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The Harbinger of Light.

Edited by W. Britton Harvey: JANUARY 1st, 1925. **Author of "Science and the Soul."**

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The Editorial Chair.

Christmas and the Church.

Nearly two thousand years have lapsed since the shepherds on the plains of Bethlehem saw a mystic light of dazzling brightness and heard the enchanting singing of that angelic choir whose rapturous refrain proclaimed: "Glory to God in the Highest, and on earth, peace, goodwill toward men!" It was a heavenly demonstration of spirit power, and was selected as a joyous and impressive mode of announcing that the Prince of Peace, a Messenger from the Most High, had become enrobed in mortal form—One who was to be known among men as the Light of the World and Redeemer of the human race from the thraldom of superstition, error and sin. His name was Jesus. All Christendom is familiar with His history, and His influence is stamped on all the ages. He was of lowly birth, and when, as a child, He had finished with school and play, he followed the unpretentious avocation of a carpenter. A carpenter! He was, therefore, what we understand in these days as "a working man," and, consequently, the working classes can claim Him as being peculiarly their own. That is a claim of such transcendent weight, that no other class of society can approximate to the distinction it confers. It furnishes every working man with an escutcheon —provided he has proved himself worthy of the rank—upon which are inscribed credentials entitling him to the exalted designation of a Fellow of the Divine Aristocracy.

Jesus, was, moreover, loyal to His class. All His sympathies were with those who obtained their living by the "sweat of their brow," and when He entered upon the work of His life it was as the champion of the oppressed, and the vehement denouncer of social wrongs. And there were no half-measures in either His actions or His speech. H was as "thorough" as a revolutionary—as indicated by His treatment of the money-changers, whom He kicked out of the temple precincts—and had He lived in these times, He would have been withering in His denunciations of the sweater, and unflagging in His insistence on the payment of an adequate wage. His caustic tongue would also have inveighed against the heartless hoarders of wealth, the transparent shams of society, the existence of morally-corrupting slums, and the modern Pharisees, who, with an air of smug complacency, look askance at those whose religious views differ from thei own, and who appear to imagine that they, and they alone, possess "the truth, the whole truth, and nothing but the truth!" He would, in short, have been precisely the same disquieting element in the community to-day as He was two thousand years ago, simply because the evils He then so fiercely attacked still survive, in varying forms, and because mankind is still a long way off the attainment of the ideals He placed before it, as represented by the Golden Rule and the doctrine of "The Universal Brotherhood of Man."

It is more than likely, too, that the Church would not escape His adverse criticism, and He might, with awkward pointedness, inquire why it was so sadly out of touch with the masses of the people—with His own particular class—and had earned the reputation of being the especial institution of the respectable and well-to-do. He might possibly proceed to answer the question Himself, by replying that Churchianity had largely overshadowed Christianity, that an accretion of theological dogmas had been given greater prominence than the Sermon on the Mount, and that too much weight had been placed on the "letter," and not sufficient on the underlying "spirit." Whatever His course of action, we may be sure that it would be based upon the simple, practical Christianity, as exemplified in His life on earth, and that He would make a life of absolute unselfishness a "sine qua non" to the enjoyment of spiritual happiness hereafter. This is the lesson which the vast majority of mankind has yet to learn.

Selfishness, in its widest sense, is the basal element of all sin, and it was because this vital fact was clearly recognised by the greatest and most highly-inspired Teacher the world has seen, that He never failed to scotch it whenever and wherever it reared its ugly head. "Man's inhumanity to man" is the product of this self-same evil, and it is as well to emphasise this fact when reflecting on the birth of Him who enjoined on all mankind to "do unto others as ye would they should do unto you." Disregard of this command has transformed this earth-existence into a terrestrial hell for millions in the past. Happily, however, we are now getting back to the Christ teaching, and the spirit of humanitarianism is fast spreading amongst all sorts and conditions of men. The worker is to-day receiving his due in a juster measure than ever before, and each year witnesses renewed endeavours to ameliorate the social conditions of the masses.

In this beneficent movement the Church is beginning to play its part, and that attitude must be still more conspicuously manifested in the future, if this religious organisation is to recover its hold upon those who to-day hold coldly aloof. Whether rightly or wrongly, the general body of workers seem to have become possessed of the conviction that there is very little real sympathy with their cause, as distinguished from that of other sections of the community, on the part of the Church. That feeling is certainly anomalous, when we consider that the Church is supposed to be the concrete expression of the teachings of One who was Himself a working man, and a zealous champion of popular rights. It shows that there is "something wrong somewhere," and it is for the Church to find out where it lies. It will certainly transpire that some of its teachings and methods require modification

to meet the requirements of an age in which intellectual and spiritual enlightenment are growing apace, and in which men are beginning to realise that Christianity has not assumed that practical form intended by its Founder.

It, therefore, behoves the Church to face the position, and to bring itself more into line with modern thought. No force can impede the onward march of the human mind, and unless the Church keeps pace with that development it will assuredly be left behind. Intellectual and spiritual progress represent the working of a Divine Law, and therefore how can the Church remain stagnant, and at the same time fulfil its mission in the world? Its business should be to move forward, to adapt itself to changed conditions, and thus attract to its side those who to-day feel they have little in common with its ecclesiastical aims.

This is the season of "peace and goodwill" among men, and consequently the moment is opportune for thus indicating the channel along which the Church itself may possibly enjoy a greater sense of "peace" in the future, and a fuller measure of "goodwill" on the part of the multitudes who have undoubtedly become estranged from this time-honored institution. The outsider often "sees most of the game," and this individual all over the world is to-day uttering a warning note and calling upon the Church to take stock of itself. The secular press is also joining in the chorus, and this is perhaps one of the most hopeful signs of the times. The criticism is not that of the iconoclast. It is the well-meant-caution of those who would rather "build up," than "pull down," and who recognise that the power of the Church can only increase in proportion as it adds to the number of those who are brought within the scope of its influence. This is the problem the Church has to solve, and inasmuch as it is an institution inseparably associated with the Christmas festival, many thoughtful minds will reflect on its position as they contemplate the purpose of the mission of Him who suffered and died for the spiritual emancipation of the race.

Wayside Notes.

A Question of Method.

> Whenever you refer to the clergy and their attacks upon Spiritualism you are too mild, too courteous altogether, in your comments. Why don't you hit out more and slate them right and left. That is what I would do if I were in your place.

This is an extract from a letter recently received from a very zealous Spiritualist—a little too zealous perhaps! Maybe he has a strain of Irish blood in his veins! It is sometimes said that an Irishman can never see a head without wanting to hit it! It is just a matter of temperament. We are not all built alike. The typical Englishman is usually much more reserved in manner and restrained in his speech. But he generally "gets there" all the same!

There are two methods that can be employed when dealing with an extreme and railing opponent. We can either emulate his example or give him a lesson in temperate speech, or writing, as the case be. We deliberately choose the latter method. But we often find it much more difficult than giving free vent to our feelings. We must plead guilty to being naturally impulsive and sometimes tempted to "hit out more and slate them right and left." But we are quite sure that the adoption of this method would be a grievous mistake, and are supported in this view by the many letters we receive commending the restrained and temperate tone in which we endeavour to conduct this journal.

Years of experience is really the secret of our attitude. We have long since realised the folly of recrimination and of trying to force Spiritualism on any man. It simply cannot be done. We should be "temperate in all things." Not long since we quietly submitted more heresy to a dignitary of the Church in five minutes than he had probably listened to in the previous twelve months, and on being asked what he thought of our comments he complacently replied: "We are always ready to listen to a man who is honest in his convictions and courteous in the manner in which he presents his arguments. We do not mind what he says so long as these conditions are fulfilled."

Surely, after that, our correspondent would not advise us to go "like a bull at a gate" when dealing with our clerical or any other opponents!

What the Rev. G. Vale Owen says.

Apropos of the subject of the foregoing Note, our attention has just been directed to a contribution by the Rev. G. Vale Owen in the columns of our London contemporary, "Light." Having stated that he feels very strongly that Spiritualists are "too apologetic" in their presentation of their case to the public, that there is "too much trying to convince" and "too much seeking after converts," he goes on to say:—

> On the other hand, there is no need for us to be irritating. I know some speakers who cannot get on their hind-legs without girding at the stupidity of the churches, the scientists, the legislators and other popular afflictions every time. Well, they richly deserve it, no doubt. But it should not be overdone.
>
> I would suggest, therefore, that, in our public utterances, we go straight to the point; that we put our case before our hearers with courtesy and kindness, but with forceful directness, that we preserve a dignified constraint such as becomes those who have a great cause entrusted to them. Firmly, as they who intend neither to give nor receive provocation needlessly. It is less harmful to understate a case than to overstate it. Overstatement is a boomerang.

These are the comments of a man who has obviously learned that there is nothing to be gained by "going to extremes." The very strength of our case should enjoin moderation in its presentation to others. The evidence is so overwhelming, in fact, that, when discussing its details with novices, it is generally wise to keep some of the more sensational aspects in reserve. Milk for babes! After that stage has been passed a stronger diet may with safety be prescribed. But the process should be gradual, otherwise we may give the subject "spiritual indigestion!" And of what use is spiritual food that cannot be digested?

There were many things which the Master would have liked to reveal to his disciples, but—"ye cannot bear them now." Such revelations would have been incomprehensible. Therefore, as became this matchless embodiment of Wisdom, He refrained. And there is no better example for Spiritualists to follow!

On the other hand, there is no warrant for being "apologetic" when presenting the truths of Spiritualism. That day has long since passed. It is now established on an impregnable rock, and is fast becoming "quite respectable." The attitude towards it in the Old Country, on the part of both the Church and the Press, is very different from what it was a few years ago. There are individual exceptions, of course, and they generally make the most noise—perhaps for the reason that "empty vessels" do the same thing! But the preponderating mass of thoughtful men and women everywhere are to-day treating the subject with respect. They can see that, whether they like it or not, "the thing is here" and will have to be seriously faced.

It has made prodigious strides during the past decade, and in the year that is coming there is reason to believe that the pace will be even more accelerated.

The all-important consideration to-day is not stimulation of public interest, but wise guidance, that the movement may be directed along proper channels and that the waters may not overflow the banks. It must, moreover, be freed from every suspicion of spiritism, and become more and more imbued with that truly spiritual element without which its appeal will never capture the hearts and consciences of those whose souls aspire to lofty heights.

Dennis Bradley and "Towards the Stars."

Increasing public interest is being manifested, not only in Great Britain but also in Australia and other parts of the globe, in the recent conversion to Spiritualism of Mr. Dennis Bradley, the withering cynic and iconoclast—of all men in the world! It has caused as great a "sensation" as the prior "capture" of Mr Robert Blatchford. A short time ago no one would have suspected that either of these materialistic minds would ever yield public allegiance to the spiritual. Yet they are both today in the forefront of the battle! Mr. Blatchford hammers away week after week in the columns of the "Clarion," and Mr. Bradley never misses an opportunity of dealing with those of his critics who are worthy of notice.

Being recent converts they are both fired with the burning zeal which takes possession of many minds on realising for the first time that Spiritualism represents a stupendous phase of Truth, that it bridges the chasm between this and the succeeding order of existence, and is consequently the very thing for which the mass of mankind is yearning. Their eyes, in fact, have been opened so wide that they can hardly see for the glare! We can, therefore, excuse them if they sometimes go to extremes. Mr. Bradley, in particular, is apt to do this. But the pendulum will presently swing back and a more moderate pace prevail.

Meanwhile, he must "have his fling!" He certainly does this in his very convincing work: "Towards the Stars." His style is slashing and the relation of his personal experiences is set forth in a very cogent and impressive manner. He calls a spade a spade every time. Commenting on the book and its author, "T.P's and Cassell's Weekly," states:—

> His conversion to Spiritualism has left his faculties unimpaired, and one can say the same about Sir Edward Marshall-Hall and Mr. Robert Blatchford. By no possibility can any of the trio be regarded as a fool or a charlatan. We must listen to them with attention, even if we cannot believe. . . This is the record of an enthusiast who was a sceptic; but it is not the book of a dupe.

The book, which is to-day being read by tens of thousands—it is admittedly one of the "best sellers" on the London market—is probably but the forerunner of others from the pen of this singularly-gifted writer. He is still pursuing his investigations and has, moreover, developed strong psychic powers himself. On this point he stated a few weeks ago:—

> During the last two months I and my wife have developed powerful forms of mediumship, and not only physical phenomena of an unusual and dramatic character have been produced in the presence of several witnesses, but with the use of a trumpet made so luminous that everyone in the room could see it, we have had on several occasions the independent voices of spirits, who gave their names and conversed with the sitters. On September 30th I requested a well-known editor and a scientist to examine the trumpet—before the sitting and it was of course perfectly dry. When the sitting closed, I again asked them to examine it, and they found that the inside was moist, for the simple reason that it was necessary for a spirit to materialise the vocal organs and breath in order to produce its voice.

The world is, therefore, destined to hear much more of Dennis Bradley and his experiences!

"The Heart of a Father."

