

The
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A
PSYCHIC DIGEST



Edited by
Rev. J. T. Huston, N.D.

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LEADING FEATURES:

- My Views on Spiritualism.
- How are Psychic Photographs Produced ?
- A General Definition of Spiritualism.
- Does Man Live after Death ?
- Psychical Research.
- Has the Child Prodigy Lived Before ?

TO OUR MANY FRIENDS.

Mrs. Pierce and the writer have been spiritual healers for about forty years. We are particularly interested in the healing method—with spirit co-operation—suggested by Dr. William James, late of Harvard University. We shall be glad to speak the WORD for any sufferer, on a love-offering basis.

Rev. Myrtle E. Pierce, Rev. Carl Horton Pierce,
14 Mt. Vernon Ave., Mt. Vernon, N.Y.
Tel.: Mount Vernon, 7-5741.

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The Harbinger of Light

A MONTHLY DIGEST DEVOTED TO
Psychical Research, Spiritualism, Progressive Thought,
and Spiritual Philosophy

FOUNDED 1870 BOX 64A, G.P.O. PHONE U 3765
EDITOR: REV. J. T. HUSTON, N.D. ADELAIDE

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My Views on Spiritualism

(By Air Chief-Marshal Lord Dowding.)

(Reprinted from "Light".)

[In considering the messages recently published in the "Sunday Pictorial", it occurred to us that it would be of general interest if Lord Dowding would consent to answer, in the columns of "Light" certain questions we desired to put to him concerning not only the published messages, but his general attitude towards Spiritualism. We therefore approached Lord Dowding, who courteously submitted to our inquisition, and it will be seen that he has, with one or two pardonable exceptions, answered our questions categorically and at length.]

Q. 1: What first turned your interest towards spirit messages?

A. 1: The publication of Vale Owen's messages, "The Life Beyond the Veil", about the end of the last war.

Q. 2: Did you believe, either vaguely or with complete faith, in an after-life, before you were introduced to psychic messages?

A. 2: "I pray thee have me excused."

Q. 3: Do you consider that what is known as

Spiritualism is (a) a religion in itself; (b) a subject for scientific investigation; or both?

A. 3: Spiritualism obviously cannot be defined as a religion. If I believe that I can contact a deceased stockbroker and get his advice about the prospects of South American Railways, I am a Spiritualist; but that has nothing to do with religion. On the other hand, the mere fact that the stockbroker survives as an active individual intelligence must impinge to some extent on my religious beliefs, and the great number of elevated and inspiring messages received from discarnate sources cannot fail to have a profound effect upon all the religions of the world.

Q. 4: Is it your opinion that the knowledge brought by Spiritualism, if accepted by the orthodox Christian Church, would have a revivifying effect upon the Christian faith?

A. 4: I am not quite clear as to what you mean by the orthodox Christian Church; but in any case the answer is "Yes".

Q. 5: Have you had satisfactory proof of survival, i.e. evidence of identity?

A. 5: Overwhelming proof of survival, by means of evidence of identity, exists. One need not go farther than Raymond to find proof which would convince a judge and jury, unless the personal integrity of Sir Oliver Lodge is called in question. A book like "Experiences with Mediums", by J. Arthur Hill, is simply stuffed with instances. Since the case is proved by the acceptance of a single instance, the mathematical odds in favour of the actuality of survival amount to a certainty.

Q. 6: Are you satisfied that the identity of Colonel Gascoigne has been established, and, if so, upon what evidence?

A. 6: This question is a little difficult to answer. It depends whether I am to reply as a sceptic or a reasonable human being. As a reasonable being, I say that I met you and had a talk with you last week at 16 Queensberry Place. But as a sceptic

I remember that I did not ask you to show me your identity card. You may really be a criminal who has adopted the alias of Murton, or you and Miss Phillimore may have conspired to play a joke on me, and palm off the caretaker as the editor of "Light". Or, again, the whole incident may have been a hallucination on my part. Still, I feel reasonably confident that I did meet you and talk with you last week.

I feel equally certain that I know Colonel Gascoigne. The mental contacts which I have had with him through his wife and daughter would supply all the evidence which I should require, but I also have confirmatory evidence of his active existence through two other sources unknown to his family or to one another.

Q. 7: As a general rule, the first concern of recently passed communicators is to convey personal messages to those left behind. Can you suggest any explanation for the absence of such personal messages in those you have published?

A. 7: This, if I may say so, is an excellent question, and is of the type which I should have expected from a representative Spiritualist paper like "Light". The explanation comes, oddly enough, not from the Colonel or his daughter, but from an unpublished message emanating from a pilot rather above the average in experience and intelligence. He says to Mrs. Hill: "You come over here, too, fairly often (in sleep), and it makes writing with you easier if we have met before. In fact I think your father generally arranges that you do meet those of us who are chosen to 'write'. We don't just happen! But if anyone wants to 'write' very much I think they are generally allowed to try, but if their desire is only to get into touch with earth they have no power to use you, and find the whole thing far beyond them; that is because your father has tuned your vibration and surrounded you with the Service Ray".

As a matter of fact, Colonel Gascoigne did

bring two pilots to me on Monday, July 5. They had messages for the girls they had been about to marry, and I charged myself with their deliverance; but these messages formed no part of the main series, and came through an entirely different channel.

Q. 8: Mrs. Hill is reported as saying: "Without any doubt, the words written with my pencil were the words of people beyond the grave". In view of the alternative explanations likely to be suggested by sceptics, psychical researchers, and even critically-minded Spiritualists, do you consider that this statement is justified simply on the grounds of the "essential detail and vividness" of the published messages?

A. 8: Before I could answer this question, I am afraid that you would have to formulate the "alternative explanations likely to be suggested by sceptics, psychical researchers and even critically-minded spiritualists."

Q. 9: Are you making, or do you propose to make, a general investigation of the evidence for survival?

A. 9: This is an understatement of my intentions. The fact of survival and the actuality of communication have been proved over and over again in a way which must be conclusive to any honest and unprejudiced intelligence. But the determined sceptic is like the deaf adder that stoppeth her ears. (I always thought that in that respect she resembled the proverbial pessimist who "wears braces and a belt".) Nothing will convince him. If a charwoman produces a philosophic treatise in Sanskrit, he will only talk about a cosmic pool, in which all memory is stored, and from which the entranced menial extracts fortuitous bucketsful of ancient lore by the exercise of her subconscious mind. If you were to ask such a sceptic himself to lay down the details of a phenomenon which would convince him, he could not do so; but, even if he did, his brother sceptics would find some new means

of "explaining" it. I don't propose to spend the rest of my life tilting against these gentry.

No, I think that there are two principal ways in which a conviction of the reality of survival and communication can be attained. The first is personal experience, which is absolutely convincing, but which cannot be transmitted to the mind of another; and the second is the study of dozens and hundreds of messages, in the process of which conviction arises and condenses in the mind by a cumulative process.

But to be convinced of the actuality of survival and communication is one thing, and to believe that all spirit messages are true is quite another. This unfortunately, is far from being the case; otherwise the task of poor humanity in the search for truth would be an easy one.

I have no fixed programme. I shall move as the spirit moves me. But, so far as I can foresee my path, it will lead me into those regions where the knowledge gained will have some practical effect on the conduct of mankind in this life. The publication of those few messages has already brought solace to many bereaved wives and mothers. I am filled with the Satiabie Curiosity of the Elephant's Child, and I shall continue to seek Knowledge wheresoever it is to be found, without allowing myself to become attached to any particular organisation or movement.

In writing the above I think I have answered your Question 10, which reads: "Have you any future plans concerning Spiritualism?"

Now I should like to go on and answer one or two questions which you did not ask, but which might interest your readers.

Q. 11: You have mentioned inconsistencies in the messages, but have not explained them to your "Sunday" readers. Have you anything to say to a more enlightened audience?

A. 11: By all means. Let us take the tank driver whose conversation fluctuates etween pure

Cockney and high-class English. When the power is strong the transmitter is practically doing the writing; not only do his own words come through, but his own spelling. When the emotional power is less strong, the transmitter's idea is impressed on the medium, and he leaves her to clothe it in her own words. Mrs. Hill writes: "The query regarding one of them that faded from Cockney to ordinary English is in fact the sort of rhythm (or wavelength) of the writer. The strength fluctuates, sometimes the pace. On the top of the wave the meaning comes through in their own words; as the power wanes the meaning comes, but uses my vocabulary. At least that is the feeling I have when I can't 'sense' a voice and only know the theme."

