forbiddings.

I have thought so much over what happened and what a wonderful parable the "Titanic" represents. Here was something put together by the mind of man, and worthy of honour, something strong, something of great utility, something of the very highest usefulness to others, and because so much effort was expended on that great vessel, I want to know that in the world of reality it has its place: I suppose you would call it a manifestation or an etherealisation of its earthly counterpart.

But there is a change there. Instead of the luxury in which so many delighted, there now is (how shall I put it?) a transmutation of something base into something that is worthy. And you have to remember this: that those who were to enjoy the luxuries were not those who laboured to make them; and if you could stand in front of a luxurious room, admiring it with your physical eyes, and appreciating or appraising it with your physical mind, it would be a great shock if you could see the spiritual counterpart of that room—the tired women, the sweated work, the miserable wages paid, the sense of frustration until the task has been done, whatever it was—the carpets, the hangings, the upholstery: you know what I mean!

Well, when you think of that great and beautiful vessel, instead of feeling that beneath the sea lies the wreckage and the awful waste of money, to say nothing of nearly 2,000 lives, I want you, as it were, to substitute that picture for the one I am trying to impart; to imagine that the women who slaved and slaved to bring that great vessel up to its pitch of perfection, that all that has built a counterpart; and that this beautiful vessel has a million colours (yes, I know the scientists will stop me, but I say again has a million colours—rays of light), and the power that speeds the vessel on is the love and the sacrifice of the men and women who worked on it to keep their young or their old or their in-

valids, as well as to keep life within their own tired bodies.

It is wise to go back over these things, to see how puny is man's power even against Nature, and after all Nature is as a little finger in regard to Divine Power. You can't hold much weight by the little finger: it snaps, and there is wreckage!

You see, my friends, the interests I had when I was in the body have changed, and I have grown. I am not the same man, thank God, but I have the same sympathies as those which were good, or half-good, shall we say, and it is very interesting to me to pick up the old threads of Fleet Street, to follow my colleagues on their separate careers, and I realise that much of the side shown to me when we were both in the flesh was very small side of those men. They did not talk much about their real selves; there was always a lot of pretence. When men get together they like to appear as something stronger than they are, and sometimes as more intelligent as well. It is a common failing.

But still, in going back over those days I have been allowed to look into the lives of my fellows, and some of those of my own staff, and I have not been particularly pleased with myself. No, we are all like that, you know. It is like an icy douche after sunning oneself in the warm comforting rays of the sun, but it is the only way to grow.

So I want you—and I am coming to my point—I want you all in regard to the work you are undertaking, no matter what it is, the constructive work you are undertaking, to remember that great vessel, and perhaps if you are afraid that it is likely to founder, to remember that the real thing sails on! Yes, that's it, the real thing sails on! Very simple, isn't it?

In looking back on other days and my varying experiences and my knowledge of another world and the denizens in it, it gives me a great happiness to be able to come, as it were, as a witness to the generosity of God and the understanding of our

Great Parent. We smile over the weaknesses of the ignorant, over their clumsy English, perhaps, because we are experts. I was very particular on that point, if I remember well, and sometimes we are apt to think that God is like that, too—that when we blunder and muddle and spoil, it with a look of lenient contempt that He excuses us. It is all wrong, all wrong, and we have got to learn point by point to understand a little more of our Creator!

The days are passing swiftly, leading on to great things. There are those who set into being a great ship of power, but the long arm of the law, as you have been told, is coming closer and closer, and all the cries and all the ingenuity of bonded man, all the wealth and the stealing of the vitality of others, all their hopes and even, maybe, all their physical lives, will avail nothing.

And you have to remember this: that just the same as good thoughts, effort and work, straining and hoping and sacrifice, can build a representation of something beautiful and strong, so thoughts of hate and treachery and betrayal and vileness and lust for cruelty set into being a representation of a great barque on which the thinkers must sail until by suffering it is shattered asunder, and then, by the fighting against despair, something stronger, sweeter to look upon, will be born! Good-night!—"The Greater World."

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"HIGH SPIRITS"

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The following story is quoted, from an American source, in "World Digest" for July.

Spiritualist: "Are you the spirit of the Countess of Bleakworth?"

Medium: "No; I am the spirit of the Countess of Bleakworth's maid, and the countess desires me to say that she is not at home.

PRE-EXISTENCE OF MAN: IS IT TENABLE ?

(By W.C., in "The Progressive Thinker".)

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

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

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

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

The following references prove the continuity of conscious life without the supporting aid of cor-

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

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

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

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

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

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

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Never will I dishonour the name of my mother by associating with the vicious or depraved. Never—never—will I betray the confidence reposed in me by another.

"AURAGRAPHS"

(By M. T. Harris.)

Dare you look critically upon the colours of your own aura and learn therein your own weaknesses, or, more happily, discover unsuspected strength? If so, you would be well repaid by a visit to the studio of Mr. Harold Sharp.

It is frequently and very truly said that the human face is composed of eyes, nose, mouth and chin, so cunningly assembled that no two folk look alike. Yet even more true would it be to say that no two personalities are alike, and Mr. Sharp's collection of some hundreds of auragraphs admirably proves this.