Elsewhere in this issue we devote space to a review of an artistically-produced book of moderate dimensions entitled "The Heart of a Father." It is dedicated to "all who have loved and lost and who wish to know." It was published anonymously a few months ago and at once aroused considerable public interest. But is was not until the author's name was disclosed that a flutter was caused in the dovecot of Nonconformity and much discussion provoked in Church circles generally.

In the Preface the Rev. Sir James Marchant, LL.D. explains that "for the present, and for reasons sufficient to those who know the circumstances" the name of the writer is withheld. It was, therefore, sent forth to the world as the product of "A well-known Public Man." But the veil was soon lifted and the mystery revealed. The writer is the Rev. F. C. Spurr, who was some years ago a prominent personality in the public life of Melbourne, being the popular pastor of the Collins-street Baptist Church, and who is at the present time President of the Free Church Council of Great Britain.

It was, presumably, owing to his occupancy of this important position that, acting on the advice of the friends he consulted, the identity of the writer was not disclosed. These friends included the Revs. Sir James Marchant, Canon Vernon Storr, M.A., R. F. Horton, D.D., Principal W. E. Blomfield, D.D., F. Fielding-Ould M.A., J. G. Henderson, J. Marshall Robertson, M.A., F. Richardson, A.T.S., Thos. Nightingale (Secretary of the Free Church Council) and C. Drayton Thomas, the author of "Some New Evidence for Human Survival." This is an imposing array of well-known names, and seems to indicate that the author desired to act with the utmost caution before publishing his experiences.

These friends, we are told, "have read and approved this Preface, and will meet the author again to consider the issues involved." These comments are very significant, and will become clear to the reader on reading our review of the book in this issue. Apparently, there is a fear on the part of some of the authorities entrusted with the interests of Nonconformity of too-directly recognising the claims of Spiritualism. Hence the pointed explanation: "The author is alone responsible for this book and for the form in which it is cast," and also that the afore-mentioned rev. gentlemen do not commit themselves in any way to "any one explanation of the phenomena described."

These phenomena are Spiritualistic from beginning to end. They include clairvoyance, clairaudience, automatic writing, table-tilting and spirit photography. There is, therefore, no disguising the fact that Mr. Spurr has received conviction of the survival of his little son by the very means which Spiritualists themselves employ. If, after this, the rev. gentleman retains his official position in the Church he represents, and that Church continues its opposition to Spiritualism and its phenomenal manifestations, we shall hardly know what to think. Presumably this is a feature of "the issues involved," to which further consideration is to be given. It is a very interesting situation, to say the least, and the public—the Baptist denomination in particular—will doubtless await the upshot with no small measure of natural cusiosity.

THE PIVOT OF THE UNIVERSE.

THE LOVE OF GOD.

Recorded by V. MAY COTTRELL, Napier, New Zealand.

It is the great and earnest desire of those of us, on this side, who belong to Christ's bands of workers, to try to convey to humans still in the flesh and spiritually blind, some slight conception of the wonder and power and majesty of God's great redeeming love for all mankind. This love is the pivot of the Universe; without it all would be chaos and soon the end would be nothingness. No life of any kind is possible without this all-sustaining love. Animals and humans, trees and flowers, and all the countless forms of life everywhere, live and move and have their being in and through this wonderful love.

* * * *

Folk are apt to take what they are pleased to term, the "Laws of Nature," for granted, and to speak of that great Pôwer which keeps countless worlds revolving in space, as though it were some blind force set in motion somehow when the world began and acting with clocklike precision through aeons of time, but without either mind or soul at the back of it. What they need to realize, as more thoughtful people do, is that "Nature" is just another name for God and that therefore "Nature's laws" are in reality God's laws.

When this great truth fully dawns in the minds and hearts of the people, enabling them to appreciate the wonder of God's love for them and for every living thing, and causing them to be filled with adoration for so wonderful a Creator, then, and then only, will the redemption of the world, through Christ Jesus, be complete. Christ came to the world many centuries ago, at God's command, "to seek and to save that which was lost." That which was lost and which was of such vital importance to the welfare of mankind as to necessitate the earth-life of Christ and His death on the Cross of Calvary, that it might be found and restored to its rightful place in the scheme of things, was the **spiritual nature of man.**

* * * *

This spiritual nature which, to put it plainly and simply, is God in essence, had, at the time of Christ's coming, been almost lost to the world. This sad state of affairs had come about through the people's entire neglect of God and their constant seeking after worldly things. This loss of the spiritual nature is what people really mean when they speak of "The Fall of Man," but there is much of error taught concerning this period in the world's history, when the lamp of the spirit was almost extinguished.

Christ came to relieve this spiritual darkness and, through His own spiritual power and brilliance, to rekindle the spiritual flame still flickering feebly in the hearts of humans. Through the beauty and purity of His life, and because of His willingness to sacrifice self for the good of others, He fanned this flickering flame into a blaze which has gone on growing and gaining in brilliance all down the centuries until now it has become a great light which will never be extinguished. Here we have the great lesson of the Cross—the sacrifice of self.

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Christ died that His death might open people's eyes to the true meaning of life, which is service. He came to earth on a great mission and for a great purpose, no less a one than to teach people how to live. His pure and noble life, and ignominious death, were intended to teach them the kind of fuel that is required to keep the spiritual lamp burning brightly and at its full capacity. The only kind of oil which will do this is a mixture composed of equal parts of love, good fellowship and service.

But humanity, as a whole, is slow to learn, and the bulk of the people have not yet grasped the significance of Christ's noble earth life or the real reason for His self-sacrificing death. Hence the spiritual blindness that abounds and the necessity for the strenuous efforts that are being made to lighten this darkness by letting the sunlight of love into people's hearts, thereby enabling them to see things as they really are and not as they so often appear to be to those whose eyes are blinded by sin and wrong endeavour.

* * * *

Christ's work for humans still goes on and, with the assistance of His bands of workers, He is still seeking to bring light and peace to the whole human family and so complete the noble task which God set Him to do so many centuries ago. This work is speeding up now, for various reasons; the light is dawning and before very long the whole world will be flooded with this Divine radiance, and the people will no longer be able to deny God, or wish to do so, but will come to see and know Him as He really is.

THE MYSTERY OF JOAN OF ARC.

"The Mystery of Joan of Arc" is the title of a new book of absorbing interest from the pen of the cultured and well-known French author, M. Leon Denis, who found a very capable and scholarly translator in Sir Arthur Conan Doyle.

While all are agreed that Joan of Arc is unique among historical characters, there has been a constant conflict of opinion as to the exact meaning of her strange gifts. M. Denis, who is not only a deep student of the Maid's career but is also the greatest psychic authority in France, has cast a very vivid light upon the question.

As Sir Arthur points out in his Introduction, M. Denis' "treatment of his heroine is so complete that there is no need for me to say anything save to express my personal conviction that, next to Christ, the highest spiritual being of whom we have any exact record upon this earth is the girl Joan. One would kneel rather than stand in her presence. We are particularly fortunate in the fact that we have fuller and more certain details of her life and character than of any celebrity in mediæval or, perhaps, in modern history."

Sir Arthur is convinced that, though the author's views may be somewhat ahead of the present state of public knowledge and opinion, "in the end his contribution to the discussion regarding Joan will prove to be the most important and the truest ever made."

Supplies of the book have just been received at the office of "The Harbinger of Light."

CHRISTMAS GREETINGS!

This issue will probably be in the hands of our readers by Christmas Day. We, therefore, offer them all our best wishes that they may spend a very happy time and enjoy both peace and prosperity in the year that lies ahead.

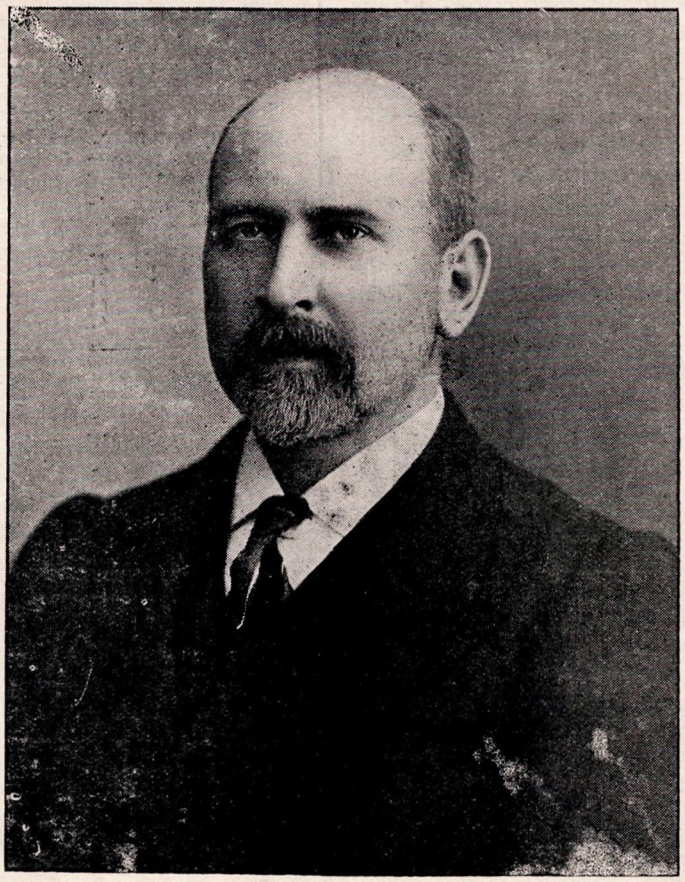
THE EDITOR.

BAPTIST MINISTER AND SPIRITUALISM

"This, my Son, was Dead === and is Alive Again."

By the Editor.

A little book entitled "The Heart of a Father" has caused considerable commotion in Church circles in Great Britain and may possibly lead to other developments at a later stage. It is produced anonymously, the author being simply styled "A Well-known Public Man." But certain secrets have a peculiar knack of becoming public property in time. It is the case in this instance, for it is now known that the writer is the Rev. F. C. Spurr, President of the National Free Church Council of Great Britain, and formerly minister of the Collins-street Baptist Church, Melbourne, his successor being the Rev. T. E. Ruth who, by the way, is anything but a scoffer at Spiritualism and its phenomena.



REV. F. C. SPURR.

The story told by the author represents the most poignant expression of grief and despair we have ever read, and it was with a sense of intense relief that, as the tale was unfolded, we were assured that the father and mother had established communication with their darling boy and that "this new experience has transformed our lives."

The little fellow, about eight years of age, was drowned in a stream in the summer of last year. He was a singularly promising child intellectually, was beautiful to look upon, and possessed such a sweetness and charm of character that "the boy seemed to have brought with him a mystery of the life beyond the veil, as if he had been on earth before and had returned with the spell of the spirit-world upon him."

And then the swift and awful tragedy! Little Anthony and his mother were in the country with friends at the time and the father was at home—120 miles away. About the hour that the little lifeless body was taken from the water, the father was filled with a sense of dreadful foreboding which he could not understand. He was at the Cinema at the time: "The theme was an absorbing one and I entered into it fully. Suddenly my mind began to wander and the picture lost its interest. I glanced at the clock and found that the hour was 4.45. A strange sense of the nearness of my boy came over me and I glanced at the seat next to mine half expecting to see him there. I became increasingly restless and at last rose and left the building, haunted by the thought of the boy."

On reaching home the sense of uneasiness grew—"the afternoon meal remained untasted—I knew not why." As the hours advanced the thought of the child "became an obsession," and later the fateful telegram arrived: "And then I knew. . . and went mad . . My boy . . . my bonnie boy—the boy I had kissed in the earlier hours of the day . . . dead . . . drowned . . . gone. The abyss opened and engulphed me."

All his conventional line of thought was shattered by one fell stroke and he went forth, like Rachael, refusing to be comforted. Solace there was none—nothing but a black, impenetrable pall of despair. It almost makes one's heart-strings snap to read such grief. But, thank God, the balm of Gilead was available. A non-professional psychic was invited to the home and through his mediumship came wonderful manifestations of the presence of this remarkable child.

Further than this, Mr and Mrs Spurr journeyed to Crewe and interviewed Mr Hope and Mrs Buxton, the well-known psychic photographers. "In order to eliminate every element of suspicion, or the possibility of fraud, we took particular precautions to secure absolutely perfect conditions for the experiment." Twelve plates were exposed. Six contained no "extras," but **"the final pictures startled us, for there, clearly and sharply defined, was the spirit photograph of our little Anthony."**

It was these varied experiences which dispelled the gloom and let in the glorious light that streams from the spiritual world—"The spirit world in which my wife and I have always 'believed' has now become a very real place to us." The whole record is a very "human document," and we are told in the Preface, written by the Rev. Sir James Marchant, L.L.D., that "when further revelations are completed" the account will be enlarged, and in more strictly evidential form, and bearing the author's own name it will reach another edition.