Again, one spirit cannot pick up "a little ack-ack shell", yet another can wrench open the heavy door of a tank. Of course spirits can open doors in certain conditions by building up ectoplasmic rods, or by fuller forms of materialisation; but I don't think that the tank driver did open the tank door in the case at issue. After all, he had just experienced the "awfully big adventure" of being killed, and he may be forgiven if the details of his story are a little blurred. My point is that anyone inventing or editing these stories would notice and alter such points, and that therefore their existence is an indication of good faith rather than of fraud.

Q. 12: You say yourself that these stories are not "evidential", and that the identity of their senders cannot in most cases be traced. Why, then, did you select these stories for publication when your object was to bring to the uninstructed a conviction of the actuality of survival and communication?

A. 12: To this question I would reply by means of a parable. Once upon a time, some card-sharpers, returning from a race meeting, got into a railway carriage with a curate. Him they invited to join in a game of cards. He replied: "My friends, I will not join you in your game for three reasons. The

first is that I have no money . . .” Here he was rudely interrupted, and informed in the most vulgar terms of the lack of esteem in which his other two reasons were held.

And so to your hypothetical Question 12, I reply that I had three reasons. The first was that these messages were the only ones that I could have published, and even that was not too easy a job either, I can tell you. But seriously, Mr. Editor, don't you think that there is something fresh and invigorating about these messages? You have seen others of the series also. Don't you see the thread of consistency which is common to these messages so amazingly different and unexpected in their details? To me, these messages, with all their little inconsistencies and contradictions, appear as they purport to be, the first vivid impressions of souls violently torn from their bodies and hurled into a completely new and unexpected environment. To me they bear the stamp and ring of essential truth, and that is why I have published them.

* * *

Lord Dowding follows his replies to the questions, actual and hypothetical, with a question of his own. Our reply is that we do think “that there is something fresh and invigorating about these messages”, and we do see a “thread of consistency” running through them. Our questions were not put in a critical spirit, but, frankly, with the object of eliciting the replies which we have been privileged to publish. We also think that the messages and Lord Dowding's further comments published above, form a complete refutation, if one were needed, of the charge made in the July “Literary Guide”, that “The messages are, as one might expect, the usual vague and superficial chatter that mediums and automatic scribes have been turning out for years.” Such statements, which are what “one might expect” from the so-called rationalist press, are in the true Goebbels tradition of making

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HOW ARE PSYCHIC PHOTOGRAPHS PRODUCED ?

Methods of Unseen Operators.

Psychic photography has now emerged from the shadow of controversy since the possibility of fraud is now definitely excluded in a large number of well-attested cases. We have come to a sound basic hypothesis, consolidated by fact, concerning this "Anglo-Saxon phenomenon" which has so attracted the curiosity of our Continental co-workers, and it is time for us to try to formulate afresh the principle that emerges from these experiments. In so doing, we must endeavour to divest ourselves of many preconceptions and false notions arising from habit and method in ordinary photography.

The first of these habitual notions that we must discard is the belief that the image impressed upon the plate as a "psychic extra" is necessarily derived from some phenomenal appearance outside the camera and in the neighbourhood of the sitter; for in an increasing number of cases all the evidence goes to show that this is not so, the image being formed in the darkened interior of the camera, or even in the unopened packet, and in some way "polarised" to the plate itself and in contact with it.

The molecules of the sensitive silver compound

outrageous distortions of truth in the hope that their very insolence may carry some conviction to some people.

Referring to our Question 8, we had no particular "alternative explanations" in mind, but it is clear from the answer to Question 9 that Lord Dowding is aware that such are likely to be offered, and we may accept the last sentence of Answer 9: "I don't propose to spend the rest of my life tilting against these gentry", as indicating his attitude towards this form of criticism.—Editor "Light".

appear to be affected in some manner quite different from that induced by physical light. This is affirmed for two reasons: (1) That the development of the psychic image takes place at a different rate from that of the normal one.

We are thus led to question whether there be any intrinsic need for the presence of sitters or for the use of a lens except for the purpose of registration of a "psychic" result in connection with individual sitter or sitters, and consequent identification of a plate.

The next point to be borne in mind is that so well urged by Mr. Stanley De Brath, namely that the whole of the actual process of representation being out of our hands and in the hands of the unseen experimenters, it behoves us to conform without question to their instructions when received, and not to cavil at conditions which we have no possible means of understanding or of appreciating the necessity. From the side of physical science, all we can do is to provide the most careful conditions, and to observe and tabulate results for comparison as any naturalist would do.

Another and most fundamental revision must be made in our habitual and instinctive notions in cases where a portrait is given. We are not to suppose that this is an actual representation of the appearance proper to a "spirit" (we should prefer the word "soul") in his or her ultra-physical environment. Rather would it seem that we are to regard all such images as contrived for our recognition, as representing some phase of the past life of the person seeking recognition, a phase either of early, late, or middle life, assumed for a special purpose by some process of recollection and self-visualisation, and cast upon the plate by means which cannot be fully known or understood by us as long as we are in the flesh.

If only the public critic and pressman could be induced to see this point, we should hear less of that form of unintelligent criticism which condemns

offhand as "fake" any image which is obviously not the actual photograph of a ghostly appearance in the region of the exposure.

There, in some way, the part of the plate devoted to the representation of the "cloud of witnesses" has been protected from normal exposure, and contains no image of any sort. This raises a mechanical problem which must be solved satisfactorily by the hostile critic before he can expect his criticism to receive the respectful attention of the fair-minded. It cannot be dismissed, and must be met.

And in reply to other criticisms we would say that all experience goes to show that the handling of the packet of plates employed, and their saturation by the psychic emanation or "magnetism" of the medium, appear to be a condition precedent of success in most cases though not in all. To this we have absolutely no right to object, since, as already pointed out, we are in entire ignorance of the nature of the preparations needed on the part of the unseen artist who obviously is dependent upon psychic forces and material gathered from the medium. We can assume, however, that before these can be effectively controlled, they must first be co-ordinated, and for this a close and prolonged contact may be essential in many cases.

"Extras" have, however, been obtained on absolutely fresh plates in sufficient numbers to allay reasonable suspicion.—W.B.-H.

—:o:—

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.

REMARKABLE HEALING TESTIMONIAL FROM A MINISTER

(Contributed by the Rev. Dr. Carl Pierce.)

My dear brother, Rev. Pierce,

Well, here I am, home from the hospital at last. I promised to write you a full account of the blessed work done on me from the spirit side by Dr. William James and his band of doctors; so here goes:—

(Note: We had first relieved this minister of a case of obsession.)

When I first entered Hurley's Hospital, December 23, 1943, I wrote to you for healing help. At once you responded by prayer, and soon afterwards spirit Dr. James appeared on the job. I had X-rays taken of my stomach by my surgeons. They told me I had cancer of the stomach, and they could see no advantage in operating because **I had only six months to live, and they could do nothing for me.**

Dr. James, however, told me that **I did not have cancer.** He said it was an ulcer, and added that it could be removed by prayer, and if I had **faith in God**, it would be removed. He also told me it would be removed at night, at which time these powerful forces would work on me. At night they did begin their work on me. The intense mind-pressure they placed on my organs, and in the region of the ulcer was somewhat painful and distressing, but Dr. James said it was necessary to accomplish their task assigned to them, and that I would have to be patient and bear with them. To this I consented.

They continued their work for six weeks, operating perhaps three hours every night on me. During the following week Dr. James told me all was over, and their task was accomplished.

(Note: See how resigned and trusting this patient had to be.)

Dr. James then told me to have the surgeon open me up, and the ulcer would be found to be

loose and free from the tissue surrounding it. So, at his advice, I insisted on going to the operating-room to have the surgeon open me up to find out what had happened. And so it was done.

It was discovered that, on opening my stomach, **the ulcer was free, and has become loosened from the tissue, and lay there completely dried up, and nearly dissolved.** They simply lifted it out, and sewed me up again.

From then on I was put on a special diet, and I grew strong again, and here I am at home, and proclaiming the glad news of what took place, directed and engineered by such a powerful and wonderful person as spirit Dr. James.

You see, what was told me from the spirit side was true, and what was told me by the surgeons on the earth-plane was false. **I had no cancer,** and I came through by the wonderful healing technique of Dr. William James and his assistants.

I'm so happy I can hardly write, Brother Pierce. I want you to use this testimonial for a remarkable healing that was performed on one that was condemned to die within six months.