How fascinated I was with his collection—a wilderness of colour. Drawings in cerise and purple, buttercup yellow and royal blue, greens of every tone and gaudy scarlet, hanging cheek by jowl with graphs in the daintiest pastel shades, surcharged with truly beautiful rhythmic designs in pen and ink. One of the most colourful is a personal portrait of a well-known opera singer, within whose billowy colours, half concealed, are to be found the characters she portrays in song upon the stage.

Another beautiful one is the graph of a woman who sacrificed opportunity after opportunity to have a home and family of her own, in order that she might nurse and tend her crippled father. The graph clearly shows how, after passing from earth, the grateful father showered compensating influences around his now ageing and lonely daughter till her little hermitage by the sea become floodlit with spiritual light. Across the tranquil water the setting sun makes a royal roadway right to the "gates of heaven".

A very tragic one showed a bomb demolishing the home of a sitter's mother in the early blitz period of the war, and the angelic form of the mother rising above the debris.

Seeing so many folk portrayed in such an un-

usual manner quite naturally made me curious about my own auric condition, and I asked for a sitting. The medium might have known every detail of my life, so true to character was the picture produced in twenty-five minutes. I was depicted at an earlier age lying in bed, desperately ill. Golden and violet rays were descending upon me from the symbol of a cross within the circle of a crown, which is the badge of the Christian Science Movement..

I had been healed in this manner. There were clear indications that I was one of a large family, and a family singularly united and bound together by the weekly letters all round; also, alas! that the two weaknesses that had most militated against me all through life were obstinacy towards those I did not wish to please, and too great leniency towards those I did not wish to offend. The picture was most delicately executed in balancing shades of purple, pink and blue, and I could imagine it as a very true delineation of character.

Mr. Sharp tells me that he did not sit for special development in order that he might do this kind of work. It all commenced as a form of absent-minded "doodling" about with a pen during conversations in his room or over the telephone. He has never had an art lesson in his life, nor can he draw normally. Sometimes he does automatic drawing in addition to the auragraph proper. With these, verses or phrases come across clairaudiently. A striking one in plum colour and blue and green is entitled "Escapism". It depicts a billiard ball—a blue-green sea on which sail yachts, and flung across the sky a golden ladder. The unsought words read:

"Give to the worker his ball,
To the rich man his yacht,
To the mystic his ladder,
And earth's woes are forgot."

A particularly large one shows a huge foreground mountain peak, and stretching afar rivers

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EVIDENCE OF PSYCHIC PHOTOGRAPHY

Sir Arthur Conan Doyle, in an appendix to his book, "The Vital Message", told the following story:

"By the kindness of these fearless pioneers of the Movement (Mr. and Mrs. Hewat McKenzie), I am allowed to publish another example of spirit photography. The circumstances are very remarkable.

"The visit of Mr. McKenzie to Crewe was unproductive, and his plate a blank. Returning disappointed to London, he and his wife managed, through the mediumship of Mrs. Leonard, to get into touch with their boy, and asked why he had failed. He replied that the conditions had been bad, but that he had actually succeeded, a month earlier, in getting on to a plate of Lady Glenconner, who had been to Crewe on a similar errand.

"The parents communicated with this lady, who replied saying that she had found the image of a stranger upon her plate. On receiving a print, they at once recognised their son, and could even see that, as a proof of identity, he had reproduced the bullet wound on his left temple. (Prints of the

and lakes and seas and mountain ranges. The poem that came with it indicates that "the hand of life" wove the mountain peaks into a vast panorama of the world, but left for humans the far bigger and more glorious task of weaving into one vast kinship the whole human family. A colourful series of seven pictures shows the evolution of man.

Decidedly these auragraphs have their well-deserved place in the vast realm and range of psychic phenomena. I was pleased to hear that several of our Churches have arranged with Harold Sharp to give auragraph exhibitions, with explanatory lectures, and I predict that they will be a huge success.—"The Two Worlds."

psychic photograph and of a normal photograph of Lieut. W. Hewat McKenzie are published with the story.)

"The opinion of miniature painter who had done a picture of the young soldier is worth recording as evidence of identity. The artist says: 'After painting the miniature of your son, Will, I feel I know every turn of his face, and am quite convinced of the likeness of the psychic photograph. All the modelling of the brow, nose and ears is marked by illness—especially is the mouth slightly contracted—but this does not interfere with the real form. The way the hair grows on the brow and temple is noticeably like the photograph taken before he was wounded'."—"The New Revelation" and "The Vital Message." (Psychic Press, Ltd., 3/6, and reprinted in "Light".)

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OUR REFERENCE LIBRARY

We gratefully acknowledge the following gifts to our Reference Library: From Misses Fletcher, Eaglehawk Neck, Tasmania, "The Unfolding Universe", by J. A. Findlay; "Towards the Stars", by Dennis Bradley; "The Rock of Truth", by J. Arthur Findlay; "The Unbroken Melody of Life", by J. G. Findley (presented as a memorial to Edith Fletcher).

From Mrs. A. Rosman, Adelaide, "Speaking Across the Borderline", by F. Heslop; "The World Real but Invisible", by Aziel; "The New Treatment of the Mind", by R. Demain-Grange.

From Miss Dix, St. Peters, Adelaide, "The Wisdom of the Gods", by Dennis Bradley.

We shall be glad to purchase other books.

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"It (psychic research) is the most important work in the world to-day, and by far the most important."

