

THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
**PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.**

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The Editorial Chair.

"What Has Become of My Child?"

We have been touched of late by the receipt of letters from heart-broken mothers who have lost a cherished child and who, notwithstanding all the assurances of Christian teaching, are either in doubt concerning the continued existence of the little one, or, even when feeling that life cannot be extinguished, are filled with misgivings as to the destiny of the treasured offspring. Their faith, in short, has been put to a severe test—so severe that it is scarcely able to bear the strain. They are told that the little darling has "gone to Heaven," or is "with God," and so on, but such pious and well-meant platitudes give them no relief. They are vague and unconvincing, and utterly fail to satisfy the "aching void." Something much more definite is required by these distracted souls, one of whom, who has not hitherto given any attention to Spiritualism, writes: "Do you really **know** that my child is living still? If so, what happened to it when the cruel hand of Death snatched it from my grasp? Do you think that I shall meet my darling again? And is it true, as a Spiritualist tells me, that if I go to a proper medium I shall be told something about my little treasure that will give me comfort and joy?"

Such an appeal as this is not an infrequent experience. The writer sometimes explains that she is a member of a certain church, that she has talked the matter over with her clergyman, and that at the close of the conversation she was in exactly the same position as before. Exhortation to "have faith in God" is generally the advice offered. Such counsel, in itself, is wise and good. But it is not sufficient for the inquiring spirit. These despairing ones have sometimes very little faith. They cannot help that. Faith is not something that can be commanded. It has to be inherent in our make-up. And it is of varying quality. Some people possess it deep-seated and abundant. With others it is very shallow, consequently when the waters are drawn upon by the dreaded Reaper they are quickly exhausted and the mourner is left stranded and hopeless. Blessed is the man or woman whose faith is so overflowing that not even the severest trial can appreciably diminish its volume. They have much to be thankful for. But they are the ex-

ceptions. It is with a very different type with which we have usually to deal—the type represented by the letter from which we have quoted. Their faith is about on a par with that of doubting Thomas. They want to see and handle—they can only be convinced by "signs and wonders." Hence their resort to Spiritualism when bereavement suddenly sweeps across their path.

Spiritualism does not discount the value of faith. It simply supplements it with **knowledge**. Concerning what happens at death and immediately afterwards it professes to speak from ascertained facts. The veil which obscures the spiritual world from normal sight has now and again been lifted, and the process of what is known as dying has been closely observed by the eye of the soul. Apart from the wonderful experiences of Andrew Jackson Davis, there are many to-day who have stood by the bedside and watched the spiritual counterpart of the physical body gradually disentangle itself from the filaments of its material vehicle until eventually the silver cord is broken and the soul wings its flight to higher realms. Few have had more impressive and, at the same time, inspiring visions in this connection than the author of "The Ministry of Angels," a lady who for many years was a hospital nurse and in whom the clairvoyant faculty was developed to a remarkable degree. She tells us that as the moment drew nigh for the passing of a patient from the things of time and sense, she invariably saw two angelic messengers appear upon the scene. They hovered over and around the bed, patiently waiting for Nature to complete its work, and on the conclusion of the process the new-born soul—apparently to all intents and purposes, as human as before—was lovingly supported by enfolding arms and "three angels" left where previously there were but two. It was a beautiful sight, we are told—a celestial drama often witnessed—and the only regret of the narrator was that the other silent watchers, the weeping relatives and friends, were unable to participate in the glorious and grief-assuaging vision. It was not death at all, but a radiant spiritual birth, the entrance of the emancipated soul upon a new and more abundant life, the breathing of a "rarer air" amidst surroundings of exquisite beauty and joy.

The spectacle is particularly beautiful in the case of a little innocent child. Its unsullied soul, glistening like the clearest crystal, is unwrapped in soft ethereal garments and is tenderly carried by spiritual "nurses" to the home, or nursery, where the unconscious babe is placed in its "cot" and tended with all the maternal affection of a human mother. On regaining consciousness it is lovingly caressed, and from that time onwards is never left until it is able to look after itself. It goes through all the stages of growth it would have experienced had it remained in the physical body. As the years roll by it evolves from the little toddler to boyhood, or girlhood, as the case may be, then to youth and maidenhood, to young manhood and young womanhood, and in the natural order of development ultimately becomes a fully-matured being. There is but one law in this respect for both the physical and the spiritual realms of existence—those who pass from earth in a stage of immaturity continue to unfold and their bodies to grow in ever-increasing radiance. Inherent within these little ones is

the love of pleasure and amusement, as is the case with children on this material plane. These tendencies, of course, have to be met, and consequently there are playgrounds in the Summerland where these little care-free souls romp and dance and enjoy themselves to their hearts' content. At a later stage they go to what we call "school," where they are taught all that is necessary for their future guidance, and as they attain to riper years they are given various forms of employment in accordance with their natural tastes.