How I wish I could shout from the house-tops this remarkable healing. I shall always bless His dear Name as long as I live, and love Him more each day. **I owe my life now to the service I can render to mankind,** in any way these precious dear souls from on high may choose to use me, after this great demonstration of spirit power. The world will know of the great truth of **life after death,** and that we do not die at transition, but are born again into a more beautiful sphere of activity. **I have now consecrated by life to the ministry of Spiritualism, and no more orthodox teaching, which is misleading.** These obsessing entities have been cleared away, and **now I am free, thank God, and stand ready to respond to the call of spirit.** I hope the time will not be far distant before I will step back on to the platform, and behind the pulpit, declaring the **truth** of

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THE "MANY MANSIONS"

(Contributed by C.S.P.)

"In my Father's house are many mansions", so spoke Jesus, and a careful analysis suggests to us that He lost no opportunity in emphasising the facts of life post mortem. Although there are many conceptions in respect to this particular teaching, yet to the student of the occult the true meaning is apparent. The idea is prevalent in many communities that these mansions are to be allocated to a select and chosen few. The revised version of the Bible substitutes the words "resting places" for "mansions", and thereby gives it a clearer rendering, and readily places it within the ambit of spiritualistic philosophy. Many mansions or resting places reveals that there is not one heaven to which all ultimately migrate, but many. Spiritualism proclaims that we do not become glorified angels through the incident of death, but that we are precisely the same individuals, no better, or no worse. Such, then, being the case, it naturally follows that the resting place we will find ourselves in must

spirit healing. I have never had any training along spiritualistic lines, but I shall get down to work, and study its principles, religion, philosophy, and its science, and go at it in an earnest way so that I too can take my rightful place with other great teachers and leaders in this Movement, to add my little bit in making the world wiser, happier and more spiritual. **Now I ask the angels to use me in any way they desire to do constructive, universal service in this great cause, and I know that I can be of some service in some way to these blessed workers from the other side. Again I bless you and Mrs. Pierce for everything. God bless you.**

(Rev.) E. C. EVANS.

1308 Walnut Street,
Flint, Mich., U.S.A.

surely correspond with our state of being. Our erstwhile teaching painted for us a very bright picture of heaven: a place where we will meet the Lord, and there enjoy total joy and felicity. From the testimony of spirit people, who were once sojourners here, we have gathered that this idea does not in the least coincide with their experience, and the consensus of opinion is that the next phase of life is in accordance with what the Apostle Paul taught, that "as a man sows, so shall he reap", and consequently it is quite reasonable to assume that the resting place or mansion where we will find ourselves will be one we have fashioned by our method of living whilst in the body, here on the earth-plane, and before any progress can be made, it will be incumbent upon us to make expiation for the wrong done, or, as has so aptly been stated in the gospels, we must "pay our debt to the uttermost farthing". The parable of "The rich man and Lazarus", narrated by Jesus, stresses very clearly life after so-called death, which precludes any erroneous teaching concerning a golden heaven. The mere fact of being a contributor to the tenets of Spiritualism does not absolve, but rather increases, the responsibilities of the student of spiritualistic philosophy, so that it is well to remember that our lives here determine what our lives in the spirit realm will be. Life on the earth-plane is, as it were, a school, where we learn our lessons which will fit us for that mansion, that will become a stepping-stone to other brighter spheres or mansions.

————— : o : —————

When I look upon the tombs of the great, every emotion of envy dies in me. . . . When I see kings lying by those who deposed them; when I consider rival wits placed side by side, or the holy men who divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind.

—J. Addison (1672-1719).

WHY DO THEY COME ?

(By M. Guthrie, Brisbane.)

"They" mean our friends who have passed over. Most of us are now agreed that they do come back. So much has been said during these war years by orthodox clergymen that the subject is not new any more. All but the hide-bound, the tightly-closed minds, believe in "spirit return". But why do they come? For various reasons. Some of their reasons are purely personal. They are still human, as much human as ever they were; they feel bereaved of us, just as we feel bereaved of them, and they long to be with us again, not only to comfort us, but to get whatever our love and remembrance can give them.

Our friends never really "die" until we have forgotten them. When that day comes they are at last released from the weight of mundane interests, and wing their way to purer heights, where they work in a more exalted sphere than the astral, which is the sphere so near to our earth that it is influenced by our sorrowful earth conditions.

Not that we should ever forget our "dead". Let us remember them; let us ever pay them the tribute of happy memories; let us co-operate with them in service to mankind. Love never dies. If it does, if it ever grows cold, it was never love. Once "they" have made a little progress in the other world, they are eager to come back, to give us the benefit of their experiences. They may not have learned much more than the alphabet of their new life, but if they give only that, for a start, it still is more than we know of ourselves. They are like the famous Billy Bray, the South of England collier, sent down the mines so young that he did not know how to read. In middle age he became converted during a revival. At once he wanted to teach the children in the Sunday School, but he could not read the simple lesson cards. So he held up a card;

he knew which was the top, because of the hook by which to hang it up, and asked the tots what the first letter was. They were able to tell him as far as the letter G, but could go no further, and expected the teacher to continue. Was Billy stumped? No; he said, "Well, the next letter will be your starting-point next Sunday," and he put in his spare time all the week in learning the alphabet. He was only able to keep one or two steps ahead of his pupils, but what he had learned he taught. So with our spirit friends; they are sometimes only a step ahead of us, but that step counts, and it is interesting to note, on our looking back to their earliest communications, to compare the progress they have made. We can help them by bringing to them a receptive mind, and a desire to receive. We must keep our own individuality. It is much the same as when we converse with an earth friend: we are interested in all he has to tell us, but we do not give ourselves into his hands. So with our dear ones who come back; we want to hear what they have to say, but we must still be the master, the mistress, of our own selves.

:o:

THE CREED OF THE SPIRITUALISTIC BELL

There is a land where all is well,
Rang out a silvery, sweet-toned bell;
The best of tidings I can give,
Of those who died, and yet still live.
And with another cheerful peal
The bell rang out its happy theme.
Why weep for those who crossed before
The sea of Death? They've reached the shore.
Behold again, they come to tell
They are not dead; 'tis well, 'tis well.
The grave is not the final goal,
Dust goes to dust, soul flies to soul.
Lost hope inspire, in truth excel,
Rang out the Spiritualistic Bell.

E. A. HODGSON.

SPIRIT HEALING

Not Mental, Magnetic, or Suggestive Power.

(By Chas. A. Burgess, in "Progressive Thinker".)

Spirit healing, as I understand it, after fifty-odd years of practical experience in the service of spirit forces, has nothing whatever to do with the operator's magnetic force or suggestive power.

Success in spirit healing depends upon an instrument who is able to give himself or herself up to the unseen powers with such abandonment of self, while maintaining perfect consciousness and self-control, that absolute confidence and faith are established on the part of the person under treatment.

Through this confidence, through genuine sincerity, and through faith, the patient comes in touch with the spirit healing power. This confidence, this sincerity and faith in conjunction with the operator's impressions received from the same great source, establishes an attunement which enables the patient to come in rapport with the healing forces, and frequently there is an immediate response to the earnest desire sent out in the sea of space for relief. The stronger the aural force through a large class the better the result.

There is nothing mysterious about it. It is all the following out of a natural law about which comparatively little is known. Some of the most successful and instantaneous reliefs have come when there was no contact with the patient.

Mental Treatment.

There is a process of mental treatment I sometimes employ. I understand the power of suggestion. I am conscious of the fact that at times I have magnetic power through which I have brought direct relief. There are times when medical drugs may be employed through consultation with practical physicians, but my claim is that a man may have twenty

diplomas from the greatest medical schools in the world; he may be a magnetic healer of world-wide reputation; he may be thoroughly versed in the philosophy and practice of suggestive therapeutics; he may be a powerful hypnotist, a divine healer, a mesmerist, or what not, but if he does not possess the power through spirit influences to bring his patient in rapport with the healing forces on the other side of life, he is a failure as a spirit healer.

If the desire of the patient is not as sincere as it ought to be; if there be scepticism, or lack of faith, or timidity, or a marked state of nervousness on the part of the person under treatment, a genuine spirit healer, backed by the influences of the spirit forces will be impressed with the right thing to do or say to bring that patient into perfect attunement with the forces; then the results which follow may be called genuine spirit healing.

Every sufferer needs aid to thus attune his or her own mind and spirit, that the forces may operate successfully.

Sincerity Essential.