TRUTH ABOUT A BIBLE STORY

(By Mrs. A. St. Clair Stobart, Bournemouth.)

In the evergreen references to the Bible story of the "Woman of Endor", there are several salient points which are often unrecognised. It was King Saul himself who enacted the Vagrancy Act of his day, and it was King Saul who broke his own law by visiting that famous materialising medium. Incidentally, the word "Endor" signified not only the name of a place, but something of "high quality".

It was the holy prophet Samuel, designated as the "prophet of the Lord", who justified the seance by himself materialising. Doubt as to the historicity of the story should be considerably reduced by the fact that the author of the Book of Ecclesiasticus refers to the seance as an acknowledged episode. It was evidently a cause celebre, for in Eccles. 46, v. 20, we read:

"Samuel, the prophet of the Lord, beloved of the Lord . . . by his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. . . . And after his death he prophesied and showed the King (Saul) his end, and lifted up his voice from the earth in prophecy to blot out the wickedness of the people."

And as that learned biblical scholar, the Rev. Dr. Oesterley, tells us in the "New Commentary on the Bible":

"Ecclesiasticus is one of the most notable products of the Wisdom Literature, and was much used in the early Church for instruction in conduct of life, and it became a church and ecclesiastical book in a special sense among the other libri ecclesiastici."

Finally, when anti-Spiritualists contend that Saul's doom was punishment for attending a seance, they should re-read I Samuel 28, v. 18, where we are distinctly told that Samuel said at the seance that

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TELEPATHY IS RESPECTABLE

"I am interested to find Cambridge University (that home of the measurable matter of fact) is now willing to contemplate the possibility that there is something to be said for psychic phenomena.

Cambridge has just given its M.D. degree to Mr. L. V. Bewdit, for research into "para-normal cognition". A few years ago you would no more have got a degree for that at Cambridge than for research into the validity of witchcraft.

In vulgar English para-normal cognition means, I suppose, the acquiring of knowledge other than through one or other of the five senses—hitherto regarded as the only gateways of knowing. It covers investigations into telepathy, second sight, and so on."—"Evening News", London.

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EMERGENCY FUND

We gratefully acknowledge receipt of the following donations: "Jasper", Napier, 20/; A.W.S., Northbridge, 12/8; A.C.K. Hobart, 10/6; S.K.W., Palmhaven, 10/6; M.E.A., Napier, 9/6; E.B.E., Coorparoo, 5/6; M.McD., Perth, 2/9; sundry balances to subscriptions, 5/6.

Saul was to be punished, and pretty severely, not because he was attending this seance, but because on a previous occasion he had disobeyed the voice of the Lord (spoken through this same medium, Samuel, when in the flesh), and had failed to execute the Lord's fierce wrath upon Amalek. "Therefore", said Samuel, "hath the Lord done this thing unto thee this day."

The Woman of Endor story, indeed, provides Spiritualists with excellent arguments for corroboration of their claim that the Bible is a textbook of psychical research.—"Psychic News."

WHO SAID "YES"?

(By D. M. C. Granville.)

Here is a curious incident that happened recently. At the time, I was confined to bed, recovering from an illness, and my married daughter was staying with me to nurse me.

Now, I live in an upper flat, and Mrs. W—— in the lower one; and every fortnight, early on a Monday morning, a man calls for salvage. He called as usual on this day, and my daughter had only finished her bath in time to go to the door.

In the hall she noticed a box full of odds and ends, so called out: "Is this salvage to go to the man, Mrs. W——?" "Yes", came the reply from Mrs. W——'s bedroom; in fact, the tone was louder and harder than Mrs. W——'s usual voice, but there was no one else in the house. As she is normally an early riser, my daughter thought she must be unwell, and I concluded that she was probably in the middle of dressing. So my daughter gave the man both lots of salvage, and then closed the hall door. But before she had had time even to leave the hall, the key was turned in the lock and in walked Mrs. W——! My daughter said she was never so surprised in her life.

Mrs. W—— had been obliged to go out to the post office. When I told her about that mysterious "Yes", I asked her if she had been thinking about the salvage while out. "Yes", she replied, "I was very worried about it, because I did not want it to be in the house another two weeks. I knew you could not go to the door, and your daughter was having a bath."

Was it one of Mrs. W——'s spirit-friends who said "Yes"? Perhaps, also, the spirits wanted to impress my daughter, who is very sceptical about everything psychic. No doubt some will say it was Mrs. W——'s own spirit that spoke, but I find this difficult to believe.

Are there any other explanations?

WITCHCRAFT IS "BEING IN LEAGUE WITH THE DEVIL"

Now that the Witchcraft Act of 1735 is being applied to Spiritualists, the question may arise: "What is a witch?" According to Gray Temple, in the English "Leader", the definition accepted by our courts was the following, published in a standard legal work of 1594:

"A witch, or hag, is she which, being eluded by a league made with the deuill through his perswasion, inspiration and judgling, thinketh she can designe what manner of evil things soever, either by thought or imprecation, as to shake the aire with lightnings and thunder, to cause hail and tempests, to remove grene corne or trees to another place, to be caryed of her familiar which hath taken upon him the deceit shap of a goate, swine or calfe into some mountain far distant. And sometimes to flie upon a staffe or forke, or some other instrument. And do spend all the night after with her sweete hart, in playing, sporting, dancing . . . and to show a thousand such monstrous mockeries."