It must not be concluded, just because he has written this book, that Mr. Spurr has joined the ranks of the Spiritualists. On the other hand, he makes it quite clear that "to believe in and to practice communion with the departed, it is not necessary to become a Spiritualist." He means, pre-

sumably, that it is not necessary to "call" oneself a Spiritualist. That is quite true. He is content to subscribe to the fundamental planks of Spiritualism without labelling himself. Those planks, of course, are—Belief in the existence of a spiritual world and the possibility, under the requisite conditions, of communicating with its denizens.

If this definition is accepted, then it is not easy to see how Mr Spurr, if he continues to "practice communion with the departed," can very well be other than a Spiritualist in fact, if not in name. However, the point is immaterial. The thing that matters is that through the agency of the phenomena associated with Spiritualism he and his wife have derived unspeakable consolation and, after having undergone a most agonising spasm of grief and despair, can to-day exclaim with joy: "This, my son, was dead, and is alive again!"

LATEST BOOK BY SIR OLIVER LODGE.

"Making of Man—A Study in Evolution." This is the title of a book just published by Hodder and Stoughton from the pen of Sir Oliver Lodge. It is written in the author's characteristically attractive and lucid style, and no reader of the work will be surprised to learn that it has been received with a pæan of praise from the British Press.

"Thoughts on this life and hereafter of exquisite interest" is the joyous comment of the "Daily Mail." "Each page is laden with rare and refreshing fruit" is the appreciative criticism of the "Yorkshire Post." "It fascinates and inspires and gives the lie to the pessimist" is the enthusiastic outburst of the "Liverpool Courier."

The one note, in short, is sounded on every hand and, in our humble way, we may add that this latest work of the distinguished scientist is calculated to make us feel more contented with our earthly lot, to inspire us with renewed hope, and enable us to realise something of the grandeur, the beauty and the completeness of the life that is to be.

The fourth edition is already in the press. We are not surprised at that. The book arrested attention and aroused public interest at the very outset, and will stand reading again and again. Man to-day is only "in the making," he is not a finished product, his evolutionary development is still in the elementary stage, but

> The future lies large and splendid before us, both before the race and before individuals too. The frustrated struggle of our earth life is not for ever. Progress is possible, both for the individual and the race, and the ultimate Destiny of Man is so lofty that in the long last we shall look back upon all this travail, this long effort to bring to birth a truly Divine race and be satisfied that all the intermediate stages, all its imperfections, its terrible trials and griefs, are stages inevitable toward the attainment of the main result—the attainment of perfection, not by compulsion, but by free-will.

It is a fine work, suitable for sending to all classes of friends at Christmas, and should therefore be in great demand. Now obtainable at the office of "The Harbinger of Light."

TO AMERICAN CORRESPONDENTS.

The rate of postage on letters to Australia is—first ounce 5 cents, each additional ounce 3 cents.

On a considerable proportion of letters received by us from the United States of America we have to pay a tax of 3d, owing to insufficient postage.

THE EDITOR.

WILL YOU HELP US?

To the Reader,—

Do you derive any pleasure or profit, or receive any consolation and help, from reading "The Harbinger of Light" from month to month?

If so, would you like to express your appreciation in a practical way by sending the name of a NEW SUBSCRIBER to mark the advent of another year?

It is from such Subscribers that our revenue is mainly derived, for, unlike other Journals of a more general type, the receipts from Advertisements are meagre indeed.

We do not know what the New Year may have in store. But the prospects are none too bright. It is for this reason that we ask you to do your best to add to our list of supporters.

If you cannot induce others to take the Journal, perhaps you are in a position to authorise us to forward it to some friend on your behalf—someone who may possibly be in spiritual chaos or bowed down with the weight of a sad bereavement. It might prove the most satisfactory investment you had ever experienced. Who knows?

Anyhow, see what you can do. Don't be a "drone" in the hive of Spiritualism! Be a "worker" and avoid regrets on reaching the Other Side.

On every Spiritualist rests the responsibility of doing what he can to advance the Cause. We are playing our part. Will you play yours?

Try to remove from our mind the impression that we are largely playing a "lone hand" and that very few care, in any practical way, whether we continue or not. For that is how we feel as 1924 draws to a close—the most trying year we have yet experienced!

THE EDITOR.

DEATH—A GLAD SURPRISE!

One beautiful thing about Life is, its uncertainty. If you knew the date and hour of your passing, you could not live in the same happy way. There is only too frequently a sense of mortal fear lurking in the earth-mind of that glorious event called "Death." With many, the glad surprise comes suddenly without illness or pain. God means His children to be always prepared to come to Him, and this is one of His chief reasons for keeping them ignorant of the moment of release. Some know they have only a short time left, but even those who are conscious of this, know not the moment of the call. Oh! when it comes, how well worth all waiting and suspense! I pity those who are snatched back from the brink of the grave by science, for they are defrauded and denied the greatest of all benefits. But it will always be the same while the world lasts. Men and women fight the so-called enemy, without realising it is nothing but Nature giving the tired body its new garment of life which lasts eternally.

From "My Letters from Heaven," by Winifred Graham.

WATCH FOR THE GREEN DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a GREEN DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.

All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.

WATERFINDING BY PSYCHOMETRY.

EXPERIMENTS IN QUEENSLAND.

[The accompanying article on this very interesting subject is from the pen of Mr. George Coxon, grazier, of Gateshead, Lindum, and formerly a member of the executive of the Grazing Farmers' and Settlers' Association of Queensland. For close upon a quarter of a century he has been interested in searching for water for stock and domestic purposes, and had the enterprise to import his own boring plant from America. Having heard of Mr. J. F. Bostock, a psychometrist and magnetic healer, of Brisbane, and his power of locating sub-artesian water by psychometric methods, he consulted that gentleman some years ago and subsequently carried out a series of practical experiments with very surprising, and certainly extremely gratifying, results.—Ed.]

In April, 1909, I saw Mr Bostock at his office, 285 Upper Albert Street, Brisbane, and took a Government map of my holding "Wakefield," near Isisford, to hear him delineate thereon a favourable site to bore for subartesian water, and upon that map he marked a spot where he stated that water would be found if a bore was put down. Some weeks after my son, who was a total stranger to Mr Bostock, brought a copy of the same map, and asked the Psychometrist to mark a likely spot for water. In making a site, he fixed upon the same spot again. This so astonished me and my son that we decided to bore.

When the bore had been put down about 360 feet I forwarded to Mr Bostock some sand from the bottom of the bore, to enable him to determine the depth at which water would be found. He at once replied that a good supply of water would be struck about 80 feet further down. This was confirmed by us striking a supply of water of over 30,000 gallons per day at a depth of 437 feet. The permanence of this supply has been thoroughly tested by drawing out over 30,000 gallons a day without diminishing the flow.

SECOND SUCCESS.

In May, 1910, another site was chosen in a similar manner and Mr Bostock predicted that good fresh water would be found at a depth of 200 feet, and a second stream at 420ft., and that there would be a third stream at 520 feet, the latter a good supply of fresh water whilst that at 420 feet would be a little "brackish." The good fresh water was found at a depth of 181 feet in a bed of sandstone reaching down to 236 feet, this being the first water, and proving Mr Bostock was right in his prediction of finding water at 200 feet. The next water, "slightly brackish" as predicted was struck at 420 feet, again proving the correctness of the psychometrist, and a third supply was found at a depth of 518 or 520 feet, the latter depth having been the psychometrist's forecast, but the slight difference has not yet been ascertained. The water fose to within 100 feet of the surface. We then started "baling" and after 30 minutes took out 480 gallons, when we found we were below the 200 feet. At 230 feet it was found the water could not be lowered, still baling for another 30 minutes 320 gallons were taken out, making 800 gallons per hour. It was reckoned that the flow was about 12,000 gallons per day, still leaving 280 feet of water in the hole. The flow is equal to that of number one, whilst the water at the lowest depth is as fresh as that at the top. The results are eminently satisfactory.

THIRD SUCCESS.

On May 20th, 1910, on the Albilbah resumption, 30 miles from the sites of the previous tests, the psychometrist marked out a site and said that water would be found at a depth of 571 feet, the water would however be brackish, but good fresh water would be discovered at a depth of 1350 feet. This bore was commenced in May, 1912, and salt water was reached at 580 feet, the boring was continued later and the good water found at 1370 feet or in each case within a few feet of the depth specified by Mr Bostock, and the yield by pumping is over 20,000 gallons per day, still leaving 400 feet of water in the hole.

A further site about five miles from the foregoing (No. 3) was also marked by Mr Bostock, who stated that water would be discovered under very similar conditions, viz:—That at 550 feet the water would be brackish, and the bore would have to be carried to 1400 feet before fresh water would be obtained. Subsequently boring operations, which were completed in May, 1922, showed that this forecast was to all intents and purposes correct, for salt water was found at 550 feet and the serviceable supply was struck at 1390, and from this depth the water overflowed the bore.

FURTHER SUCCESS THIS YEAR.

Some specimens of the sand taken from the Bulford Bore were submitted to test by psychometry through the mediumship of Mr. J. Bostock at his rooms at The Valley Chambers, Brisbane, on 1st May, 1924, others present being Messrs George Coxon and A. J. Davies.

The following are some of the details which were given through Mr Bostock, and which are striking in their accuracy when compared with the actual results obtained at the bore several weeks later:

"The figure on the paper is not quite correct as Nature reveals it, but it is as near as the mind could get who framed it, but there have been four separate classes of strata in this bore or well. Now, you notice that there are two different strata here—one, you notice, retains to itself a certain moisture, whilst the other cannot; then, from where the lighter color comes there is a vast field of a kind of soft moving sand and gravel; through this there is a water percolation with a force behind it, which has pushed or pressed the first of the water upwards, until they flow in the sunlight.

"Yet, leaving these strata, and seeking deeper, we find there is a very hard stratum of a peculiar color like unto a pink or reddish shade with a very fine formation. This extends to some 93-96 feet. Then there is a greater heat, and an increase of water, not a great deal, which would hardly be perceptible at the top surface, but yet it is there. This small quantity of water would only be percolating a stratum of 2 inches; then comes the darker stratum, and here is where I want to tell you where they are. They are in a darker stratum, and must go to about 146 feet for the reef to obtain an improvement in the supply of water, but beyond that it would not be satisfactory for them to go.

"You see, in my first calculation, we started at a depth near the surface, so that when this second distance is added to the 96 feet, you get down to 242 feet. Then the depth is given to you 8 feet beyond that again, making 250. They must reach 346 feet below the 5000 mark (5346) and beyond that depth we could not advise them to go."

There was much further information given at the same time, but the above will suffice to substantiate the claim that by this means absolutely accurate information can be obtained, both as to location, depth, and genealogy of the strata through which a proposed bore would pass before it reached the supply of artesian water suitable for stock to drink.

A PIONEER MEDIUM GOES HOME.

THE PASSING OF MRS. KNIGHT-McLELLAN OF MELBOURNE.



MRS. KNIGHT-McLELLAN.

One of the best-known and most highly-respected mediums in Melbourne has just passed to the higher life in the person of Mrs. Knight-McLellan. Having attained the advanced age of 76 years, she had been in failing health for a considerable time and on Tuesday, December 2nd, her soul peacefully passed to those brighter realms to which she had pointed thousands of others during her life-long service to the cause of Spiritualism. Of a peculiarly sympathetic and kindly disposition, and characterised in a high degree by spiritual qualities too seldom in manifestation in these materialistic days, she was much beloved by all who knew her and held in the highest regard for her singleness of purpose and flawless integrity. Being of unimpeachable character, her mediumship was of the highest order and brought comfort, inspiration and hope to the very large clientele who availed themselves of her exceptional powers.

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Mediums, like poets, are born—not made. It was in 1848 that she first saw the light in London—the date of the "Rochester Knockings" and consequently the year which marks the advent of what is known as Modern Spiritualism. Psychic powers began to manifest themselves in her very tender years, and as a child remarkable physical phenomena occurred in her presence. When only ten years of age heavy pieces of furniture, including chests of drawers and a piano, were moved without contact, and naturally aroused great interest on the part of investigators. She was averse, however, to any semi-public demonstration of the forces operating through her and on one occasion had to be petted and cajoled with sweets before she could be persuaded to take part in a sitting. Her parents, moreover, did not encourage her development in this direction, and it was not until after the family came to Australia in 1862 or 1863 that she was given fuller play in her spiritual unfoldment. She was then still in her teens, and her father, Mr. Walworth, who had previously come to Melbourne to prepare a home for his wife and children, met them on arrival.

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The parents had by this time become more reconciled to the idea of their daughter possessing "peculiar gifts" and commenced holding sittings in the family circle, the table being used as a means of communication. The messages thus received were almost invariably accurate, and two years later trance mediumship supervened, but it was many years later before she began her career of speaking in trance in public. It was not, in fact, until the latter end of 1893 that, yielding to the persuasions of Mr George Spriggs, she gave an address under control at the Melbourne Spiritualist Lyceum which was at that time held in a Hall on Victoria Parade. She was so nervous, however, that she was allowed to enter the trance condition behind a screen on the platform and was led out to speak. This method was continued for some months, and finally Mr Spriggs induced her to go into trance before the audience and her public work really began.