There must be sincerity of purpose. There must be an absorbing desire free from anxiety, to be made well. There must be honesty in acknowledging mentally the least evidence of relief. There must be absolute faith that relief will come if attuned to receive; yet the lack of faith does not hinder as much as ingratitude, insincerity, a disposition to mentally dictate to the spirit forces just how and what they are to do, and a promise to the operator that if he effects a cure he will be made famous, when in fact he has nothing at all to do with the relief desired except to make himself a willing instrument. When results do not follow it is generally because the patient is not in full sympathy with the treatment, or is carrying some selfish and ungrateful thought so deeply that he does not realise that selfishness, ingratitude, jealousy, a dictatorial spirit are stumbling-blocks to progress, and an absolute impediment to spirit relief.

WHEN LOVE IS BLIND

A True Story from a London Reader.

"Last Sunday I attended the service of the local Church of England. The parson, a man of about 70 years of age, was a visiting clergyman, an entire stranger to me.

"The main theme of his address was the need for sending out kind thoughts and prayers to our men in the Forces. Near the end of his speech he appeared to stumble slightly, and at once I saw a beautiful spirit of a lady throw her arms around his neck, from behind, with such a wealth of love and sorrow that I nearly broke down, so intense was my desire to weep. I was filled with pity because I felt that he had carried a heavy burden for many years, and my heart went out to him.

"When we came out I said to my companion: 'That preacher is carrying a heavy burden, and needs all the kind thoughts and sympathy of his congregations.'

"My companion replied: 'He has lost his son in the war.' I knew that this loss alone was not the full reason for the overwhelming love, sorrow, and affection I felt for this man.

"This problem from the spirit world was soon solved for me. The following afternoon I met a lady who came from the preacher's parish. 'Yes', she replied in answer to my question, 'my husband and I worked with him for 20 years.' I then told her of the spirit lady I had seen, and the burden this man was carrying. To this she replied as follows: 'The spirit you described was the lady he was to marry. She worshipped the very ground he walked on, and he worshipped her in the same way. He has often spoken to me of their love for each other. I knew her well, and I know how he missed her when she died. He has had a lot of trouble throughout his life, and now he has had a son killed in this war.' (Please turn to foot of next page).

THE LANGUAGE JESUS SPOKE

Not Hebrew, or Greek, but Aramaic.

Dr. George W. Lamsa, widely-known authority on scriptural language, advances a theory that Jesus spoke the Aramaic instead of the Hebrew tongue. The theory that Aramaic was the language generally spoken in Galilee in the time of Christ was based by Dr. Lamsa on:

1. His translation (the first known) of an inscription, found last year on a pillar in the ruins of a synagogue in Capernaum.

2. General acceptance by experts that Jesus preached his first sermon in the Capernaum synagogue.

"I believe that, if Jesus were alive to-day, He would speak in Aramaic, and that I could talk to him," Dr. Lamsa said. "The Aramaic language", he said, after seeing the inscription at the Smithsonian institution, "has come down practically unchanged from its original as spoken by 22,000 Assyrians who were isolated for centuries in Kurdistan." The inscription was found on a buried block

" 'I should like to have a talk with him,' I replied. 'He would not listen to you,' she answered. 'He is against Spiritualism, and has often said so from the pulpit.' I continued, 'How blind he is.' Now I understand this love, sorrow, and anguish, this overwhelming feeling of weeping she brings, and of my great sorrow for some unknown tragedy. She is there, has been there for many, many years, trying to make herself known to him, but he is deaf. His training has led him away from the truth of the angel world, and of the great love of God. He is being tortured because he is ignorant of that law—the law of spirit return—and he refuses to listen to those who are aware of this great truth. God help him, now and always, poor soul!"—"Two Worlds."

of stone in the synagogue ruins, in 1935, and was not translated until shown to Dr. Lamsa. "Dr. Lamsa recognised it immediately as Aramaic", Dr. Harrington, the curator, said, "and translated it as easily as though he had been reading the morning paper." The inscription in its original form was in Aramaic symbols, bearing no resemblance to present-day letters, and including no vowels. Dr. Lamsa deciphered the inscription into English letters, inserted the proper vowels, and translated as follows:

Dkhir (a memorial), Ltav (as a good), Zebedi (Zeebedee), bar (son) Yhann (of John) daghavad (who made it) hadin (it or them) ghamoda (pillar) li (this) zibad (he made) li (for himself) dekhрани (as a memorial amen (amen)). A fluent translation, Dr. Lamsa said, would be: "As a good memorial for Zebedee, son of John, who made this pillar as a memorial for himself. Amen."

As evidence that the inscription was made at the time of Christ, Dr. Lamsa said: "Zebedee, son of John, who inscribed the synagogue pillar as a memorial to himself, in turn had a son, who was named 'John, son of Zebedee'. This latter John, I firmly believe, was one of the apostles."

Dr. Lamsa and Dr. Harrington agreed that it was generally accepted that the Capernaum synagogue, from which the inscribed stone was taken, was the synagogue in which Jesus preached his first sermon. It was built several hundred years before Christ, and was destroyed by the Romans about 200 A.D. The stone carried the only inscription known to have been in existence during Jesus' time in Galilee. Dr. Lamsa pointed out that the evidence that Aramaic was used at the time of Christ showed continuity of the tongue.

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"Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."—Emerson.

WHY I BELIEVE IN SURVIVAL

About three years ago I suffered a very great loss, which tested my faith in Christianity, and although I came through triumphantly, it left a great longing and yearning "to know".

I started to read certain periodicals, but I found that some treated very lightly the things I held to be most sacred and dear, and in most of them one of the great principles of their religion was missing.

I started to attend spiritualistic services and meetings, and here again I was disappointed; the addresses, for the most part, left much to be desired, and the clairvoyance was not sufficiently evidential to be convincing and satisfying.

But out of these attendances I was brought into touch with friends who, in the sanctity and quietness of my own home, have brought to me the proofs I so desired.

Then followed an intensive reading of psychic literature, and through this I was brought into contact with those who, through their own guides, were able to help me to get into vital touch with the loved ones I had lost.

Since then it has been my privilege to talk with them, to ask questions and receive answers in the direct voice, and now "I know and am sure".

It has brought a new certainty into my life; it has enriched and ennobled this present life; it has revealed the Bible in a clearer light; it has made Jesus a more real and loving Personality; it has taken away the fear of death, for I am assured that there is no dark valley and deep river, and it has brought heaven and the loved ones considerably nearer to me. I have sought to obey the Biblical injunction "to add to your faith—knowledge."

I am convinced in my own mind that the day is not far distant when the Christian Church will be compelled to make this communion with our departed loved ones the crowning glory of our grand and glorious Gospel.

FATHER.

A GENERAL DEFINITION OF SPIRITUALISM

(By A. Macleod, Queensland.)

Its fundamental thought is joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of the media. Its fundamental idea is God, the infinite Spirit-presence, immanent in all things. Its fundamental purpose is to rightly generate, educate and spiritualise all the races and nations of the earth.

Its worship is aspiration; its symbols, circles; its prayers, good deeds; its sacrament, the wine of holy affections; its baptisms, the fervent pressure of warm hands and the sweet breathings of guardian angels; its mission, human redemption; and its temple, the universe.

Spiritualism, considered from its philosophical side, is rationalism; from its scientific side, naturalism; and from its religious side, the embodiment of love to God and man, a present inspiration and a heavenly ministry.

It underlies all genuine reform movements, physiological, temperamental, educational, parental, social, philanthropic and religious; and spanning all human interests with holy aim, it seeks to reconstruct society upon the principles of universal brotherhood: the strict equality of the sexes.

Desirous of greater knowledge touching the relations of spirit with matter, and of men with God and the intelligences of the surrounding world of spirits, Spiritualists study and reverently interrogate the laws and principles that govern the phenomena and occult forces of the universe, the histories of the past, and the experiences of the present, anxious to rightly solve those psychologic and spiritual problems of the ages: man's origin, capacity, duty and final destiny.

Interrelated with spirit and matter in their varied evolutions, and with the highest interests

consciously connecting all worlds, Spiritualism is neither supernatural in philosophy, nor sectarian in tendency, but broad, catholic and progressive, the voiced truth of God through nature to the rational soul; a science, philosophy and religion.

Positive science consists in the discovery, co-ordination and practical application of natural laws. All phenomena subject to natural laws are for the same reason susceptible of becoming the subjects of real science. When once admitted that all phenomena, including those of human existence, physical, mental, spiritual, are the subjects of unchanging natural laws, the circle of scientific research and religious aspiration is complete whether geometrised by the inductive or deductive method of reasoning.