The writer says that ecclesiastical laws and decrees, recalling Old Testament injunctions, made witchcraft a blasphemous and capital offence. "Our own laws followed similar lines," he says. "Act after Act was passed for the suppression and punishment of witches and witchcraft."

Professional witch-hunters were employed. Following the Papal Bull of Innocent VIII in 1484, 300,000 witches were executed. In Britain 70,000 were hanged after the Witchcraft Act was passed in the reign of James I. Between the years 1560 and 1600 over 8,000 were burned to death in Scotland.

—"Psychic News."

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Teach us to be dutiful, happy and beautiful.

THE BIBLE AND ASTRONOMY

(By Dr. S. Robertson Orr, in "The Kingdom Message".)

Every philosophy to guide our feet must begin somewhere. The Scriptures begin with its author—God. They tell us of God's ways, works and wonders. Those who have tried to discredit God's Word and its authority to speak for God have themselves been discredited. We can discover that the old Book stands up under the most hostile scrutiny of the severest scientific tests, just as surely as it will stand up under every other test. As an illustration of this, we recall the fact that during the centuries the Bible was being written, many works on astronomy were also being written. These latter works had to be discarded as new discoveries were made. It is almost unbelievable as we review the fantastic theories of the past. From the National Forecaster we pick up the following thoughts. Take, for example, what the ancient philosopher Anaximines taught concerning the world, that it was shaped like a table. Leucippus taught that it was shaped like a drum; Pindar, that it stood on pillars; and other of the ancient Greek scientists that it rested on the head and shoulders of Atlas. Plato and Aristotle argued that the earth was a living being, and that volcanoes were caused by its vomiting. Of course, exact science has torn into shreds all of these teachings. The telescope merely tells the story which God had already written in His Book, but which men did not find.

(1) **The Bible knew that the earth was round.** He (God) set a circle upon the face of the deep." (Prov. 8:27.) This was written at least one thousand years before Christ. "It is God Who sitteth upon the circle of the earth." (Isaiah 40:22.) One of the hardest things for earlier generations to understand was how the earth could possibly have a form like a ball. Until Newton had shown that what we call weight was simply an expression of the

attraction existing between the earth and bodies in its vicinity, it seemed against reason that the earth should be round, and that the bodies on its underside would not drop off. Yet, according to the Bible, the earth is round. Who gave this truth to the Bible writers? Who told Isaiah concerning a fact that was hidden from the ancient philosophers? God, Who speaks through His Word.

(2) **The Bible knew that the earth hangs in space.** How well I remember one of the greatest preachers whom I personally have even known, saying about another whose sermons were marvels of simplicity and power: "He is like the Lord, Who hangeth the earth on nothing." That's exactly what the Bible says. Job 26:7 makes that statement. Copernicus was the first scientist to discover that the earth hangs on nothing; yet many centuries before he was born the Bible declared it. All mankind down to 1475 A.D. believed that the world rested on some solid foundation. Who revealed this fact to Job? "The Lord hangeth the earth on nothing." That was uttered at least 1,500 years before Christ was born. The answer is God, Who speaks in His Word.

(3) **The Bible knew that the earth rotates on its axis.** This is very clearly implied in Gen. 1, where the days are described as succeeding one another, and each day consists of "evening and morning, day and night." This regular succession of light and darkness can only be explained by the earth rotating on its axis as it travels round the sun. And Jesus clearly warned the world that when He comes it will be night in one place and daytime in another. It is folly to ask where Moses got the information, and how Jesus knew. This is a matter of revelation. It is a truth imparted to us by God's Own Word. One of the great reasons why there is a Bible, is to tell us things which otherwise we could not discover. Long ago the wisest and most learned of the philosophers told the world that these human minds could not by searching find God. That is why

we have a Book that declares in the beginning that He is, that His Hand controls all things, and that He is guiding the world and the nations to one fixed point in His plan and purpose.

(4) **The Bible knew that the moon is smaller than the earth and sun, and that it shines by borrowed light.** The ancient Stoics believed that the moon was larger than the earth. Some insisted that the moon was much larger than the earth and the sun put together, and that it shone by its own light. Listen to God's Book. It says that He made "the greater light to rule the day, and the lesser light to rule the night." (Gen. 1:16.) As to the light of the moon it says, "Behold the moon: it shineth not." (Job 25:5.)

(5) **The Bible knew that the stars are innumerable.** Hipparchus (125 A.D.) declared that there were 1,022 stars. Ptolemy (200 A.D.) said that there were just 1,026 stars. Galileo was the first scientist to teach that the stars were innumerable. The Bible, however, long before Galileo, knew this fact. "Look now toward heaven, and tell the stars if thou be able to number them." (Gen. 15:5.) "The hosts of heaven (meaning the stars) cannot be numbered." (Jer. 33:2.) The Bible has linked this fact, which took the world a long time to learn, with the existence of Israel. Can we wonder that the scholars of the world were ignorant of Israel's identity for so long, when they were blind to these obvious facts concerning the physical earth? Perhaps it is well for all of us to learn as early as we can that the natural man knoweth not the things of God, and must have someone to teach him. If he kneels in God's presence with the open Book before him, he will become wiser than the wisest of men. Man's conceit knows no bounds. He thinks he can know when much is hidden from him because of his very nature.