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From that time onwards she never looked back, and on numberless occasions delivered delightful addresses, affording both comfort and enlightenment to the gatherings who assembled to hear her. She became conductress of the Lyceum and also enrolled herself as a foundation member of the Victorian Association of Spiritualists. She retained her connection with this organization to the date of her demise and was also to the last one of the trustees of the Lyceum. In addition to her public work as a speaker she gave regular interviews to those desirous of establishing communication with friends on the Other Side and in this way brought consolation and joy to many a distressed and despondent soul. In this aspect of her work she was actuated by the highest motives, and as she herself said: "There cannot be a greater joy to mortals than that of being able to bring comfort to bereaved hearts, to cheer the depressed, help the downtrodden, and to make the children of humanity rejoice, as all would do if they realised their blessed heritage."

Being also possessed of the gift of healing she practised this for very many years, diagnosing under control and being instrumental in restoring many to normal health. For a long time she held a free medical class once a month for impecunious patients who visited her in large numbers for treatment and expressed their gratitude for her aid.

In 1903 she visited South Africa and founded a Spiritualist Association at Johannesburg of which she was elected President. Two years later she returned to Australia and resumed the work she had temporarily suspended. From that time until close to the end of her earthly journey she continued to labor loyally in the cause to which she had consecrated her life, appearing on the public platform and daily ministering to the needs of those seeking consolation and cheer at her hands.

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Added to her activities in the domain of Spiritualism she was essentially humanitarian in instinct and practice. In this field of endeavour she may be said to have erected her own monument to her memory by the part she played in raising funds for

the endowment of two cots at the auxiliary Children's Hospital at Brighton, a suburb of Melbourne. Each cot represented £250. She was mainly responsible for the provision of the first cot, in co-operation with sympathetic helpers, whilst the second was a single-handed enterprise which she successfully carried to fruition about six months ago, the first cot being named after Mrs Annie Bright and the second after Mrs Knight-McLellan herself. These beneficient actions were typical of her kindliness of heart and her deep and motherly interest in the welfare of the children.

The departed lady was twice married, and on marrying the second time retained her first married name and thus became Mrs Knight-McLellan. Both husbands pre-deceased her and she leaves two sons, Edward and Ernest Knight, to mourn the loss of the physical presence of a very dear and devoted mother. To each of these we extend our tenderest sympathy, and that feeling we know is shared by a host of other friends.

* * * *

The funeral took place at the St. Kilda East cemetery, and in accordance with his mother's wish the eldest son—Edward—who is actively associated with the cause in Melbourne, conducted the service at the graveside. He spoke in affectionate terms of his mother, and although naturally feeling the loss sustained there was no accent of undue grief in his remarks.

Brief addresses were also delivered by Mr M. J. Bloomfield (Leader of the Victorian Association of Spiritualists), Mr. Lumley (representing the Melbourne Lyceum) and Mr Edgar Tozer (President of the Victorian Council of Spiritualist Churches), each of whom bore generous testimony to the love and esteem entertained towards the departed sister.

Hymns were also sung by the large assemblage, and the many beautiful floral wreaths and other emblems placed on the grave, on behalf of various Societies and individual contributors, bore eloquent tribute to the affectionate regard in which the deceased lady was held.

In passing beyond this realm of time and sense she leaves a great gap in the ranks of Spiritualism in Melbourne, but her memory will live as an inspiration to others and her services to the cause in Australia—extending over a period of more than thirty years—will ever be enshrined in the annals of the movement in these Southern lands.

A PUBLIC TRIBUTE.

A combined Transition Service, in which the Victorian Council of Spiritualist Churches and a number of the Melbourne Societies took part, was held in the Bijou Theatre on the evening of Sunday, December 14th. Mr Edgar Tozer (President of the Council) presided and there was a very large attendance, not only of adherents to the cause, but also of the general public. The numerical strength of the congregation, in fact, was a marked and very gratifying tribute to the personal character of Mrs Knight-McLellan, and the high regard in which she was held by various sections of the community.

An Invocation having been offered by Mrs Hanger, two minutes of silence were observed for sending thoughts of love to the arisen sister, after which brief addresses were delivered by the Chairman, Mrs Hosford-Herbert, Mr E. O. Jones, Mrs Bell-Jarvis, Mr M. J. Bloomfield, Mr McLeod-Craig, Mr Lumley, Mrs Parker, Mr Frank Wallace, B.A., LL.B., and Mr Edward Knight.

The general tenor of the speeches breathed a spirit of affection for the departed worker and stressed her life-long services to the cause of Spiritualism. These partook of both a public and private character, and it was mentioned, in the latter regard, that she gave over 150,000 messages to inquirers. Her one aim was to convey comfort and spiritual enlightenment to all in need of help and to ever hold aloft the banner of Truth. She, therefore, set an example which, it was urged, should be followed by all young mediums, so that they, too, might merit the gladsome welcome she received from the angelic hosts and hear the gleeful salutation: "Well done, good and faithful servant." They were assembled that night, not to utter sentiments of grief, but rather to rejoice that their beloved sister had at last been freed from the thraldom of the flesh and promoted to a higher realm of service. She had already, remarked the Chairman, supplied evidence of her continued existence and of the glorious conditions to which she had been transferred. The cause which she had so loyally espoused here was still her cause and her work would go on unceasingly in endeavouring to spiritually uplift the race and bring consolation to hearts that were bereaved.

The foregoing summarises the purport of the various addresses, and Mr McLeod-Craig, as President of the Spiritualist Church of New South Wales, offered the loving sympathy of that body to the family circle deprived of the physical presence of a beloved mother and to the Spiritualists of Victoria generally, but said they did not regret her departure because they knew her noble example would long remain an incentive to the younger ones to develop their powers on the higher planes and work unselfishly for the cause.

The Chairman having alluded to the great part played by Mrs Knight-McLellan in establishing the two cots in connection with the Children's Hospital, as explained elsewhere, Mr Knight, the eldest son, expressed his appreciation of the very kindly sentiments expressed towards his mother, and added that they did not mourn her departure because they knew she was not dead and that a short while hence they would meet her again on the Other Side. News, in fact, had already been received of the safe arrival of his mother and of the great and glorious welcome that awaited her in the higher life.

Owing to the restrictions imposed upon us by the printer, by reason of the exigencies of publication during a very busy Christmas week, we are unable to extend this report beyond adding that appropriate hymns interspersed the addresses and that an inspiring service concluded with the pronouncement of the Benediction by Mrs. Hanger.

A FORECAST OF WIRELESS.

In 1873 a notable anticipation of wireless telegraphy was published in "Startling Facts in Modern Spiritualism". In answer to the inquiry of a medium, "Have you anything more perfect than metallic wires for carrying electric current?" the reply was made, "Yes, we have electric currents without the wires." . . "The time is near when, with an improved instrument, these celestial currents will be utilised for the benefit of the world, and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and the spiritual world."—From "The Undiscovered Country."

"A Modern Miracle," by the Rev. G. Maurice Elliott and his wife, is still in brisk demand. A significant Foreword is from the pen of Dr. Thomas Pearson, M.R.C.S., the Harley-street surgeon to whom the angel led the authors when in dire distress. The book may soon be out of print.

CHAPTERS FROM MY ASTRAL LIFE.

Ancient Egyptian Mysteries—The Pyramids, Tombs of the Kings, Symbolism.

By H. M. BOUCHER, Auckland, New Zealand.

VI.

When the Pyramids were new,
And the ancient land was young;
Long before the seige of Troy,
Or the songs that Homer sung;
When the Pyramids were new,
Ere barbarians cursed the land,
Egypt's name throughout the world
Stood for all that's great and grand.

"Yes, you shall see great Egypt in her prime, and live even as I myself once lived, yea think as I myself did think, and learn also, just as I was taught, the things you wish to know, but you, too, must pay the price, just as we did in that now far distant past."

Thus spake unto me one of my instructors into the mysteries of ancient Khem, and so it came to pass that, in course of time, I became so Orientalized in mind and being that frequently I have for hours felt, thought, and astrally existed, as did my ancient Egyptian friends some thousand years ago. Not merely have I, in Nature's picture gallery, watched the living, moving, brilliant-colored, ever changing panorama of great Egypt's glorious past, but at various times, after the necessary fasting and other preparations, have I either astrally visited the land of Egypt itself, or have become blended, or psychically united to one of my ancient Egyptian mentors, that by reflex action I have mentally lived their life myself, acquired their experiences, and learned much of ancient Egypt's secret Mysteries, even as they did.

Now, to explain what might appear inconsistencies and inaccuracies in some of my articles. To qualify for a world teacher I had to experience a great variety of states, both mental, and astral; thus I did not always see things in the same way, nor do other clairvoyantes, therefore our descriptions vary at times for this reason. Looking at the moving historical panorama reflected in the astral light is like looking at the moving pictures. But there are no printed descriptions of what they mean, nor are dates written either, consequently the description of such pictures will vary according to the knowledge, and pre-conceived ideas of the Seer—unless inspired by one who knows! Again, when you take on yourself the experiences of another, you can only see and learn that which they saw and learned in their brief mortal life. Also as regards historic events, even angelic beings can only tell mortals their own individual experiences, unless they, like myself, are born, created, "Mercury-like"—the winged messengers of the gods.

THE GOLDEN AGE OF EGYPT.

I will, so far as permitted, reveal a little of the Faith forgotten, which was given unto Egypt by the great Master Hermes himself, even before the pyramids were built, or the strange mysterious Sphinx was carved; yea, ere Homer's songs were sung, or famous Troy was built. For there was another and a grander Egypt than the one which modern archeotogical research has discovered. Flinders Petrie wrote about nineteen years ago that there was a high state of civilization in Egypt 6,000 B.C. and also that it must have taken many centuries to reach that stage. I am instructed that, like India, Yucatan, Peru, Japan, and all the pre-historic world, Egypt was originally ruled by the Gods themselves in person; then for a long period by a Hierarchy of Initiates of The Divine Wisdom (now termed Theosophy). This was the golden age of Egypt; then came long ages of rule by mortal kings, the Pharoahs of history; these also at first were Initiates, and possessed supernormal powers, but ultimately they lost the true spiritual Light, and Egypt indeed became enveloped in most awful, terrible darkness.

Here are some examples of different phases of spiritual sight. I once beheld some pyramids whose externals were smooth, and white from base to summit; they shone like polished tiles of absolute whiteness, with a background of dark blue or purple-tinted velvet sky, and I did not know, until I read Herodotus, that famous Grecian traveller, that many of the pyramids had in his time a coating like unto white enamel. Also some pyramids were covered with the brilliant colored figures and symbols so common at one time, while others were not so decorated. Again, some pyramids had steps, as it were, by which you could climb unto their summit, while others were smooth, and impossible to ascend. This variation I learned from "Sethos," who describes, as part of his physical culture, the rapid ascending and descending of a pyramid's steps. His life is recorded in a Greek manuscript about 300 B.C.

THE SEVEN SLEEPING KINGS.

Another experience of Egypt was totally different. Under instructions from my ancient Egyptian Master, I consciously visited the land of the Pharoahs in my most tenuous ethereal form, and well remember the delightful feeling of floating in the air, high above the great pyramid. Lightly as a feather floats in the wind, so sailed I over the city of Cairo, across the desert sand, then came earthward upon a lonely desolate waste, seemingly ringed in by sombre, forbidding-looking hills; these I entered, passing through both rock and earth as though they did not exist. Mentally I felt the weight of countless tons of rock and stone above me as in the etheric form I bore, I entered into a tomb. 'Twas the tomb of the Seven Sleeping Kings, a tomb as yet unfound; there they lay side by side; a strange, weird, and solemn sight. I looked through their mummy cases and plainly saw their last encasement; it was an exact replica of their very selves in mortal life; their face-masks were artistic cameos; their symbols of faith and their insignia of royalty brilliant in coloring beyond description; one Pharoah, in particular, I noticed had a predominant note of vivid green, running all through the golden fabric of his wondrous shroud. The immortal soul of this particular Pharoah has since visited me, and the vivid green represents an unusual psychic power, which he will most likely exhibit to an astonished world ere long. The best description of the profound and awful feelings induced during my visit to this secret, rock-hewn long-buried mausoleum of the Seven Sleeping Kings, is to be found in Bickford's most wonderfully inspired book, "Vathek," published

about 1800. Incidentally, this experience occurred some time previous to my reading of the recent romantic discovery of the Tombs of the Kings.

RELIGIONS—TRUE AND FALSE.

Under the rule and instruction of the Occult Hierachy a simple and true spiritual philosophy was the national religion, but as time passed, and the Gods withdrew from the land, the later priestly rulers became selfish, corrupt, and degraded their sublime philosophy, altered it entirely, and truly became false teachers of a false doctrine. The symbol was worshipped instead of that which it represented, and the images originally intended to pourtray certain attributes, either of God, or Nature, were converted into statues of innumerable deities and, with the exception of a few really spiritual "Initiates," the whole population of Egypt, from Pharoahs to slaves, became idolators of a most degraded kind. The ancient peoples of all nations were taught mostly by symbols, because that system of instruction was best suited to their mentality, and also, as a fact, unto those learned in the symbolic code, a mass of information could be conveyed in a small compass, for a little piece of wood, with some mystical marks carved upon it will equal a long letter. This is well-known to Europeans who visit the lands where sticks are used instead of written words.