Spiritualism, tolerant as divine, clasps and consecrates to human good the true and the beautiful in both science and religion. Authoritative, so far as it expresses "truth" to individual consciousness, it stimulates all instinctive aspirations, awakens the divinest emotions, enkindles the most magnificent aims, and, purifying the imagination, strives to perfect the whole being. Showing the naturalness of the converse with the spirit world by sympathy, vision, trance, clairaudience, impression and inspiration, its tendencies are to elevate and spiritualise the affections. Bearing the olive branch of peace, it comes with manifestations and inspirations from heavenly worlds, and strives to maintain the Kingdom of God in every heart. It is not destructive alone, but constructive. It brings from the chrysalis of old forms, risen men and women "clothed in their right minds". It invites the children of earth to daily walk the Mount of Beautitude, and commune with the transfigured who softly glide along the summer landslopes of eternal progress. It extends the shining hand of angels, who talk of love and sing of the high birth. It wipes the tears of sorrow from weeping eyes; breathes the sweet breath of tenderness into starving souls, and, sweep-

ing away the lingering clouds of death, bids all God's dear humanity tread the pearl-paved paths traversed by the triumphal armies of heaven.

Oh, how refreshing, burdened with care and crosses, to catch occasional breezes from Edenlands, and songs of encouragement from immortalised hosts of reformers, martyrs, apostles, prophets. Lifting the glass of memory, and reverting backward, it reveals the eternal purpose of good from seeming evil, of sorrow blossoming into joys, of thorns transformed into roses, and tears crystallising into pearls of matchless brilliancy. Musical with the love-ministries of angels, it is a perpetual baptism from on high, a continual regeneration, a succession of higher births and endless privileges; a gentle dispensation of divine love guided by wisdom; the strength of the weary; the balm of healing for the sick; the consolation of the dying; the comfort of the mourner; and the sweetest answer to prayer!

As a moral power in the world, its influence is exalting, its purpose uplifting, its work apostolic, its inspiration continuous, and, with improved implements suitable for all redemptive purposes, its great design is to lift humanity, through angel ministry, into higher physical, mental and spiritual conditions, preparatory to that future, progressive existence that stretches in increasing love-lines along the measureless eras of eternity.

Spiritualist, the eyes of the world, of the angels, are upon thee; conduct thyself accordingly! Live to-day, for to-morrow, for eternity. Be above the commission of an unworthy act. Tread not on the threshold of thy neighbour, only with the purest and loftiest intentions. Filch no entrusted secrets from others. Indulge in no ignoble insinuations. Take no selfish advantage of another's weakness. Be candid and sincere. Affirm thyself. Celebrate thyself in goodness. Testify of thyself in integrity. Be a practical reformer. Seek no praise nor ful-

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DOES MAN LIVE AFTER DEATH ?

Can It be Proven ?

(By the late E. A. Hodgson.)

The subject under consideration involves three very important questions: (1) Has man a soul? (2) Is there any evidence of it in this life? (3) Does that soul exist after death in a conscious state; if so, can it, and does it, communicate with the earth; and can it be proved? Spiritualism professes to answer these questions, and, if it can do this, it is the sublime fact of the present century.

Ever since man could think he has been asking the question: "Whence?" and "Whither?" The stricken parents, standing by the silent form of their beloved son, cut off in the strength of his manhood, asked with heavy hearts if he still lives, or whether he has been separated from them for ever? The mother, as she took her last look at the sweet baby face so soon to be hidden away from her, asks with trembling lips to know if, in some deathless clime, she should again receive her gathered bud as a fair and beautiful flower?

The whole human race is conscious of feelings and aspirations which would seem to bespeak their immortality. The Indian hunter expects to meet his

some flattery. Intrigue no offence. Fail of thy purpose rather than receive it by dishonourable policy. Partake of the bread of honest labour. Administer reproof in gentleness and love. Forgive as thou would'st be forgiven. Kind to the poor, the unfortunate, the sick and the dying; live to lift up others, to brighten the chain of friendship, to educate mind and heart for a heaven on earth. Enflower the pathway of humanity with the beautiful in life; plant gardens of love in unhappy bosoms; welcome the angels to angelise the shades of our pilgrimage, and be welcomed into light, the sweet light, the music light of immortality.

favourite dog, and engage in sport in the "Happy Hunting-grounds", in a world beyond this. The pagan and the Mohammedan speak of the Fields of Elysium, and the Seventh Heaven of Perpetual Felicity. Christians believe in the Holy City of God, and the rewards of the faithful. The religious books and teachers of all ages have affirmed a future state. The doctrine of immortality is taught, too, in the New Testament; and in the transfiguration incident, when Moses and Elias were seen talking with Jesus, you will see evidence for a continued existence.

It is not, however, a question of the testimony of Biblical history, or what Huxley, or Tyndall, Wallace or Crookes may think. It is a question of evidence.

The philosophy of Spiritualism supplies this evidence, which is based upon observed facts. The question of whether man possesses spirit or soul can only be answered by noting the operation or manifestation of the human soul apart from the ordinary functions of the body.

We are greatly indebted to Dr. Anton Mesmer, who propounded the theory of animal magnetism about two centuries ago: for the knowledge that our spirit can operate, independently of the body. It can see without using the bodily eye, hear independently of the outward ear, and travel without the body's organs of locomotion, for it is not bound by the limitations of the senses. Any successful mesmerist will tell you that it is possible for his subject, while in the mesmeric state, to read sealed letters, the contents of which were entirely unknown to anyone present, with eyes closely bandaged so that it is evident that the eye is not necessary to enable them to see. Again, hypnotists have sent their subject to distant countries in quest of information, and they have returned with the desired knowledge, which proved to be correct, while their physical bodies remained behind. The subject can see through brick walls, and read the unspoken thoughts of others. It may be suggested that all

this is thought-reading, but in such cases where mottoes and names and communications were unknown to anyone, this theory falls to the ground. What was this, then, which could give information under such circumstances?

Thought-reading is sometimes possible to certain sensitives in their natural waking state, but this will not by any means cover the ground in other cases. Can it be by means of the brain? Now the particular methods of conveying sensations to the human brain are as yet fields of research almost unknown and unexplored; but this we do know: that the brain during sleep is contracted and less fitted for receiving ideas. The blood being diminished in quantity, moves more slowly through the blood vessels, and yet the spirit under these circumstances is able to do what it could not perform in the waking state. There are many cases in which a student has failed after many attempts to work out a difficult problem in mathematics, who, during sleep, has risen from his bed, and in that condition worked out a correct solution. We can only account for such experiences as these by supposing that Man has a spirit which at times is independent of the body. If this be so, then the foundation of Spiritualism is true, and Man is a wonderful creature. He has a wonderful body, but a vastly more wonderful spirit, to which no night is dark, no body opaque; no distance can baffle its gaze, and no bodily sense limit its knowledge. For what purpose, then, were these faculties given? Why did God give us this spiritual sight, this spiritual hearing, this power of spiritually travelling? There is a realm where they will be exercised during a life that very truly commences after what we call death.

The spirit's powers are not weakened by either sleep, trance, or death, but are greatly enhanced. It is so common for the dying to be clairvoyant, that it has been noted in every age. As the earthly body sinks lower, the spiritual body becomes the brighter, for the windows of the imprisoned spirit

open and the light of a deathless morn looketh in.

When the drowning man once passes beyond the sense of suffocation, the senses are deadened, but is the mind? A wondrous panorama of his past life passes before him, and every long-forgotten detail is reproduced; and yet at such a moment the body is cold, the red blood is becoming stagnant, and venous poisoning of the heart, lungs, and brain is rendering the physical man unfit for action. What is it that remembers when the body is in that condition? That which will still remember when the body has returned to dust. Then, if man's spirit exists after death, what can be more natural than that it should desire to communicate with its friends still in the body? Can the mother forget the family from which death has taken her? The man, the home around which all his associates clustered? The emigrant thinks of his far-away home, and sends messages to those he never expects to see again. What, then, of those who have passed on into the land of spirit? Do they desire to send no tidings of their welfare to the loved ones remaining behind? But can this be done? And this brings us to the third fundamental principle of Spiritualism: that disembodied spirits do manifest their presence in the following manner. Phenomena such as the movement of material things without mortal contact. A pencil writes an intelligent message; an instrument plays without contact of earthly hands or application of any mechanism. Heavy bodies are levitated and suspended in mid-air; and here let me point out that the raising of a single article from the ground under these conditions forms a greater problem to the scientific mind than any discovery an Edison has made.