(6) **The Bible knew of the great empty space in the north.** After Lord Rosse invented his great telescope, it was discovered that in the north there

was a great empty space without a solitary star. In all other parts of the heavens were millions of them, but none in the great northern space. This was counted another remarkable fact. Yet listen: "God stretcheth out the north over the empty place. (Job 26:7.) How did the Bible know this scientific fact, fully 3,500 years before any man discovered it? It is true that these illusions are incidental; that is, that they are only passing references. The main theme of the Bible concerns the coming Kingdom of God on earth. Its finger is constantly pointed away to the time when His Kingdom will embrace the territory from pole to pole, and from east to west. It tells the story of an Israel people whom He is going to use as the foundation and preparation for this coming day. Yet here and there, as the story progresses, these facts of life and of the world are declared.

(7) The Bible knew that light could give forth musical sound. Recently science has perfected a radio apparatus that transforms light to sound. It has been found that artificial light makes only a static sound. Then experiments, resulting in a startling discovery, were made with the light of the stars. Instead of static, a beautiful sound like a musical top was produced by the light vibrations of a star. Other stars were tried, and it was found that each of them produced a different tone, and that they all harmonised. In Psalm 19, vs. 1-6, we see that God's Word speaks of the stars and the firmament having a voice, and being able to be heard in a sound of rejoicing, or singing: "They that dwell in the earth are afraid of thy tokens; thou makest the outgoings (radiations of light) of the morning and evening to sing.

So we can say that just as the morning stars sing together, so everything that God has made has a voice. There is no speech or language in which it cannot be heard. God speaks to the Hottentot as He speaks to the scholar. He speaks to the Russian

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SEAMAN'S ASTRAL TRAVEL SCARES HIS SHIPMATES

[Private J. Addison, from his station in Scotland, writes this account of astral travelling, which he experienced during service in the Merchant Navy!]

Just after midnight we were proceeding to an unknown destination in the Gulf of Mexico. I had just returned from doing look-out on the fo'c'sle head, and was feeling very seasick, owing to a slight swell which had arisen.

I entered my sleeping quarters and prepared for bed. I was later awakened from sleep by a severe pain in my abdomen. This continued for about five minutes. Then, suddenly, I was aware of a floating sensation, and felt as if I was rising out of my bunk.

Instead of being scared, I was rather curious, and made no move to oppose this unseen force. I must have been lifted about two feet, when I seemed to lose consciousness, and knew no more till next morning.

"Gave Me a Fright."

Shortly after eight in the morning one of the crew approached me rather uncertainly, and said

and He speaks to the Japanese. He gives His message to the humble peasant and to the noble lord, though they be in different sections of society or in different nations. Why, then, should we allow this impudent fraud to be imposed upon men by any ecclesiastical body? God could not limit Himself to speak to one man or to one body of men. Here, again, we have an illustration of how we humans like to build a fence around something good, and try to keep it to ourselves. But God is ever breaking through all these forms and telling us that all His ways are wonderful, and that He is greater than all our works.

that he had experienced something terrible during the night.

"It was just about fifteen minutes after I relieved you on look-out," he said. "You came walking along the deck towards me, with your life-jacket under your arm, not making the least noise. I then shouted to you, 'What are you doing back here, at this time, Johnny?' You stood looking at me very intently; then disappeared. I am a man of good courage, but I must admit you gave me a fright.

"As a matter of fact, I stood there till my relief came. Then I got him to walk along the deck with me; so you can imagine what a fright I got. Please don't play any more of these jokes on me, Johnny, or else I shall be forced to go to the captain."

That request, of course, left me speechless, for I knew nothing of what had happened. Next night, however, he came into my cabin to see if I was in bed, and not up to any "tricks". He observed me rising up and down in bed, and immediately called another man across the room to see me.

He Just Ran.

On awakening, the other man took just one look at me and sprang out of bed, put on his dungarees, and both men got out of the room as quickly as possible.

I awoke next morning to find only two of the crew in the room. The other man was sleeping in the next cabin with the other witness of this phenomenon.

I have purposely left out the names of the two men concerned in this letter, but they were Highlanders, both from Stornoway.

I now ask you: Is this not proof that there does exist a human double, and that it can be exteriorised, whether wilfully or by some unseen force?—"Psychic News."

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No evil prosperity of the human heart is so powerful that it cannot be subdued by discipline.

SPIRITUALISM'S MESSAGE TO THE BEREAVED

There is no death. That is the fundamental message which Spiritualism proclaims. This truth has, for nearly a century, been proved by millions all over the world.

Survival after death is not a hope, a belief, or a speculation. It is a fact, capable of demonstration. The evidence is beyond reasonable doubt. It is recorded in thousands of books, written in practically every language of the civilised world. It is impossible for any honest person to dismiss these accumulated proofs.

Survival is a law of Nature which operates in the case of every person who dies. It is a biological fact, just as natural as birth, and is unaffected by religious doctrines. Communication with the dead is due to Nature's law. Man is a spirit expressing himself through a physical body. He lives because he is a spirit. He survives death because he is a spirit. He returns from beyond the grave because he is a spirit.

These are the great central truths of Spiritualism. We proclaim them above the din of war, above the horror of bombardment from the air.