As taught by the Master Hermes himself, Ra, the Sun, represents the One Supreme Power of All, and is monotheistic in every respect, for even as the Sun is the source of all life, light, and energy throughout our solar system, so is Ra, the unseen God, the Ruler and Sustainer of the Universe. And even as the Sun's rays in electrical energy, radium, carbon, and other forms—as well as light and heat—are everywhere, so is the All-seeing Eye of God; and, in addition, the popular conception was that the glorious, brilliant sun of Egypt was a mystical veil which hid the face of the Father from His children, lest its exceeding brightness should destroy their sight. I am also taught that our Sun is not what our astronomers teach—namely, a burning Star, but exactly what it is I may not say until next year.

OTHER SYMBOLS AND THEIR MEANING.

Ra, the Supreme Power, was also symbolised by a hawk. As the Egyptian hawk was supposed to fly higher than any other bird, so was Ra high above all other Gods. Osiris, being a man's form, with scourge and sceptre, is a later and degrading conception of the Almighty Infinite Absolute One. In Egyptian symbolic code, next to the Sun come the stars; singly they represent a spiritual being, as the stars are the furthermost objects from this earth visible unto mortals. The nature, powers, capacities, etc., of the spirit, or angel, will, to me, be designated by its color, size, and other variations in its form—for instance, the number of its points. A number of stars clustered together represents a spiritual power, and the more numerous the stars the greater the spiritual power they represent.

Please remember that a symbol has numerous meanings unto different people. I am describing the meanings of ancient Egyptian symbols, not Hindu. Thus the five-pointed star not only signifies mankind in its present stage of evolution, the five points being the head, hands, and feet, an improvement upon the four-pointed star signifying quadruped, or animal creation. But to me, a five-pointed star if gold in color is equivalent to the Sun, only it has more details. As a star it is globular; thus it represents the circle of the Universe; its points indicate the four points of the compass, and its fifth point, vertical, always represents the One Supreme Power above and over all things. I desire to tell more, but must not until 1925—the year of mighty import in all things spiritual.

THE PYRAMIDS.

One reason for the peculiar formation, and also solid structure of the great pyramids, was to enable them to resist the pressure of the ocean when they were submerged beneath it during some of the cataclysmic upheavals of Nature since they were built. Yet another, and most important meaning of their architectural features, was not only their astronomical orientation, but their sublime five-pointedness. Their four sides, like the Star, represent the four points of the compass; the circle squared means the whole universe of matter, and the apex, or fifth point, obviously, manifests the One Supreme Power over all things, of whom it is written: "The earth is my footstool, and the heavens my throne." The numerous smaller pyramids of a later date are of little occult value, as their builders were ignorant of the Sublime Mysteries, and had them constructed under a misconception of an Esoteric statement concerning them.

SYMBOLISM OF THE LOTUS FLOWER.

The Lotus flower, so prominent—in fact, almost omnipresent in both sculpture and picture throughout ancient Egypt—is really a whole volume of information concerning the evolution of the Soul, and to one accustomed, like myself, to hours of silent, deep, and concentrated meditation, it is not merely an aquatic plant, like the lilies that float upon the surface of the waters. No, the Lotus flower rises high above the water, is a triune plant, a trinity in unity, being at once an amphibious plant, a beautiful flower, and also a condensed scientific object lesson to all mystics. Its roots are buried in the mud, its stalk is in the water, and its beautiful crowning glory, the sacred Lotus, rears itself proudly in the air. The interpretation thereof is simple—the roots, embedded in the mud, means the earthly body of clay in which the soul is imprisoned during mortal life; the water represents the Astral plane existence, through which every one of us must pass, and water being the original home of organic life also represents the animal or passional tendencies of human beings, which must be outgrown before a truly spiritual state can be attained. The actual flower itself, being in the air, symbolises the soul purified from all earthly dross and freed for ever from the hideous bondage of desire, gloriously triumphant, existing in the Heavenly worlds.

THE RIDDLE OF THE SPHINX.

As regards the age-long riddle of the Sphinx, its occult meaning is well known to me, but all I am allowed to state at present is that, like the Lotus, its form is a veritable encyclopœdia of information relative to the evolution of mankind, for just as the Lotus signifies the spiritual evolution, so does the Sphinx embody the physical evolution of material forms. But a perfect symbolic Sphinx should have the body of a lion, the face of a man, the breasts of a woman, and the wings of an eagle. It is then equivalent to that mighty mystery, the Seven-pointed Star—the two points more than the five-pointed star represent the wings by which the soul mounts to Heaven and escapes from all earthly shackles, so do the wings of a Sphinx represent the spiritual power which enables man to rise superior to, and dominate, the earth and all its creatures. Nearly all human beings' motives are mixed; and frequently their actions are, unknown to themselves, dictated by unseen intelligences; thus, although many of the pyramids, and other colossal monuments of ancient Khem, were undoubtedly built to gratify the pride, arrogance, and vanity of a Pharoah, yet were they also intended by the Gods, (Spiritual Rulers) of

Egypt, to serve another, and very different purpose —namely, to instruct and astonish a race of people as yet unborn, to teach the self-important European that racial evolution is both continuous and spiral, also that civilisations equal, if not superior to their own, have come and gone so often that the very names of many of them are irrevocably lost, being buried in the mists of antiquity.

The meaning of the Sacred Snake, the Veil of Isis, the Mystic Moon, the Tree of Knowledge, and the Apple of Discord; Set, the Tormentor; Thoth, the Recorder, and also the mysteries of ancient Egyptian Magicians, with many other wondrous marvels of that ancient land; also how much of the occult phenomena, Biblical miracles, were produced, must be left unto another time whene'er the gods and circumstance permit.

A NOTED ACTOR'S VISION.

EXPERIENCES OF SIR CHARLES HAWTREY.

The reminiscences of the late Sir Charles Hawtrey, the gifted and popular actor, have just been published in book form under a title quite characteristic of the author, "The Truth at Last!" It is described by the "Evening News," London, as "an immensely interesting volume," and contains a few flashes of self-revelation which show a Hawtrey few could have guessed. Here is the most remarkable:—

"GO BACK AND TRY AGAIN!"

"It was in February, 1920, during the run of 'Home and Beauty' at the Playhouse that I was taken ill. It was decided to operate. I suffered great pain and discomfort, but what has remained with me ever since is the indelible memory of the very wonderful vision that came to me towards the end of my illness.

"So vivid was it, and so deeply impressed on my inward consciousness, that I feel these recollections would be incomplete without it.

"I was being carried swiftly through space into the upper air, on and on and on, only conscious of the most wonderful and delightful feeling of exhilaration—such exhilaration as one has never even imagined.

"After a while I found myself standing alone upon a gleaming pavement of black marble, a raised step in front of me, and overhead an arc of the deepest azure blue.

"As I stood there I felt instinctively that I was in the Divine Presence, although I saw no one.

"In my hands were several golden balls, and these I knew I had to place upon the step in front of me. The balls were difficult to arrange, as they kept rolling away in all directions, so I knelt down to get at them better.

"At last I did it, and those golden balls lay shining with marvellous brilliancy upon the black marble; and as I looked at them, still kneeling, I said: 'I am sorry not to have done better,' and a Voice answered me, 'Then go back and try again.'

"Once more I was conscious of being borne through the air, returning to earth again, but filled with the same indescribable sense of exhilaration.

"In course of time I became convalescent, and later on took up my work again. But the memory of that vision has never left me, and a very strong impression of having been given another chance is ever in my mind.

"A chance of 'going back to try again'—such simple words, yet so full of encouragement and infinite kindness.

"I have tried, but doubt very much if I have done any better than before."

"And here his notes end!" says Mr. Somerset Maugham, who edits the reminiscences; and he adds later:

> To those who knew Charles intimately it will be evident how much his actions in the last two and a half years of his life were influenced by the vision he saw at the close of his illness early in 1920.

A PLAY AND A PRAYER.

Here is a little revelation about the time when he was first rehearsing "The Private Secretary.":—

"I remember that evening as clearly as if it had happened yesterday, and looking up at the moon as I left the theatre on that wonderful starlit night, wondered if it could possibly be a great success, and that night, before I went to bed, I prayed it might be as great a success as 'The Colonel.'

"I am a steadfast believer in the efficacy of prayer. Of course, it turned out eventually to be far greater than anything of its kind that had been done on the stage, as far as success was concerned, perhaps with the exception of 'Our Boys.'"

These serious moments are rare. The general run of the book is a wonderfully vivacious account of his adventures as a betting man and a play producer. But we are grateful for the serious moments, adds Mr. Maugham. They explain much of the genius and something of the luck of a very lovable man.

EMINENT MEN AND THE OCCULT.

Writing in the September issue of "Pearson's Magazine," Mr Shaw Desmond deals with cases of clairvoyance, as utilised by the police force, archæologists, and doctors, and prediction as used by politicians, and business men. Quoting a list of eminent men who are convinced of the reality of these powers, he concludes with the statement:—

"I am prepared to make the following statement, without much fear of serious challenge: If a list could be written down of prominent politicians, soldiers, financiers, doctors, lawyers, and even scientists, who either habitually or at long intervals consult the modern magician with a view to the better ordering of their public lives or of their professional work, it would be found to contain some of the best-known names in Europe and America. It would also include, again to my knowledge, at least half a dozen Crowned Heads or Heirs Apparent."

CICERO AND FORTUNE TELLING.

Here is what W. E. H. Lecky, the celebrated historian, says on this subject in his "History of European Morals" (Vol. I, p. 363):—

"Cicero could say with truth that there was not a single nation of antiquity, from the polished Greek to the rudest savage, who did not admit the existence of a real art enabling men to foretell the future, and that the splendid temples of the oracles, which for so many centuries commanded the reverence of mankind, sufficiently attested the intensity of the belief. The reality of witch miracles was established by a critical tribunal, which however imperfect was at least the most searching then existing in the world, by the judicial decisions of the law courts of every European country, supported by the unanimous voice of public opinion, and corroborated by the investigation of some of the ablest men during several centuries."

Have you read Dennis Bradley's vigorously-written and impressive work—"Towards the Stars?" If not, there is a real treat in store for you. It is selling in thousands.

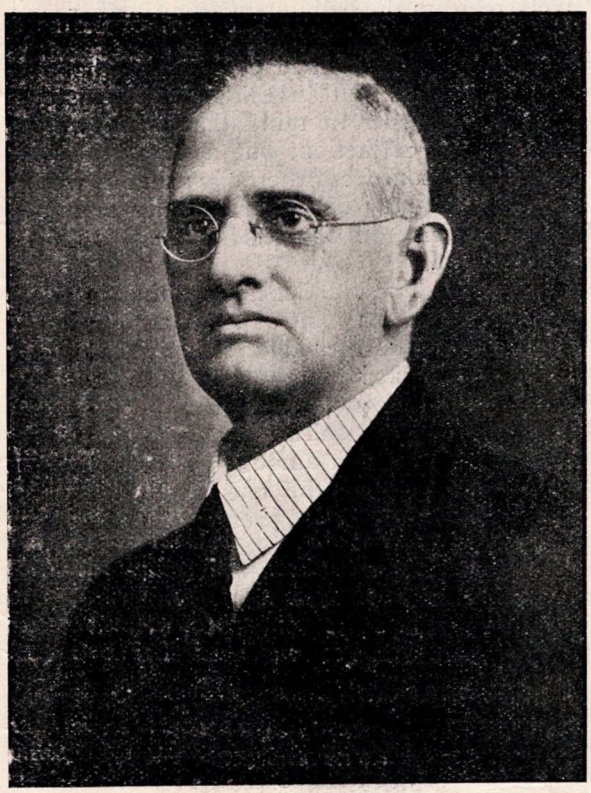
SPIRITUALISM AND ITS NEEDS IN AUSTRALIA.

WHERE THE CAUSE STANDS TO-DAY.

A PLAIN TALK TO ADHERENTS.

By T. W. MOSS, Brisbane.

[An active and zealous supporter, Mr. T. W. Moss, of Brisbane, during the month of October spent a fortnight in Sydney and a similar period in Melbourne on what may be termed a missionary tour. He addressed considerably over a score of gatherings of one kind and another, and was brought into close personal contact with many of those who are more or less prominently identified with the movement. In the subjoined review of his experiences he sets forth his impressions in clear and definite language, and it is to be hoped that his criticism and advice tendered will not fall on stony ground.—Ed.]



Mr. T. W. MOSS.

If one's experiences are to have any part in the unfoldment of character, especially in the working out of the Divine plan and purpose in one's life, then without doubt we should fearlessly enter upon the task of analysing each and every detail. Some are of value, others are hard to understand and some may at once be dismissed as mere incidents in the path. The one thing essential is the cultivation of the gift of discernment, else how can we work out and apply the lessons which those experiences have for us?