Again, human forms are seen to grow up among critical observers from apparent nothingness. They act as human being act. They talk, walk, write letters which they leave behind them; they lift external objects showing tangibility and intelligence. They appear and slowly disappear in an open room

before critical observers, leaving not a trace of their radiant forms which had so recently stood conversing there.

Spirit is invisible to normal senses, and yet there is a wonderful phase by which the invisible spirit can clothe itself by a process unknown to the scientist, and for the time being render itself visible so that it can be touched and recognised. This fact is generally regarded with incredulity by those who have not seen the materialised form, and know nothing about the laws that govern it.

But did it never occur to you that all matter in its primary form is invisible? The minerals that look so solid and heavy when you touch them were once only gas floating about this earth, and can be changed to gas again. For this knowledge we are indebted to spectrum analysis. The materialised form that we have been discussing is not the former body inhabited on earth, but a form made to resemble the earthly body, and vitalised by the spirit into activity and intelligence for the purpose of being recognised, and when it has served its purpose will simply disintegrate and vanish. This manifestation requires very special and harmonious conditions for its successful performance. The atoms composing this form were drawn by a peculiar process, unknown, from the atmosphere, the people present, and the sensitive or medium, and are again restored to them when the figure dissolves away.

There is in Nature a class of super-mundane laws as well as super-mundane substances, and sometimes when the super-mundane law is in operation the natural law is set aside. This, then, is the philosophy of the phenomena of Spiritualism: it is not based upon superstition but upon experience and observed facts. It does not need, nor recognise, any miracle to account for its manifestations, but teaches that all things are in accordance with natural law. It declares that there is a great spiritual arena of cause and effect not understood by science.

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SOME IMPORTANT FACTS

(From the Occasional Bulletin of the College of
Psychic Science, Riverside, Ill., U.S.A.)

Dr. Steinmetz (Director of Research for the General Electric Co.), a practical, hard-headed scientist, said: "During the last half century science has concentrated on material things; during the next, science will concentrate on spiritual things." Science has been concentrating on psychic things, which form the bridge between the material and spiritual worlds, and, being aware of how relatively very few know the facts, we believe the following sketch of some items of recent progress will be illuminating:—

The Aura.

In 1908 Dr. Kilner, of St. Thomas' Hospital, London, England, in the course of other experiments in radiography, etc., found that by means of screens coloured with the unstable chemical dye dicyanin, he could see around his patients that curious and intangible "aura", hitherto seen only by clairvoyants (clear-sighted persons), and discredited by the mass of people in general. Pursuing his studies of this new branch of science, he found that, after continuing to use these screens, under proper conditions to render the impalpable substance of this psychic body visible, he was able to see this "aura" without the screens, having developed some latent faculty of vision, and become, to that extent, clairvoyant.

Further investigation proved that his col-

tists; that there are laws not laid down in the formulae of the scientific schools, and it demands of scientists that they investigate and prove once and for ever whether the phenomena of Spiritualism are true.

If departed human beings are not the authors of these remarkable phenomena, then who are?

leagues could also see the "aura" with the screens and in turn they also developed this latent faculty of sight, enabling them to see the "aura" without the screens.

The first question of many people, when confronted with a new fact or idea, is to ask, "What's the good of it?" We may retort with Faraday's answer to the same foolish question about his scientific researches, "What's the good of a baby?" Similarly these discoveries and ideas evolve from infancy to the full stature of a stalwart science benefiting humanity. "What is the good of astronomy?" Well, for one thing, man's intelligence invented the spectroscope, with which it reached out 93,000,000 miles to the sun, and found a new element, and returning to earth found the same there right at hand, but unknown before, which he now calls helium gas, from "Helios", the sun, where he first discovered it.

In the case of Dr. Kilner, continued study showed that the "aura" possessed many curious properties, among which were variations in size, shape and colour, due to distinct pathological conditions, and thereby Dr. Kilner and his associates were able to use this knowledge, and to diagnose accurately various diseases with great advantage.

This remarkable discovery of the ability of any one (under proper conditions) to see the commonly discredited "aura", etheric double, psychic (or spiritual) body, as it is variously called, opens up a wide avenue of research, and throws light on many problems formerly held insoluble, and by its relationship to other cryptic subjects illuminates a wide field for future investigation.

Weight of the Etheric, Psychic (or Spiritual) Body.

About the close of the great war Drs. Matla and Van Zelst, at the Hague, Holland, during the course of experiments of the greatest value (too complicated to deal with here), derived data which enabled them to calculate mathematically the weight

of this etheric body, which they determined to be approximately $2\frac{1}{4}$ oz.

The unscientific will, of course, smile at the idea of measuring and estimating the weight of anything so intangible, and, ordinarily, invisible as the etheric body, but is it any more remarkable than for the astronomer to calculate the volume and mass of a star that is invisible to us, its light not yet having reached the earth? For instance, the new planet P reported October 30, 1931, as perturbing the motion of that huge planet Uranus, or to study the motions of the invisible, infinitesimal electrons and nuclei, which have abolished the 19th century idea of an ultimate indivisible atom?

Their results concerning the weight of the etheric body have been verified empirically by scientists in our eastern States (about the time these calculations were made). These experiments consisted of placing upon suitable scales the bed and all that goes with it, of persons quietly passing out of this life, by some disease that did not cause movements, and observing results. It was found that, after making all due allowances for losses in weight due to perspiration, etc., when the final instant of dissolution occurred, the scales recorded a sudden loss of weight, varying with different persons, from $2\frac{1}{4}$ to $2\frac{1}{2}$ oz., thus confirming the results of the Dutch physicist's calculations. This proves that a something ponderable (i.e. the etheric, psychic or spiritual body) separated from the body at the instant that life ceased—another item the clairvoyants have asserted that they have observed. This, in connection with other facts noted above, again gives us food for deep reflection, and is unquestionably worthy of further research.

Psychic Photography.

Dr. Baraduc, of Paris; Dr. Kukurai, of Japan; and many others, have proved that the sensitive photographic plate can record the light reflected

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from the invisible, tenuous, but perfectly natural material of the psychic body, both before and after its separation from the animal or physical body.

Mechanical Means of Communication.

Many people have amused themselves with the supposed toy called "Ouija" board. (Oui, the French "yes", and Ja, the German "yes", combined.) This is one of the elementary mechanical means, and, until the last few years, the only one of the moment. To-day we have a number. The complicated dynamistograph of Drs. Matla and Van Zeist, the later additor, the reflectograph, and also the communigraph, the latter operating without a recognised medium. Our opinion is that the persons using it are mediumistic to the necessary degree, as all normal persons are to some extent—witness the so-called "hunches" and other psychic functions, common, though automatic and unrecognised as such. We expect to hear more of these later.

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REV. JOHN WESLEY (Founder of Methodism):

"What pretence have I to deny well-attested facts because I cannot comprehend them? It is true that men of learning in Europe have given us accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against the violent compliment which so many that believe in the Bible pay to those who do not believe in the Bible. I owe them no such service. They well know (whether Christians know it or not) that the giving up of these apparitions is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism and Materialism) falls to the ground."—"The Guardian."

SHOULD HEALERS BE TRAINED ?

(By C. S. Collen-Smith, N.D., D.O., London, W.1.)

“Does it really matter whether a man possesses or does not possess degrees so long as he is able to cure and bring relief to stricken humanity?”

I maintain that it does matter, and that however good the healer, he could not fail to effect a larger percentage of cures in a shorter time if he possessed a good medical training.

People are only too often told by mediums that they are “to do healing work”. Some of them think that one message (presuming that it is a genuine one) entitles them to start “doing healing work” the day after. They know nothing about anatomy, physiology, pathology, dietetics, etc. They have not tested their guides, nor do they even know who they are. Surely it is grossly unfair on the Other Side to be compelled to use such instruments?

I have often seen patients' heads being treated when the trouble is located in the stomach or liver, or the eyes being treated when the kidneys are out of order.

Critics frequently ask me why only trivial messages come through mediums as a rule, such as “love from George”. Surely the better the instrument, the better the messages: the greater the knowledge possessed by the medium the better the teaching we may expect. And I believe that the same rule applies to healing. The greater the knowledge possessed by the healer, the better are the guides able to co-operate with him for good.—“World Service.”