The dead come back, whether killed on the field of battle thousands of miles away from their homes; whether they perish because of combat in the air; or meet their doom on the vast expanses of the oceans. They come back, whether they be soldiers, airmen, sailors, A.R.P. workers, or civilians; whether they be killed by bomb, gun, shell or bullet. They come back, whether they lose their earthly lives in factory, or coal mine, by "act of God" or by accident; whether they die in time of war or peace.

Space is no limitation. Distance is no barrier. The hastily constructed grave, marked with a rough wooden cross, or the elaborate mausoleum, is not their end. The pomp and panoply that surround

the passing of the important ones of the earth, the tomb of the Unknown Warrior, these do not mean finality. The church cemetery, the peaceful garden of remembrance in a crematorium, the watery grave, these do not spell eternal silence.

Why do they come back? We do not, we cannot disturb them. We have no power to compel them to return. Often we are the stumbling-blocks. Our prejudice, our superstition and our ignorance stand in the way.

Life is Imperishable.

Why, then, do they come back? Because they love us; because the ties of love, affection and friendship are not severed by death. Man may destroy bodies, but God has created His children infinite, like Himself. Life and love are imperishable.

They come back to guide, help, cheer, sustain and inspire us with glad tidings of another life, where injustice is redressed, where rank and station no longer hold sway, where all mankind is given a second chance. And so they come back, not the privileged faithful few of the orthodox, not the haloed saints, but human beings, men, women and children of all colours, classes, races, of all creeds and of none.

They all come back, the sage and the fool, the scholar and the dullard, the rich and the poor, the saintly and the sinner, the king and the commoner, each with the great message, "There is no death."

They come back through mediumship, the gift of psychic sensitiveness possessed by "human wireless sets". The mediums register the subtle and delicate vibrations of the spirit world, which is round and about us. We all have these latent psychic faculties, but because we have not developed them we cannot see or hear the dead, as mediums do.

It is just foolish for people to deny that the dead can be seen and heard, because they lack this experience, as it is for the blind to repudiate the fact that the sun shines because they have not seen

it, or the deaf to reject the fact that birds sing because they have not heard them!

We do not ask you to accept Spiritualism without evidence. And it is illogical to say its case has not been proved when you have failed to make any inquiry. All we ask is that you should investigate for yourself. Do not take anything we say on trust.

Sir Oliver Lodge's Testimony.

Scores of famous people, men and women of unimpeachable integrity, have already given their public testimony to Spiritualism. Sir Oliver Lodge, the world-famous scientist, after 50 years of systematic investigation, said:

"The veil between the two worlds is wearing thin. It is possible, given the right conditions, to communicate with those we call the dead. They are still mindful of our love. They do not think of themselves as dead. They assure us that all is well with them, and that love bridges the chasm."

Finally, here is a message from Silver Birch, spirit guide of Hannen Swaffer's home circle, beloved by thousands for his simple eloquence:

"To those whose eyes are filled with tears, and whose hearts are heavy with sadness, because they mourn the ones they love, I, who have lived in the world of spirit for many years, wish to tell them that death cannot divide those whom love has joined.

"Love breaks all barriers; love always finds its own. Do not weep because the one you love has left a world of cruelty, misunderstanding and ignorance, and gone to a larger life where all innate qualities can find richer expression, free from the restrictions of your world.

"Try to understand that death is part of the law of life. Life and death are both servants of the Great Spirit. Both are used to teach His laws to those who do not yet properly understand them.

"Dry your tears. Your sorrow should not be, for the one you love is always close to you. Death

cannot destroy love: love is infinite as the Great Spirit is infinite, too.

"Death spells freedom. Whilst you mourn the ones removed from your ken, we rejoice, knowing they begin a life of new freedom, with greater opportunities for expressing that which is within them.

"Your body is not you. You are an eternal spirit, part of the life force that sustains the whole universe, part of the Power that fashioned the whole planetary system that governs the ebb and flow of tides, that regulates the eternal cycle of the seasons, that enables the sun to shine and the stars to twinkle. You are divine, just as divine as the Great Spirit, for what you possess that Power possesses. It is the same quality in essence; different in degree but fundamentally the same. And that transcends all material conceptions. It is greater than anything you can conceive.

"You are indeed mighty atoms—infinite, yet expressing yourselves in a finite manner. Within you there is a power that one day bursts all its bonds and insists that it shall express itself in a body more fitting to its reality. That you call death, and you mourn and you weep and you sorrow when it happens, because, still thinking that the body is the individual, you believe that death removes the one you love.

"But death has no power over life; death cannot touch life; death cannot hinder life; death cannot destroy life. The material is not stronger than the spiritual. If the eyes were open, if the ears could hear, if the soul left behind could register the more subtle vibrations of spiritual life, it would see the resurrected spirit, liberated, triumphant, joyous, welcoming the escape from the thralldom and bondage of a material prison.

"Do not grieve for those to whom freedom has come. Do not weep because the cage has been opened and the bird has been set free. Rejoice and know that the enfranchised soul has found liberty,

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BOOK REVIEW

"Healing and the Conquest of Pain", by Dr. Josiah Oldfield. (Published by Rider; price, 8/6 in England.)

Dr. Oldfield is a world-known Harley Street consultant, and has given in this work a wealth of knowledge garnered from his extensive experience and wide reading.