That is exactly where the writer finds himself today. The recent visit to the Southern capitals had many hours of glorious sunshine, and alas, some hours of gloom. Well, the trip is over, and while deeply conscious of one's own failures, one feels that the lessons derived are of great value. Some of those lessons are of general interest, others again are deeply personal, and needless to say the latter will be fearlessly worked out. A review of those which are of general interest may be permitted.

In obedience to the message received clairaudiently: "Do not trim, but call a spade a spade," our desire is that this review may be a heart-to-heart talk. Do not trim! Well, be it so, for beyond all question this everlasting trimming is the curse of all systems of both religious and what may be classed as material thought. Fear plays far too important a part in life—trimming is the outcome. This fear thought has many in its iron grip and it is quite time we Spiritualists faced the position which we in Australia at present occupy. Is it satisfactory? It may be to some, but to the vast number certainly it is not. What is wrong? Fearlessly let us face the position, for it is a question of great moment. And how can we do better than to at once make it a personal matter.

A PERTINENT QUESTION.

Wherein lies my own personal failure? is a question which we each one may well put to ourselves. A season of self-examination and careful analysis will reveal much. Do we shirk the task? It is certainly a painful ordeal, as so many know, but it is an essential duty nevertheless. Spiritualists need not be so reminded if the truths brought to light by Spiritualism are permitted to operate within and upon ourselves. It is well known that the earlier experiences associated with one's knowledge are but the beginnings. They may be classed as a reminder of the one great important need to seek and find one's own soul, which is the centre force of life. It is our mentor, our guide to higher forms of living and nobler ideals of life. Soul emancipation, or spirit growth and unfoldment, is, without question, the first great lesson which Spiritualism emphasises. The two paths of life open up, and the pathfinder, true to himself, will dauntlessly tread the one which leads to Life.

Spiritualists, beyond all doubt, are pathfinders, and our concern should be: **what path are we opening up to the great masses of humanity?** Yes, Spiritualists are pathfinders, and having had knowledge added to faith, we should fearlessly, no matter at what cost, "make straight in the desert a highway" which will ever manifest to the world a consciousness of our at-one-ment with the Eternal and Great Source of Light and Life. A task without doubt, but its compensations outweigh all that which is contrary to the supreme order, plan and purposes. Especially does this seem to be the one thing essential for all who are called upon to impart knowledge or to become leaders.

AWAY WITH MIND-SLAVERY.

Mind slavery is not confined to other systems of thought—it is just as pronounced in our own ranks. Emancipation, or Spirit liberty, is one of the first lessons revealed, as psychic gifts are discovered. Alas, with so many the very discovery only leads to a bondage more deadly in its effect than the one discarded. How many there are, once the psychic gifts are found operative, who feel equipped to face the world. Yes, the writer, too, has passed through all that—forbidden to read, trust your guides, and similar commands. Forbidden to read! Rubbish!! That is altogether at variance with the Laws of Life—selling oneself for a "mess of pottage."

Read, aye read, for Light is streaming forth from the higher spheres. The rich illumination upon the many questions of life which have come, and are still coming, from those within the veil, for what purpose are they coming if not to assist humanity to a clearer knowledge of Life? While this form of slavery continues in our ranks, can one wonder at the lack of harmony, also discords and jealousies which are in evidence in all the States. Away with it all—it has no part or place in Spiritualism. It certainly has its part with the soothsayer and necromancer. But the true aspirant has

no time for discord. It is high time we lifted the movement right out of the rut into which, so far as the outside public regards Spiritualism, those poor deluded people have placed it.

THE NEED OF SPIRITUALITY.

Let it be clearly understood the truths of Spiritualism will never fail, they are now planted firmly and are permeating other systems of religious thought. Ample evidence of this came to the writer's knowledge during his visit South. The pity is, however, that so many who claim to be Spiritualists and leaders, forsooth, are hindering the advancement of the cause.

The mere possession of the gift of clairvoyance or clairaudience, even knowing that other mediumistic gifts are ours, is in no sense an indication of **spirituality.** Spirituality ought ever to be the one and only aim of those in whom the gifts are operative. Life in all its phases must be worked out by the individual and not by proxy, and the sooner this lesson, which Spiritualism is ever emphasising, is mastered by mediums, the sooner will their witness of life be in harmony with the laws which, we all know, govern Life. As one recalls the years of preparation ere the greatest of all Spiritualists made public His witness to the truths of Life, one marvels that so many fail to realise, first the need to conquer self, and then to see that the temple of flesh is made the fit abode of the indwelling Divinity—the need to so adjust life that the "I and my Father are one" may no longer be a figure of speech, but an actual everyday experience.

This review is naturally written in general terms, but it would not be complete if mention was not made of the many brave and faithful witnesses of Spiritualism whom it was the writer's privilege to meet. Notwithstanding some disappointments there is a deep-rooted consciousness that there have been forged into a chain of fellowship links which will never be severed—many whom I have learned to love and respect. Yes, disappointments and shadows and from quarters least expected! One's regret is that to some, at least, Spiritualism carries no other message, has no other meaning than that associated with the words: "We see through a glass darkly." Oh! how great the need to face Life, to respond to the Divine urge, so that we shall behold "face to face!"

WHAT SPIRITUALISM STANDS FOR.

To sum all up in a few brief sentences: One feels more than ever that we Spiritualists must realise that Spiritualism stands ever for **spirituality,** and that bickerings and jealousies are altogether foreign to the movement. Then, too, the need for a mind that will no longer be dominated by spirit control. No enlightened spirit would assume domination over the mind of another.

Further: Read, and no longer remain in the chains of bondage. Remember that much is now coming from within the veil which directly and vitally affects our witness of Life. Recognise that mediumship, in all its phases, is Divine and must ever be unfolded in accordance with Divine laws. Above all, rely no longer on mere profession—but Live. Spiritualism is Life, and reveals how "the Word was made flesh and dwelt among men." If we are true to our high calling we shall soon put to shame the soothsayer and necromancer, silence the onslaughts which periodically emanate from pulpits and press, first by demonstrating in our own lives and then in our public work, platform or otherwise, that Spiritualism is the foundation and the very essence of true religion.

CAPITAL PUNISHMENT.

VIEWS OF SIR OLIVER LODGE.

Amongst the contributors to a discussion on the question "Should Murderers be Hanged?" in the "Detective Magazine" of recent date were Sir Arthur Conan Doyle, who is in favour of the suspension of the death-penalty for ten years as an experiment; Sir E. Marshall Hall, K.C., who does not believe in the present death-penalty, but holds that it should be retained with modifications; the Rev. James Adderley, who is against the infliction of death as a punishment; and Bishop Welldon, who thinks the death-penalty in murder cases should be retained.

"Of late," says Sir Oliver Lodge, writing in the Contemporary Review, "there has arisen a doubt in the minds of a few reputable and intelligent persons, whether liberation of the soul really does effectively restrain the delinquent from further commission of crime.

"Since many well-informed people hold that it is beyond our power to put anything out of existence it behoves us to bear in mind that what we are achieving is not extinction, but a separation and liberation of the soul from the body; that is we are setting free what may be either actually or potentially an evil spirit from the restrictions and limitations of the flesh.

"Even a villain like old Cenci, bore that in mind, from a totally different point of view, and preferred to keep his victims in the material body as long as possible, in order that he might gain access to them and continue to torment their souls.

"If we admit the possibility of a surviving spirit we plainly lose a certain amount of control at its liberation, and although the executed criminal is to all appearance effectively prevented from interfering with mundane things, we cannot be certain that he is unable, telepathically or otherwise, to operate on the minds of living people and continue his evil courses, at any rate vicariously and by deputy on a larger scale than before.

"The safest course is to leave the responsibility for removing individuals from earth to Higher Powers, who presumably understand the conditions and know what they are doing."

But Sir Oliver adds that so many people will challenge this suggestion that he does not press it—he merely presents it as one aspect of the case against capital punishment.

SOMETHING LIKE A JOURNEY.

One cannot help feeling that—whatever collateral drawbacks there may be in death—in the way of painful illness, parting with friends, disturbance and abandonment of plans, and so forth—the experience itself must be enormously interesting. Talk about starting on a journey; but what must the longest sea voyage be, compared with this one, with its wonderful vista, and visions, and voices calling? And again, since it is an experience that all must go through, and that countless millions of our fellows have gone through and are still going through, for that very reason alone it has a fascination; and one feels that had one the opportunity to avoid it one would hardly wish to do so.—From "The Drama of Love and Death," by Edward Carpenter.

On the 27th of September last Mr J. Foot Young passed peacefully away at Kew (London) at the age of 82. Mr Young's name was better known in older days in connection with the remarkable work he did as a "dowser" or water-diviner, much of which is recorded in Sir William Barrett's writings on the subject.

NOTES FROM AMERICA.

A QUESTION OF COLOR.

NEGROES AS SPIRITUALISTS.

By B. M. GODSAL. San Diego, California.

It saddens the heart of a true Spiritualist to learn that the National Spiritualists' Association of America, recently in session at Los Angeles, has taken the first step towards ejecting members of African descent, by adopting resolutions "calling for reorganization of the Association with respect to negro members or, should it seem expedient, for creation of an entirely separate Association of these members." For a national association of Spiritualists to declare that certain other Spiritualists, because of their color, are unfit to remain in the association is making a mockery of two of the main principles upon which Spiritualism is founded, namely, the Fatherhood of God, and the Brotherhood of Man.

* * * *

If Spiritualism is anything less than universal it is nothing at all; for it comes in identical guise to all nations and peoples of the earth, taking from the various religions the essential truth of each, and weaving these truths into one universal religion. It is true that the existence of a community of Africans dwelling in the midst of a white nation necessitates the drawing of certain social lines; but the extension of these lines into the sphere of religion is an attempt to regulate Spirit according to earthly standards.

It is simply a question of whether we shall cut our religion to suit our prejudices, or cut out our prejudices to suit our religion. It is a recrudescence of the ancient conflict between organization and spirituality—or between the priest and the prophet. Every religion has travelled down the same road. That which has begun with an outpouring of spirit has ended in a mechanical formalism, under cover of which our particular foibles and pet aversions can flourish undisturbed. With Africans and Asiatics excluded, and with mediums either suppressed or regimented into conformity, and with flatulent orators proclaiming the brotherhood of man, there is no reason why Spiritualism should not become eminently respectable, and win a nod of recognition from orthodox ecclesiasticism, and add one more religious sect to a list which is already too long!

* * * *

Spiritualism as it comes to us is a living thing, and when brought into contact with the mummified forms of ancient religions it causes disturbance, like a live dog in a museum. To remedy this our would-be leaders would like to have Spiritualism eviscerated, and set up in a glass case among the other religions, where it would make a brave show, and would create no difficult problems, and where nothing could be said against it—except that it was dead.

But evidently Spiritualism is guided and guarded from above, and no mortal man or association of men can wreck it. Nevertheless, the folly of its votaries can hold it down to earth. It may be remembered how A. J. Davies, the forerunner of Spiritualism, who stood sponsor for it in its infancy, speaks sadly of the spiritual condition of his god-child. Writing as far back as 1870 he asks: "Why do not the enriched and grateful people erect altars to Spiritualism?" and he adds: "The people's answer comes thus: 'If it can be shown that Spiritualism has purified the characters and ennobled the lives of its votaries we shall be prepared to welcome it; but no such result is yet apparent.'" And our friendly monitor goes on: "Fortune-telling and treasure-hunting characterize the faith and conduct of too many believers; and the direful consequences of these crimes are upon us all."

After a lapse of fifty years these same crimes are still rife amongst us. Many men and most women seem to desire nothing else than to have their "fortune" told; and this by no means includes their fortune in the next world. And now there seems to be a disposition to segregate Spiritualists according to their color; though it is to be hoped that the spirits who attend our seances will not use so much discrimination in their dealings with us.

"MARGERY" AND HOUDINI.

The "Scientific American's" investigation of psychic phenomena is flagging in interest since it was discovered that Mr Houdini, the magician, is one of the committee. To invite Houdini to sit in judgment on the phenomena of Spiritualism is like asking the Pope to pass judgment upon the spirit teachings received through our mediums—the verdict in both cases would be a foregone conclusion. Mr Bird's page in the October number is largely given up to complainings about his treatment by the newspapers, and by "the shouting Spiritualist," and by "the militant sceptic" and, of course, by Mr Dennis Bradley—to whom he makes rejoinder. No mention is made of phenomena of any kind—in fact, the whole inquiry seems to have degenerated into mutual recrimination.

Believing that "Margery" is an exceptional medium one cannot but expect that the committee will be divided in their verdict. For it is not to be supposed that Mr. Houdini will admit that anyone can do any "miracles" that he cannot do; and it is not likely that the others will stultify themselves by denying phenomena which all intelligent people nowadays know to be true.

INTERNATIONAL PSYCHIC EXHIBITION.