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ANCIENT PSYCHIATRIST

Plato wrote 2,000 years ago: “This is the greatest error in the treatment of sickness, that there are physicians for the body, and physicians for the soul, and yet the two are one and indivisible.”

PSYCHICAL RESEARCH

(By H. L. Williams, Norfolk Island.)

The multiplication of psychical research societies and laboratories and projects for university chairs for the study of supernormal phenomena already founded in Holland, Sweden and elsewhere, must be so perplexing, and even disconcerting, to many that a brief, clear and concise position of the subject seems to be needed, and this I shall attempt.

In every age and in every clime, in the mind of the savage and of the sage, from the dawn of history a world-wide belief has prevailed that man is composed of two parts: one material, which, at dissolution, returns to the natural elements, and the other, a subtle replica, which detaches itself, and goes off, in a free form to continue its life elsewhere. Also that the universe as we see it is not all that there is. As a variant to the foregoing, some people professing and calling themselves Christians are unique in holding that both the subtle and material forms remain interred and dormant until a future day of doom, when they re-unite and are resurrected for a final judgment, at the end of the world. To all this, scientific men are prepared with a ready answer, viz., that a soul in man, as a fact in nature, has never been proved by science, and the latter belief is refuted by the fact of decomposition.

Likewise, there has been, all down the ages, a vast accumulation of literature which lends colour to the beliefs aforesaid. From Plato, Cicero and Plutarch, to say nothing of the Bible, men of eminence have recorded super-normal occurrences which support the view that the world-wide belief has a foundation in fact. Some scientific men argue that these stories are figments of the imagination of the writers.

Men of science to-day may be divided into two categories: (1) those who hold that supernormal occurrences, or such as cannot be registered

by the ordinary human senses and repeated at will in the laboratory, do not happen, and never did; and (2) those who maintain that if supernormal phenomena do occur, they relate and pertain to the science of biology and physics, and may be investigated like any other facts in nature. This may seem sacreligious and profane to some earnest and religious people, but these must remember that the inhibitions and prohibitions which they themselves, in the past, imposed on scientific men are no longer effective. Such scientific men as have accepted the reality of psychic phenomena may be sub-divided into two classes: the humanists and the animists, of which the first hold that the phenomena are due to a cryptic faculty residing in man himself, and in his subconscious mind; and, the second, that they are caused by agencies and forces external to man.

The British Society for Psychical Research, known as the S.P.R., has now published some sixty volumes of reports and proceedings. It is not included in the aims and objects of either the British or the American S.P.R., or of the *Institute Metapsychique* of France, to arrive at any definite conclusions regarding the subject matter of their researches. Through their research officer they collect proofs and evidences of supernormal occurrences, and leave it to their constituents to form any opinions they think fit. After half a century of psychical research its repercussion on modern science may now be noted. Recently Sir Arthur Eddington wrote, "the basal and primordial stuff of the universe is mind-stuff", and Sir James Jeans has expressed himself in the following words, "mind is no accidental intruder in the universe. Man forms, part of the universe, and the universe forms part of Man. Mind is fundamental, and matter derivative from it." They, and both Einstein and Millikan, wish it to be clearly understood that the world as we see it, through our physical eyes, is an illusion.

In the opinion of the present writer, the greatest of the pioneers of psychical research was

the late Sir William Crookes, O.M., F.R.S., who, as long ago as 1874, published the result of his own experiment researches in the quarterly *Journal of Science*, of which he was editor; gave a new interpretation of *mens agitat molem*", and whose "confession of faith", in his presidential address before the British Association, was an act of great daring.

The conclusion of the whole matter is that the monism of matter of Ernest Haeckl and the last century philosophers is slowly being abandoned, and the monism of mind is coming into its own again. As Bishop Berkeley so beautifully puts it:

All the choir of heaven and earth; all those bodies which compose the frame of the universe, have not any substance but mind; so long as they do not exist in mind, they do not exist at all, or only in the Supreme Mind."

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On May 28, 1924, Sir A.C.D. joined a party of investigators at a sitting in a haunted house near Piccadilly, to find out what might transpire. A doctor, a clairvoyante and several well-known mediums were present. A table was used. After a long wait the clairvoyante saw and described an elderly man, bearded, with rather slit eyes and a cunning expression. A little later the table began to move, and a conversation ensued, during which the entity spelled out his name: Lenin. A Dutchman present asked questions in several languages, and received correct answers of yes and no. Finally a queer sentence was hammered out: "Artists must rouse selfish nations."

From our new attempts we gathered that the rest of the message was an expression of the desire that Russia and Britain should be friends, with the warning that unless they could come to terms they would drift into war, in which Russia would be very strong." This seems to prove real foreknowledge on the part of the communicator, Lenin, and a sincere desire to prevent a great future calamity.—C.J.

THE MOURNERS IN THE BEYOND

(By Vicky Silva-White, in "Psychic Review and World Service".)

So many instances of our past life together, little anecdotes tucked away in the archives of memory, have been told to me by different sensitives lately. Sensitives who have never heard of my fiance (Harry), or even knew I possessed one! Mediums who were even ignorant of my correct name! At one sitting an accurate description was given of a day spent together in Cornwall, the name of the town, Truro, the name of the hotel where we had lunch, and an amusing description of it—"aspidistras seemed to turn up all over the place, and there used to be much clattering of tea things behind screens."

Links of Evidence.

I was given the name of the roadhouse where we first met, "The Watersplash", surely a most unusual name? The name of my fiance's sailing boat "The Saxon"; a favourite record, "Concerto", to give only the less personal evidence. Various facts had to be checked up afterwards, thus dispelling the theory of telepathy. Can there be any other explanation than that it did emanate from the one I thought "dead", or am I the victim of the most diabolical and cruel hoax ever conceived in the mind of man?

If I could describe to you the mediums with whom I sat you would realise they were incapable of such fraud. Each one of them possessed an inherent simplicity and quiet faith in what they termed "the Other Side". I know that all mediums are not genuine, but then are all priests, doctors, or members of any other profession?

There have been so many accumulated pieces of evidence given me by Harry through the various mediums. Gradually a picture has grown up of absolute conviction.

There is now no doubt in my mind that I am in touch with my fiancé again. Readers who are travelling with me may not yet have reached this stage of conviction, and to them I can only say that no amount of evidence I might give can do more than encourage them to find out for themselves whether what I say is true.

Strong Men Weep.

Try to think quite naturally of the Other Side if you can, for I want to tell you something about their side of the story. At a recent sitting my fiancé sent through the following words:

“Strong men are weeping on our side at their inability to tell their loved ones that they have survived the grave. We are so lucky because we have been united again. I don’t think I could have stuck it otherwise. As soon as I came to I thought of you, and felt I must let you know at once that I was all right, because I couldn’t bear to see you unhappy on my account. But other fellows are not always as lucky as I was. We must help those poor unfortunate persons who have been unable to contact their loved ones on earth, so far.

“There are tough men over here living in utter misery because they cannot make their relatives see how natural communication is. For them there can be no progress while their loved ones mourn, for they suffer with them. We must try through our articles to make them fight the orthodoxy of a lifetime so that there can be some happiness on both sides of the grave.”

Human Needs Retained.

Still trying to think quite naturally of the Other Side, do you think that those you loved in life, who have been swept over the gulf of death by this war, are going to need you less because of this fact? Can they have changed so much in such a short space of time? The son who leaned on his mother, the husband who adored his wife? Will you, on your side, desert them now, because they have been removed

from your physical sight, when they may need you more than ever? If so, I can only ask: "How great is your love?" At least make the attempt to find out whether what I have said is true.

Remember those "tough men" weeping on the Other Side, and remember, too, that the initial move must come from you, for they are powerless to speak until you give them the chance. Think of those "tough men", and make up your mind that your own son, husband, or sweetheart will not be amongst their number. For I say that you can carry on an invisible partnership with them that will grow more real each day as you gain more knowledge of spiritual things; and in my next article I will try and tell you how this partnership can help you in your own life here on earth, so that when you do pass to the Other Side there need be no gulf of the years between.

—————:o:—————

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We tender our sincere thanks to all donors to the Emergency Fund during the past year, and especially to many subscribers who add 6d. to their subscription, which, in the course of the year, amounts to a fair sum:

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—————:o:—————

MODERN MEDICAL MAN

"There is no greater enemy to health than often repeated emotional disturbances, either in the form of prolonged mental depression or undue sensitivity to sources of irritation."