Like all his writings, he uses simple, lucid language to express himself, which holds the attention of the reader. The following ten points outline the book: (1) Our Belief in God; (2) The problem of Faith as the Pathway by which Progress is made; (3) The Recovery of the Lost Link in the Chain which Unites the Human and the Divine; (4) The Use of Pain and Disease—Its Transient Necessity—Its Future Disappearance; (5) The Sphere of Medicine and Surgery—the Clay and the Spittle; (6) The Sphere of the Spiritual and the Conquest of Pain; (7) The Garden of the Soul and the Price to be paid for Entrance into It; (8) The poisoning Effect of the Money Principle in Healing; (9) Some Lessons Learnt from the "Book of the Dead"—Lourdes, Yogis—the Saints of the Early Church—Miracles connected with White Magic and Its Blessing; (10) What the Pathway Promises.

Order through your bookseller.

and that, if you would but unfold the powers that the Great Spirit has given you, you could share some of the new beauty and joy which is theirs. You would understand the plan of death and realise that death is but a stepping-stone, a door through which you enter into the larger freedom of the realms of the spirit."

If you want any information about these truths you can obtain it from the nearest Spiritualist church.

(Issued by the Spiritualists' National Union, Manchester, England.)

DOES THE POPE SPEAK FOR GOD ?

(By Dr. S. Robertson Orr, in "The Kingdom Message".)

Many impudent pious frauds have been put over on religious people in every age since men first sought after God. It is one of the amazing things in life that people will accept in the name of religion the most obvious and stupid errors. One of the worst and the most impudent still survives after many generations and many centuries. This is the claim that one person only, and one religious body only, can speak in God's name, and speak as though it were God Himself. Ponder that statement for a moment, and think of how obviously stupid and wrong it is. It is in the same stupid class as the Father Divines of the world. You know that this is a New York negro who claims to be God, and whose followers actually accept him as God. He now has a rival, but this rival says that he is not God. He says: "Me and God just ride round together." That kind of claim is just as blasphemous and just as ludicrous when made by any man of flesh and blood, of any colour, white or black, or of any group of men born of woman. No one single person can possibly speak in the name of God, Who made heaven and earth, and Who heard the first stars sing together.

Another equally pious fraud is that any religious organisation has been given the sole divine right to interpret the Bible. No such right exists. No such authority has ever been conferred upon the holiest group of men. God has no trade union. He has no exclusive society with barriers which cannot be scaled. God is His own interpreter. God speaks through His precious Word, which is in the Bible, and through it speaks in His own way to every child of man. That Book closes with the solemn warning: "If any man shall add unto these things God shall add unto him the plagues that are written in this

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THE CHRISTIAN SCHOOL OF LIFE

The Christian School of Life publishes two booklets, the first being "Flashlights on the Scriptures", by the President (Miss Ellory Major). The introduction states: "Each person who sets out on the path of spiritual achievement looks for some code or set of rules through the application of which he may reach his objective. This is given in this typescript booklet. Miss Major invites enquiries, and will be glad to give full particulars respecting the work.

"Experiences, Psychic and Spiritual," by F. Corbett-Hanger, formerly President of the C.S.O.L. Church, Sydney, is a special experience not many weeks before she passed into the Beyond, and will be highly prized by those who came under her influence. Enquiries respecting both of these booklets should be addressed to Principal E. Major, 149 West Street, North Sydney.

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THROUGH THE PORTAL

To the Father's Garden.

A most interesting, instructive and profitable evening could be spent by any person reading this book, provided they were in the right mood to receive its message and inspiration.

The Garden's Portals have been opened wide by the author so that all may enter and obtain knowledge and strength and inspiration there.—Jesse Leach, Sec. "New Life", Perth. (See advertisement on page 48.)

Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life." Never be afraid to open the sacred Book, and to know that there you may hear the voice of God, which requires no priest or minister or bishop or pope to explain.

“HE THINKS HE KNOWS IT ALL”

How often in the store, on the street, or in the clubroom we hear this said. It is often said by those who are peeved because someone didn't agree with them. In fact, they say it because they think that they are absolutely right and the other fellow entirely wrong. In other words they think they know it all, and are sore because the world doesn't at once recognise their superior viewpoint, judgment, or knowledge.

It is easy to think, “He Thinks He Knows It All” after an opponent has given us a good argument. May it not be our inner resentment of the fact that the other fellow actually is better informed on that point than we are?

Of course, a strong man will stand firmly for his present convictions until he sees his error. On the other hand, knowing from experience how further facts and light have in the past often changed our opinions we can save “face” by not being too bitterly positive that we are right in any one instance.

By this we do not infer that some viewpoints are not forever right and other forever wrong. However, we do believe that no man is always right. Moreover, circumstances alter cases, and what might hold true in one relationship may not in another.

It is manifestly unfair to hurl the epithet, “He thinks he knows it all” against a man who is reading at every opportunity and listening to others' opinions. His actions prove he is not conceited, but is forever willing to learn if perchance by seeking and listening he can find a better thought than the one he now holds.

However, if you find a strongly opinionated man who does not even keep posted on the facts of the various movements of the times, and who will never listen courteously to the other side, then you

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WHAT IS A PROPHET ?