We have been requested by Mr J. S. Jensen, President of the Copenhagen Psychic Society, to publish the following appeal:—

The Copenhagen Psychic Society are desirous of holding an International Psychic Exhibition in the early Spring of 1925. For this purpose they appeal to all Individuals and Societies interested in Spiritualism and Psychic Research to render them any assistance in their power by supplying them with suitable exhibits.

Any article of a supernormal nature, such as spirit-photographs, pictures, apports, automatic script, direct writing, etc., and also pictures, periodicals and publications connected with the movement will be gratefully received by the Committee.

All exhibits should be accompanied by a full description of the circumstances under which they were obtained. Where possible the Committee would prefer the articles to be given, so that they may be exhibited in other towns and afterwards go to form the nucleus of a Psychic Museum.

The Committee undertake to return all exhibits where desired. To ensure their safe arrival, all such articles should be registered when being forwarded to the Committee.

Will other Journals please copy.

All contributions to be sent to: Mr. J. S. Jensen, The Copenhagen Psychic Society (P.O.F.) 21 Studiesstræde, Copenhagen, Denmark.

SPIRITUALIST MEETINGS.

HINTS FOR MEDIUMS.

By ONLOOKER.

Being interested in Spiritualism I frequently attend Sunday and week night meetings and think it will do no harm, and probably some good, by drawing the attention of those who conduct such meetings to a few of the defects of same as seen by one of the onlookers.

First and foremost, for weeks I have noticed several services advertised in the Saturday papers to commence at 7 p.m. on Sunday evening. To my knowledge they never commence before 20 or 30 minutes past 7. Why not give the time as such in the advertisement and start punctually?

The next thing I have observed is the total lack of reverence on the part not only of the congregation but the mediums. The talk, very often far from spiritual, that is allowed prior to the Sunday service is not, to say the least, conducive to a state of mind likely to help one spiritually—very often, indeed, quite the reverse. It jars sadly on any one who has been accustomed to quiet, reverential services elsewhere and should be discouraged, not encouraged, as it now is in many instances, by the person in charge of the meeting.

* * * *

It is by no means unusual to hear the leader of one of these meetings appeal at the last minute to some one to say a few words by way of address, remarking that they have prepared nothing themselves. Does it ever occur to them what an insult to their listeners such an admission is? Surely, if people trouble to attend, it is worth seeing something suitable is given by way of an address. Again, if incapable of delivering a sensible or interesting talk on such matters, would it not be far better to read a good article from some Spiritualistic paper rather than inflict on people the silly remarks that one often is forced to listen to.

I know of one lady who, being asked at the last minute to give the address, let a supposed guide come through and who said things that she would have blushed to mention in her normal state. A few sensible remarks of her own would have proved far more suitable under the circumstances.

In another instance, a person known as a "co-worker,"—generally assisting by opening with prayer and Bible reading—has read the same chapter on each occasion, making the same silly errors and gabbling over the verses without the faintest idea of their real meaning apparently, judging by the incorrect rendering of same. As it is regarded as one of the most beautiful of Bible readings, the absurdity is all the more noticeable. This is a good meeting spoilt by having a "co-worker" absolutely unfit for public work. The public demands, and is worthy of something better than this sort of thing.

* * * *

In several of the smaller gatherings each person is given a little message after the devotional service concludes. I have noticed repeatedly people deliberately wait until the messages are about to commence and then enter the room. This should certainly be discouraged. Far from that, however, they very often receive a test prior to those who have been waiting all the evening. I have frequently seen mediums offend in this respect. They are more to be blamed than the late arrivals.

I recently attended a week evening meeting. We each paid our shilling and when the meeting opened there were more than enough articles on the table to occupy the medium for the evening. People kept arriving and, an hour after opening, articles were still being placed for readings. The medium, instead of taking them in rotation, took up six one after another of the very latest, people, myself included, who had been patiently waiting nearly two hours by this time, having to leave the room minus a reading. Was this fair?

* * * *

Seeing a meeting advertised for a certain place "every afternoon at 3" I purposely broke my journey to attend. There was no sign of the meeting and no one in the building knew of such a meeting. Thinking I had mistaken the address I looked up the advertisement. I had been quite right. The following week-end it appeared once more, so, determined to find the place if possible, I went from my suburb, a good hour's run, to be confronted by a closed door to which was attached a dirty bit of cardboard on which was scribbled: "Back at 5, please wait." The previous time I had looked into the room, the door being open, only to realise I was mistaken, a girl in tights and another playing the piano being the sole occupants of the room, a dancing lesson being in progress.

These experiences were not little private affairs, run in fear and trembling of the police, but meetings duly advertised in the religious columns of a certain newspaper week by week. Is it any wonder outsiders talk as they do when this kind of thing occurs? We want only the highest and best for Spiritualism, and mediums have it in their own hands, to a very large extent, to raise their meetings from mere laughing-stocks to the dignity of a "service."

EXAMPLE.

By META DEWES, NAPIER, NEW ZEALAND.

Around the golden tapestry called Life, we human weavers sit plying the threads of Destiny with nimble fingers, and as the pattern grows more clear, we find that into this work of life we have traced our understanding of the Great Universal Law.

Some of us, with vision limited by envy, greed, hate, or fear, have chosen threads of dullest shades, whilst others, to whom the understanding of another's woes, the sympathy for sorrow, love, or truth are things inborn, choose for their part threads of gayer hue, and looking, we, who until now have rested satisfied with all our paltry ways, exclaim, and wonder at so marked a difference in effect. We grow dissatisfied with these our efforts, and set ourselves to watch our fellow man, and try to learn from him the reason of this difference; and gradually, from seeking here, watching there, and trying to follow such examples as we see set, we come at last to understand that Self has been the fault which caused our choice of duller shades.

Then, using care, we strive to re-make the pattern we have marred, and so pick carefully the brighter deeds of life with which to weave anew.

Commenting on the message purporting to have come from Lord Northcliffe and which was published in "The People" and reproduced from that journal in the columns of "The Harbinger of Light," Sir Oliver Lodge writes: "I have made a study of Mrs Leonard's mediumship for some years now, and am absolutely convinced of her integrity and scrupulous honesty. I know that she can receive genuine communications . . . Assuming that Miss Owen and her sponsors were equally cautious, the evidence for the Northcliffe communications is good."

POPULAR WRITER ON SPIRITUALISM.

One is constantly realising the increasing hold of Spiritualism on the world of to-day, despite the various scoffing of the sceptic, and the opposition of the Churches. "The People" contains an interview with Dennis Bradley, in which he deals with the new conditions, and the hesitating respect with which the question is met by many, who lately would have laughed at the very idea of entertaining any doubt on the matter. Mr. Bradley says:—

Ten years ago I should have been called a fool. In the stock market of intellect I should have slumped badly. My business powers might even have been impunged.

But the world has changed. The Spiritualist crank, with his after-dinner game that outdid bridge, and the charlatan with his shufflings and evasions —these are ephemeral insects dancing above the broad, grave stream of endeavour.

Certainly I surprised many people with my sudden absorption in psychic science. There were scoffers, but these mixed the diffidence of uncertainty with their pleasantries.

"I thought you were a materialist," they would say, "not a groper after shadows!"

Critics of my books have called me a sceptic, a cynic, an iconoclast. I suppose such a man as that shouldn't suddenly declare for Spiritualism.

Yet the doubts are dying. Newspapers, which once hailed every alleged manifestation with gleeful scorn, now treat new evidences with respect.

The belief in Spiritualism can only spread when good mediums are readily available. In Britain there are very few indeed; there are more in America

Yet more and more people, doubters, hard-faces, triflers, will chance to hear, as I have heard, new voices, as if the door of the other world had swung ajar.

DOWSING AT SUVLA BAY.

An article in the September "Pearson's Magazine," by Mr Shaw Desmond, deals with psychic and occult matters and gives a number of instances known to him, where psychical powers have been put to practical use. Dowsing, clairvoyance and prediction are all discussed, and the remarkable case of dowsing at Suvla Bay during the late war is thus recounted:—

"Modern Magic" at Suvla Bay saved the lives of thousands of soldiers. In the darkest days of the Gallipoli Campaign, when soldiers were dying of thirst on that sun-baked peninsula, the Senior Wireless Engineer of the 3rd Light Horse Brigade, Stephen Kelley, informed his senior officers that he had the curious gift of finding water. They were sceptical, but gave him leave to try.

Using the copper band of a Turkish shell, Engineer Kelley went out, crawling over the hard ground, holding the band between his hands, the band twitching when above water. Within a short time he showed thirty-two spots where water could be located, the deepest only twenty-five feet down. Within a few hours borings were made and pumps rigged, one hundred thousand Anzacs, Englishmen and Gurkhas drinking—all this in August, 1915.

Thousands of troops, black and white lined up to cheer their saviour when he was invalided home.

Sir Oliver Lodge's latest book, "Making of Man," is already in its fourth edition. It is a veritable mine of great value and the theme is worked out in such simple language that it is by no means necessary to be a scholar to understand it. That is where real "greatness" comes in!

CONDITIONS OF THE SPIRITUAL LIFE.

In the spiritual world, also, the subtle influences which form and transform the soul are Heredity and Environment. And here especially where all is invisible, where much that we feel to be real is yet so ill-defined, it becomes of vital practical moment to clarify the atmosphere as far as possible with conceptions borrowed from the natural life. Few things are less understood than the conditions of the spiritual life. The distressing incompetence of which most of us are conscious in trying to work out our spiritual experience is due perhaps less to the diseased will which we commonly blame for it than to imperfect knowledge of the right conditions.

It does not occur to us how natural the spiritual is. We still strive for some strange transcendent thing; we seek to promote life by methods as unnatural as they prove unsuccessful; and only the utter incomprehensibility of the whole region prevents us seeing fully—what we already half suspect—how completely we are missing the road. Living in the spiritual world, nevertheless, is just as simple as living in the natural world; and it is the same kind of simplicity. It is the same kind of simplicity for it is the same kind of world—there are not two kinds of worlds. The conditions of life in the one are the conditions of life in the other. And till these conditions are sensibly grasped, as the conditions of all life, it is impossible that the personal effort after the highest life should be other than a blind struggle carried on in fruitless sorrow and humiliation.—From "Natural Law in the Spiritual World," by Professor Drummond.

NEW BOOKS GALORE!

Of new books on Spiritualism there is no end. Many of them are written by those of a limited outlook, who have obtained a few evidences of the continued existence of deceased friends, and finding a new world open to them, rush into print with all the fervour of the discoverer of a new thing. Later experience shows many of them that the new country they have discovered is familiar ground to thousands of their fellow-men. Pioneers have been charting the main streams and mountains of that land whilst they slept, and the work they are endeavouring to do has been far better done long ago. However, every additional piece of evidence adds to the growing pile in bulk if not in quality, and occasionally the newcomer brings a fresh mind to bear upon old problems and quite refreshes them.—"The Two Worlds."

FACT STRANGER THAN FICTION.

An ex-mayor of Chicago recently asserted that there are tree-climbing fishes. The assertion met with much ridicule, but it was, it seems, correct. The Anabas scandens, an East Indian fish can climb small trees by the aid of its spinous gill covers, authorities declare. A catalogue could be made of fish that do strange things. There is the well-known flying fish, the fish that gives an electric shock to its enemies, the fish that climbs waterfalls —the salmon; the fish that builds a nest—the stickleback; the fish that angles for its prey, and the one that seeks it with a phosphorescent torch, and the fish described by Colonel Roosevelt, the piranha, "the embodiment of evil ferocity," that is as fierce in its lust for blood as any wild beast.

"Did the minister say anything comforting?" asked the neighbour of the widow recently bereaved. "Indeed, he didn't" was the quick reply. "He said my husband was better off."

REPORTS OF SOCIETIES.

VICTORIA.

SPIRITUALIST OCCULT LODGE.

During the month instructive and interesting addresses have been listened to with appreciation from Mr F. H. Drake, who spoke on "Sex and Sorcery," Mr Edgar Tozer (P.V.C.C.) who took for his subject "Towards the Stars," Mrs Arthur, our Vice-President, and our President, Mrs Hanger. As a Society we are fortunate in having such earnest and efficient exponents of our philosophy, and we pray that Divine Love and blessing may reward them for their untiring efforts.

We extend to the Editor of our invaluable paper, his staff, kindred Societies and sisters and brothers everywhere our fraternal love, the season's greetings, and a joyous looking forward to 1925, with hearts aflame with universal love and a keen desire that we may be of service to humanity.

E. MARSHALL, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

The past month's activities have given us much reason for thought. It would appear—judging by our recent attendances on Sundays, that a large proportion of people are merely in the movement in order that they may receive messages, and it would also seem that they do not want spiritual messages, but always the material. This branch of the Spiritual Scientists Church has always refused to encourage materialism at our spiritual meetings on Sunday, but rather has it sought to encourage people to take an earnest and lively interest in the philosophical side of our movement, in order that they may be in some measure guided towards the deeper Truths of Spiritualism. We also aim to assist them to develop the spiritual propensities, so that they may in some slight manner, forward the true and holy religion of Spiritualism. We, therefore, trust that those that are earnest will realise and appreciate this. It is a small thing to ask that, at least, Sunday services should be given over to the philosophic side of the movement.