HAS THE CHILD PRODIGY LIVED BEFORE ? ASKS ARTHUR LAMSLEY

From time to time the problem of the child prodigy and his psychology comes up in the public interest, re-aroused by some startling case that emerges from a long record. Even before the days of the infant Roscius and the child Handel, instances have been noted of the phenomenon of adult, and more than adult, capacity manifesting itself in a child's body and expressing itself through a child's mentality. In our own day, in various departments of art and of life, there are many instances of such happenings; and with all the great increase of knowledge in our modern world, we have as yet no satisfactory and sensible explanation for them.

Except one; and because this one is, I believe the only reasonable and the only possible explanation, I am going to submit it to you.

I believe that the child who early manifests some extraordinary power, does so because in a former life—perhaps in more than one—he has exercised and cultivated that power; and the capacity he now exhibits is in actual fact the memory of the work and the experience of those former lives. Yesterday he sowed the seed; to-day he reaps the harvest.

One of the objections raised against the idea of many lives is that, as people say, we do not “remember” them. But, what we call “memory” is a complex function; and what we say we “remember” is not always actually present in our active working consciousness.

Take, for example, an instance of the study of music, in terms of one life. Suppose you are studying the piano, the violin, singing. Do you remember exactly what you were practising at 10 a.m. on the 3rd May ten years ago? Do you even remember the perfect sequence of exercises and pieces or songs you have studied and learnt since you began your singing or learning to play your instrument?

Of course you do not. But the memory of every single hour and half-hour of study and practice that you have done is none the less with you now, showing itself in the capacity you now possess. The power you now have to sing or play is the crystallised memory of all the separate hours of work you have done. And this is also the case, not only with deliberate study, but with all the experiences we encounter. The process of living is a constant readjustment of our reactions to the whole character-self which is fundamentally the memory of the past. We have an experience "good" or "bad", "pleasant" or "unpleasant". Instinctively, unconsciously we react to it in the light of all our past memories—whether we are conscious of them or not. And that reaction, in its turn, becomes added to the sum total, the "character memory" which is oneself.

Basic Elements of Character.

Now it is very obvious to all who have had anything to do with children that this process of character-memory building does not begin in infancy with a blank, a white sheet of paper. The child, however young, begins to show a definite character, a definite reaction to events and circumstances, long before it can express that reaction in any coherent way. And for a long time heredity and environment were held to be the two factors responsible for character in the child. Only upon the character provided first by heredity and then fostered and moulded by environment was, and could be, built the ultimate group of tendencies and reactions which became the self of the individual.

Now, this theory would have been reasonable but for one thing, that among children of the same parents, no two are exactly alike. Each one blends the tendencies and capacities of his forebears into a different total, and sometimes introduces elements that have not, so far, appeared in that family. We are obliged to deduce logically that the individual brings with him basic elements from elsewhere.

From where? From the only possible source, the past experience in earlier lives. A difficult conception at first, for those of us who are accustomed to think only in terms of the West, whence the idea has been lost for some centuries, but an all-illuminating in the case of genius, and of the child prodigy whom we began by considering.

Specialisation.

Most of us are fairly all-round in our development. Some things predominate a little in our make-up; some things are missing, or are present very faintly. But the child prodigy is what he is, partly because he has specialised more deeply, and partly because he remembers more clearly. That is all. The explanation is so simple and reasonable that the logic of it would be overwhelming, were reincarnation more universally accepted.

Viewed in this light, another factor becomes more clear than it is to many, the reason why genius in music, in art, in many other noble gifts, is often accompanied by ethical and moral weakness. It is just because of the specialisation in the past. The average individual, spreading his activity fairly evenly over physical achievement, mental growth, and ethical discipline has become, if neither saint nor genius, no great sinner either. But the genius has neglected everything for his one special subject, and the great saint is just an instance of genius that has specialised in ethics.

And for you and me remains—if we accept this hypothesis, and if the idea appeals to us sufficiently to inspire us to the hard work—the possibility of deliberately building ourselves into infant geniuses or into saints—next time.—“Prediction.”

—:0:—

If all were Rain and never Sun,
No Bow could span the hill;
If all were Sun and never Rain,
There'd be no Rainbow still.

—Rosetti.

TWO LETTERS TO "WORLD SERVICE"

Pioneering Parsons.

As a lay member of the Church of England, who is also a Spiritualist, I cordially support the plea of the Rev. G. Eustace Owen that Spiritualists should refrain from intensifying partisanship by contemptuous generalisations about the clergy. There are plenty of clergymen who dogmatise about Spiritualism without any real experience of it, but on the other hand there are too many Spiritualists who criticise the Church with a very small equipment of knowledge of it. The "tone" adopted by Spiritualists of this kind is one of the reasons why so many churchmen with real and convincing experience of psychic things are shy of admitting that they are Spiritualists.

It is as well to recall that Stainton Moses, H. R. Haweis, Thomas Colley, Vale Owen, and Basil Wilberforce were all clergymen, while in our own day the cause of Spiritualism has received no little support from many parsons, e.g. C. L. Tweedale, V. G. Duncan, A. F. Webling, Maurice Elliott, A. F. Sharp and many others besides Mr. Eustace Owen himself. —Leonard J. Hodson.

Psychic Healing Force.

Many of our Spiritualist healers say that there is a certain healing force, or element, in themselves which passes into the patient and cures him. Spiritualist healers also assert that the co-operating spirit doctors in the Beyond radiate this same force of element. This power can generally be felt distinctly by the patient, sometimes even seen.

No doubt faith can help the recovery, and can occasionally effect a cure, but there have been a number of remarkable cases of patients being cured by absent healing, when they did not know they were being treated.

No doubt most hypnotists possess this healing

(Please turn to foot of next page).

THE NEW SPIRIT IN ITALY

I read in the bulletin issued by the National Council for the Abolition of the Death Penalty that the new Italian Minister of Justice has stated that capital punishment in Italy will be abolished after the war. A decision has been reached, he has announced, that "all those articles in the penal and civil codes in disagreement with the spiritual and legal traditions of Italy will be eliminated." If, and when, this decision is carried out, Italy will revert to the position she occupied when she had a democratic system, of being an abolition country. The bulletin states that capital punishment was originally abolished there in 1889, and in the thirty following years, right down to 1920, for which statistics were issued by the Italian Ministry of Justice, the figures of homicides, per hundred thousand of population, fell steadily from 9.25 in 1889 to 3.48 in 1920.

It is a pity that Spiritualists do not take more interest in pressing for the abolition of the death penalty. Spiritualists, more than anyone else, should realise the grave responsibilities which rest on every voter in the country, as well as upon those who have to carry out the hanging.—C.S., in "Psychic Review".

—:o:—

MIDDLE AGES MEDICAL THOUGHT

Old Burton wrote in his "Anatomy of Melancholy": "If we labour of a bodily disease we send for a physician; but for disease of the mind, we take no notice of them. Lust harries us on one side, and anger and ambition on the other."

power. An old friend of mine could hypnotise—though he never used his talent except to cure pain. By passing his hand to and fro over the region of the trouble, the pain was quickly relieved.—D. M. C. Granville

THE AMAZING PENDULUM

(By E.F.B.)

Noel Macbeth has written a fascinating treatise which he calls "About Pendulums, and Things We Thereby Detect". The author has written on Pendulum Play, which he calls "a scientific pastime", needing no knowledge of science . . . written for boys, girls, and people of all ages. Since the distant past, Noel Macbeth tells us, people have found underground running streams with the help of certain magnetic influences which belong to running water. The motion between the North and South Pole can affect the swing of a pendulum, and thus it is possible to tell the cardinal points of the compass by pendulum means. A pendulum can be made from any suitable weight hanging from a thread. Noel Macbeth's booklet tells you how to discover the sex of frog spawn, the sex of insects and of animals, by the gyration of the pendulum held over them. This gyration of sex changes at night. The pendulum is particularly useful in gardening, when one has to find the correct soil for certain seeds, and the author reveals many a fascinating secret in this strange book.—"World Service."

—————:0:—————

Whosoever is harmonically composed delights in harmony. Even that vulgar and tavern musick, which makes one man merry, another mad, strikes in me a deep fit of devotion and a profound contemplation of the First Composer. . . . There is something in it of Divinity, more than the ear discovers; it is an hieroglyphical and shadowed lesson of the whole world and creatures of God—such a melody to the ear as the whole world, well understood, would afford the understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of God.

—Sir Thomas Browne (1605-82).

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