Mr. T. V. Shaw, M.A., addressing the Sunday School teachers of Llanelly, stressed the point that the word "prophet", as used in the Scriptures, has two distinct meanings. In some cases the prophet foresaw future events, but in many cases he was one who was deeply moved and "spoke forth" what he felt. This might mean exhortation or only rebuke. It was a mistake to imagine that every prophet could forecast future happenings. Some were just men with a message. He would apply three tests to such messages: (1) Is it true? (2) Is it new? (3) Does it make for a better life? He claimed that it was a misuse of the prophets to seek for clues to present-day events in their utterances. Such utterances related to the times in which they were spoken, and had little relationship to the present.

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Little Johnny should have been hard at his homework. As it was, his father found him listening to the radio, and sucking his pencil.

"Well", asked father, "why don't you get on with your work?"

"I can't, dad", came Johnny's reply, "until I've heard the latest news bulletin. You see, I've got to draw a map of Europe."—Exchange.

can say with justice (and with pity), "He Thinks He Knows It All."

The more a fairly modest man studies and reads and listens, the more he realises how little is what he knows compared to what he might learn. Goethe, the greatest mind Germany produced, was ever seeking new knowledge and died with a prayer on his lips, "More Light".

The truly great have admitted that they could learn something from every man they ever met.—
"Progressive Thinker."

STRENGTHENING THE CAUSE OF SPIRITUALISM

Spiritualists should be loyal to their faith. The church people are, and by that means they build up their membership. There are times when it is one's duty to defend his faith. Devotion and loyalty make supporters. Supineness and apathy weaken others who are already too easy. A manly stand when a decision is necessary will materially strengthen our cause as well as command the respect of those who oppose us. Personally one will feel better for having stood for the right when the occasion is over, even though he stood alone.

Some six millions of intelligent people in this country who have investigated Spiritualism unqualifiedly assert that continuity of life and communication is a fact. Continuity of life and communication is no longer a debatable question. Some eighty of the most scientific men of the world openly endorse continuity of life and communication as an established fact. Indeed no scientific man can be found who has gone into the question at any length who did not end by finally endorsing it. They include such distinguished men as William Crooks, Sir Oliver Lodge and Sir Arthur Conan Doyle, in comparison with whom in intellectual greatness and culture our local divines are but in their A.B.C's.

No man need remain in ignorance on this question, for the way is clear for every man to gain first-hand knowledge, and that too without endangering the salvation of his soul.

But when one prefers to remain in ignorance of a common knowledge and assume the role of teacher of spiritual truths, and dogmatically asserts without qualification that communication is not possible, his moral responsibility is as great as though he knew it to be false. His offence against common honesty is aggravated by reason of his position of preacher, of whom the people have the right to expect better things. For a minister to knowingly

draw a false conclusion upon the premises he has no right to believe to be true, is no less culpable than to state a positive falsehood. Is a falsehood directly uttered any worse than a falsehood state by implication?

—————:o:—————

EVIDENCE

(By Helen Alex. Dallas.)

I have, of course, at various times had communications through mediums which I did not expect; but the following is the most surprising that I have ever received. I think I should put it on record on account of the evidence for survival that it involves. Some years ago I made an appointment with Mrs. Brittain for a proxy sitting on behalf of someone who could not be present. At the outset the medium said that someone wished to speak to me; but he would not detain me long, as he knew I had come for a special purpose. The medium mentioned a name—I knew many persons of that name—and while I was considering whom it might be, certain details were added which identified the communicator, who said he wanted to thank me for having comforted his wife. She had become a widow some time before I made her acquaintance, and as she had rarely mentioned her husband, I had asked no questions about him. The medium continued, telling me that he had been an unkind husband, but that he had now come “out of hell into heaven”. (That, I assumed, was the medium’s way of putting into words the fact he had conveyed to her, namely, that he had been miserable, but was now happy.) I felt in rather a dilemma. If this message was not correct it would give pain. I felt bound to report what I had been told, however, and I did so as gently as I could. In reply, the widow said that it was quite true; that he had forsaken her and left her to bring up her children alone. I think she must have derived some comfort from the expression of his remorse for the past.—“Light.”

PSYCHIC DEVELOPMENT

Mrs. Leonard (the author of "My Life in Two Worlds") in that interesting work described the remarkable incidents that led to the discovery and development of her strange powers. She also related many of her later experiences. These are mostly of the sort generally associated with psychical manifestations. In fact, Mrs. Leonard claimed little novelty for them. She stated that her object in writing about her early difficulties, as simply and straightforward as possible was chiefly to persuade some interested reader to take his courage in both hands and investigate for himself. She did not find (so she testified) that the development of "psychic awareness" detracted in any way from her effectiveness in ordinary life.

"I am a more successful gardener than I used to be; I am a much better cook; in many quite ordinary, but extremely useful, directions, I know I have improved. My health and nerves are under better control, therefore they are more to be relied upon than they ever were before."

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IDEALS AND PRINCIPLES OF DEMOCRACY

We often hear people speak of liberty, equality, fraternity. But their actions reveal a lack of proper understanding of the things such terms imply. Thus liberty is not the liberty which knows no restraint, but the liberty which finds its highest expression in law and order, and its best safeguard is wisdom and self-control. True equality is not the equality based upon the ground that all men are created equal, but the equality which forbids men to take advantage of the weakness and ignorance of their fellow men. And true fraternity is not the fraternity which distinguishes between men of different races or creeds, but the fraternity which spells the gospel of the brotherhood of man.—Scottish Rite Sun.

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