Our old and esteemed workers, Mr and Mrs Bradford were the guests at our monthly At Home, Mr Nettleton, Mesdames Redfern and Benson, speaking very highly of Mr Bradford's work amongst us in the past. Musical items were rendered by Mrs Taylor, and Miss Myra Foster, which were highly appreciated.

We have to thank the following speakers for their very instructive and interesting lectures during the month: Mesdames Redfern, Hopkins, Twelvetree, Benson, Levorna, Wallace and Pybus; Messrs Winterton, Marlow and Bert Johns.

Wishing "The Harbinger of Light" the compliments of the season, and great success in the coming year.

G. TUBB, Hon. Secretary.

LECTURES ON OCCULTISM.

On Sunday November 9th Mr Stephen Foster, our Leader, delivered an address on "Our Lord's Parables," and Mrs Gillard gave spirit messages. On Nov. 16th Mrs Marie McLennan gave us a very helpful talk on "Experiences with the Psychical Research Society, London," and Mr David Edelsten gave a recital. On Nov. 23rd Mrs Benson gave her last lecture in Sydney, and on Nov. 29th we had a farewell social at which many friends old and young met to say goodbye to Mrs Benson. Friends and workers presented to Mrs Benson a book by Ella Wheeler Wilcox as a token of good-will and long friendship in the cause of Trnth. Mrs Benson left on Dec. 5th for New Zealand where she will again take up her work. Miss Needham's lantern lectures on Friday night are filling the hall and proving a real help to all who hear her. On Dec. 7th Professor A. J. Abbott gave a lecture on "The Greatness of British Israel," the hall being well filled in spite of heavy rains all day.

We look back on the past year of our work and are pleased to say that mediums, lecturers, singers, and workers have come from all schools of thought to our help, and we feel that good work has been done.

We wish "The Harbinger of Light" success—it is a real help to us all.

W. STANLEY, Hon. Sec.

NORTHUMBERLAND AVENUE SOCIETY.

Good progress is being made with the collection for the Christmas tree for the poor children of Annandale and Leichardt. We held a plain and fancy masked ball in Leichardt Town Hall on December 11th in aid of the object. It was an enjoyable function and a financial success.

On December 15th at our monthly social, we farewelled Mrs Benson who is going to New Zealand. The members presented her with an umbrella as a token of their appreciation of the services she has rendered to our Society and we wish her every success in her new sphere of service.

R. HAWKINS, Recorder.

NEW ZEALAND.

NEW PLYMOUTH SPIRITUALISTS LYCEUM.

Sunday, 30th being Mrs Hope's last Sunday with us a Dedication Service of our Lyceum was held in the afternoon at 2.30. The officers, children and members, standing, took their vows promising by the help of God and Angel guidance to serve their Creator in Truth and deed. Mrs Hope then gave each a pansy (heartease for thought) in memory of the sacred vow given, and subsequently gave a short spiritual address. At the close of the service the conductor, Mr F. Davis, on behalf of the Lyceum, extended to Mrs Hope an appreciation of her valuable services. There was a good attendance at the evening service, being a farewell to Mrs Hope, when Mrs Harris (Oakura) rendered a beautiful solo entitled ,'Abide with me" in a setting that very few of us had heard before. Mrs Hope then gave an address on "Spiritualism—What is it." dealing chiefly with the seven principles.

We have been having phenomenal success with our circles, including good results with the slates and trumpet, and also receiving delightful perfumes. We all feel deeply indebted to Mrs Hope for her willing assistance in all things and our earnest prayer is that she may be ever blest and guided by God and his ministering angels.

C. WYATT, Secretary.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The subjects of discourse at the Sunday evening services have been listened to by large and appreciative audiences. Mr R. A. Webb discoursed on "The Future of Spiritualism in New Zealand." "The Re-union of Science and Religion". "Life Everlasting" "Is Christian Unity Possible?", and, in the absence of our engaged psychics on holiday, Mr D. Gillies spoke on Healing.

Two very successful socials realised both finance and pleasure. At one of these a surprise presentation was made to Mrs Steele, as a token of appreciation of her services as accompanist at so many of our socials. A Ladies' Sewing Guild has been started with every promise of success. The psychics, from the members class willingly and ably assist at the Sunday After- meetings.

The Season's Greetings to the Editor of "The Harbinger of Light."

GEO. BODELL, Secretary.

The Lyceum attendance is steady and strong, and two successful open sessions have been held. A very successful social was he'd on Saturday, 29th Nov. to help the funds for the children's prizes and Christmas Tree. The Lyceum has progressed greatly during the year, and we hope the coming year will see us still further advanced.

(Miss) S. KIRK, Lyceum Secretary.

REPLIES TO CORRESPONDENTS.

Correspondents requiring a personal reply must enclose a stamped addressed envelope for the purpose.

M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

C.J.P. (Crib Point): We understand the official position of the Roman Catholic Church to be that it is possible to communicate with those in the Other World, but for any such communication to be reliable it must come through the channel of the Church. Communications coming through other sources are from evil spirits. You say this admission of evil spirits being able to communicate conflicts with the teaching of this Church, that "if a soul departs in mortal sin it is placed in a hell of fire for all eternity." and, therefore, cannot come into contact with those on the earth. You ask for an explanation of the problem. Perhaps the Church differentiates between the "mortal" sinner and "evil spirits"—it may consider the latter to be in a category by themselves. But even then the question naturally arises: "Why are they not also shut up in hell " We do not know what the Church has to say on that point. In fact, there is a lot in the theology of all the Churches that mystifies us.

LATE REPORTS.

All Reports of Societies that reached us by the prescribed date—15th of the month—were in time for publication in this issue.

Should any others come to hand, and not appear, Recorders will please understand that, owing to pressure of other work and the approaching Christmas holidays, the Printer found it imperative to go to press a week earlier than usual—hence the omission of Reports not received by the date named.

THE EDITOR.

Books for the New Year.

WHAT ALL THE WORLD IS READING.

SEND YOUR ORDERS TO "THE HARBINGER OF LIGHT," 117 COLLINS ST., MELBOURNE

All Orders must be accompanied by Remittances, and the Books will be despatched, carefully packed, by return of post.

The Postage mentioned in each instance is for all places within the British Empire.

To keep abreast of the wonderful Psychical Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the World.

Please Note the Address:—"The Harbinger of Light," Austral Buildings, 117 Collins Street, Melbourne—just opposite the Independent Church.

REFER TO THE CATALOGUE.

A COMPLETE CATALOGUE OF ALL BOOKS IN STOCK AT THE OFFICE OF "THE HARBINGER OF LIGHT" WAS PUBLISHED IN THE NOVEMBER ISSUE.

GHOSTS I HAVE SEEN.

AND OTHER PSYCHIC EXPERIENCES.

By VIOLET TWEEDALE.

This volume is a record of extraordinary, and sometimes thrilling, experiences by an intellectually-endowed lady, who introduces the reader to a great variety of notabilities with whom she came into personal contact and of whom facts are given and related elsewhere.

It also treats on religious and philosophical features, and in its various aspects there is a freshness and vim about the book which keeps one deeply interested throughout.

Price, 8/6. postage 4d.

THE HEART OF A FATHER.

LITTLE BOOK CAUSES GREAT FLUTTER.

By "A Well-known Public Man" whose identity has now been disclosed as the Rev. F. C. SPURR, President of the Free Church Council of Great Britain.

With Introduction by Rev. Sir James Marchant, LL.D.

In this little book the author, who is well-known in Australia, as well as in Great Britain, relates the story of the tragic loss of his little son and of the finding of his child in the spirit world.

The record is a very human document and makes an arresting appeal to every parent. It has naturally aroused intense public interest.

Price, 2/6; postage, 2d.

TOWARDS THE STARS.

THE SENSATION OF THE SEASON.

Great Book by H. DENNIS BRADLEY, Author of "The Eternal Masquerade," now in its 60th thousand.

In this book Mr. Bradley—cynic, satirist, iconoclast—deals with Spiritualism, and records the amazing experiences of some nine months' duration. The result is the most dramatic and emotional narrative that has ever been written around this subject.

"My words are to the new and virile generation. I despise the decadence of worn-out minds. To them I concede only the spittle of scorn.

"To the unmanacled intelligence I offer new light.

"A great revelation.

"A great Truth.

"I offer the Weapon of the Gods."

—H. DENNIS BRADLEY in "Towards the Stars."

This book is to-day one of the "best sellers" in Great Britain and has caused a great sensation.

Price 6/6, postage 4d.

PSYCHIC MESSAGES FROM OSCAR WILDE.

Edited by HESTER TRAVERS SMITH, with a Preface by SIR WILLIAM F. BARRETT, F.R.S.

This volume contains a series of communications which were produced by means of automatic writing and the Ouija Board in the summer of 1923. These are analysed and reviewed by Hester Travers Smith, one of the mediums who received the messages.

This automatic script has excited exceptional interest. It is offered to the public together with an analysis which suggests all reasonable explanations of a remarkable case of what seems "continued personality."

The volume has amazed the literary world of London and greatly perplexed every competent critic. Facsimile pages of the Script are a very interesting feature.

Price, 10/6; postage 4d.

THE MYSTERY OF JOAN OF ARC.

By LEON DENIS. Translated from the French by ARTHUR CONAN DOYLE. With Illustrations.

Many writers have attempted a pourtrayal of the life and character of Joan of Arc, but none has succeeded quite so well as Leon Denis, whose work on the subject will doubtless become a classic and whose exalted opinion of the martyred heroine is expressed in the impressive comment: "Next to the Christ, the highest spiritual being of whom we have any exact record upon earth, is the girl Joan. One would kneel rather than stand in her presence."

"When the life of a great saint and medium is written by one enthusiastic expert and translated by another, it is matter for congratulation, and I am sure that many will like to have their attention called to "The Mystery of Joan of Arc' by Leon Denis, now made accessible in an English version by Sir Arthur Conan Doyle."—Sir Oliver Lodge.

"It is at once a book of high historical value and of profound literary charm. It once again permits us to pass an hour in spiritual communion with a great soul—'next to the Christ, the highest spiritual being of whom we have an exact record upon this earth.'"—"Sunday Times."

Price, 10/-; postage, 4d.

THE CASE OF LESTER COLTMAN.

By LILIAN WALBROOK, with an Introduction by SIR ARTHUR CONAN DOYLE.

These messages were received automatically through Miss Walbrook, the aunt and intimate confidante, during his lifetime, of Lester Coltman, the young and singularly-gifted officer concerned. Conditions of Life in the Beyond, Reflections from the Afterworld, and the Philosophy of the Beyond form the subject-matter of this stimulating and comforting volume.

"Let each read and form his own opinion. If you think this is not the young man who writes, then you have much to explain. If you thiink it is the young man, then this and other similar scripts become at once the most important documents in the world."—Sir Arthur Conan Doyle.

Price, 6/6; postage, 4d.

JUST ARRIVED.

MAKING OF MAN.

SIR OLIVER LODGE'S REMARKABLE BOOK.
Science on the side of the optimists and the angels.

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Outlook on the Universe—The Effort of Evolution (a contribution to the Problem of Evil)—The Coming of Man—The Development of Man—The Destiny of Man—The Best of all Possible Worlds—The Love of the World—Man's Ascent (The First Man and the Second)—Transcendental Man (The Problems of Christology).

"Thoughts on this life and hereafter, of exquisite interest."—"Daily Mail."

"Each page is laden with rare and refreshing fruit."—"Yorkshire Post."

'It fascinates and inspires and gives the lie to the pessimist,'—"Liverpool Courier."

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HEAVEN'S FAIRYLAND

(THE CHILDREN'S SPHERE).

A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.

With Foreword by REV. G. VALE OWEN.

Some of the Chapters: The Babies. The Elder Children. The Garden of Light. The Garden of Flowers. The Garden of Music. The Children's Home. The Schools of the Children. The Vale of Recreation. The Vale of Meditation, &c.
Price 3/9; postage, 2d.

The Outlands of Heaven.

Being Further Communications set down by the

Rev. G. Vale Owen.

This volume includes "The Children of Heaven," the two works forming one complete narrative.

It is a continuation of the script published under the general title "Life Beyond the Veil," and was received by Mr Vale Owen from a band of spirit communicators acting under the leadership of one who gives his name as "Arnel," an Englishman who lived in Florence during the early days of the Renaissance.

The whole forms a stimulating narrative of intense interest, full of helpful suggestions for all who seek to know something of the conditions of life and work awaiting them after death.

In Crown 8vo., cloth, 6/6, postage 4d.

My Letters from Heaven.

By WINIFRED GRAHAM
Author of "Sealed Women," "And It Was So" (2nd Ed.), "Eve and the Elders," &c., &c.

Written automatically, under spirit control, this book contains 175 uplifting and most comforting messages from the author's father, who passed over in 1922.

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