Life is all very rational and very real Over There. It is not a nebulous existence in which one rides on fleecy clouds and whiles away the time in twanging etheric harps! It is rather a busy life, a life of service to others, and because the occupation is one of harmonious activity there is no sense of fatigue, as we understand the term, but a perpetual feeling of exhilaration and delight in the sheer doing of the work in which we are engaged. This, at all events, is what we are told in countless messages received from the Beyond, and as it appeals to our reason we accept it as true. If the grieving mothers from whom we have heard, and any others similarly distressed, can assimilate this teaching, their distracting doubts as to what has become of the tender bud prematurely transplanted to a garden of spiritual beauty, will be removed. They will know that their departed treasure still lives, that the little one is safe and happy in the tender care of loving hands, and that when their time comes to leave these earthly scenes they will receive a joyous welcome from those who have "gone before." They may not meet the toddling child of years gone by. It will have grown in stature with the passage of Time, but by a divinely-implanted sense of relationship the recognition will at once be mutual and there will follow the rapturous embrace of two long-separated souls.

Meanwhile, we are asked: "Is it true, as a Spiritualist tells me, that if I go to a proper medium, I shall be told something about my little treasure that will give me comfort and joy?" Our reply is: "Try it." Other aching hearts have been consoled—tens of thousands of them—by the assurances received that "all is well with the child," and that as the rosebud responds to the sunshine of earth until it becomes the perfect bloom, so the little human bud is gradually unfolding in response to the genial rays of God's eternal love. "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." Yes, there are myriads of these little ones in the heavenly sphere in which they dwell—all supremely happy and inexpressibly beautiful, radiating all the exquisite hues of the rainbow, revelling in an environment of ravishing loveliness, and immersed in a spiritual atmosphere that thrills them with incessant joy and all-abounding strength.

"Happy days of childhood, how beautiful they seem!" If this is true of the children of earth it is immeasurably truer of the children of the spirit world. **That** is the real world; **that** is the land of "pure delight"; **that** is the country of matchless beauty and matchless pleasure where every transplanted human "treasure" is encircled by the loving arms of saintly foster-mothers whose joy and privilege it is to minister to all the needs of the merry little charges committed to their care. Oh, ye mourning mothers, have no concern for your departed child! It still lives, it is safe and happy and in the fullness of time you will embrace it again and all the sorrows of earth will be forgotten in a blissful re-union that will last as long as the endless ages roll!

Wayside Notes.

Our Fallen Heroes.

Armistice Day was observed in London by the holding of a great Spiritualist demonstration in Queen's Hall which, by the generosity of Sir Arthur Conan Doyle, had been secured for a service open to the general public. The capacious building, which is capable of accommodating some thousands of people, was packed to its utmost limit and a thousand others were unable to obtain admission.

Representatives of the cause were present from many distant parts of the country, and a very pleasing feature of the assemblage was an imposing gathering of 500 members of the London Lyceums who occupied the grand circle. They represented all ages, from little children to youths and maidens, and the display of banners by the respective sections constituted an inspiring and picturesque spectacle which augured well for the future of the movement.

The vast throng was presided over by Sir Arthur Conan Doyle, with whom, on the platform, were Lady Doyle, Viscountess Grey of Fallodon—formerly Lady Glenconner—and her son, Lady Muir Mackenzie, the Rev. G. Vale Owen, Dr. Abraham Wallace, Mr Ernest Oaten, Mr H. W. Engholm, Mr David Gow and Mrs Gow, and scores of others associated with the Church, Literature and Art, the Press and the Drama. It was, apparently, the most representative audience ever held in the heart of the Empire under the auspices of Spiritualism, and was certainly one of the largest.

As was befitting such an occasion the atmosphere was both inspiring and impressive, and the short addresses delivered by half a dozen speakers were based on remembrance of the self-sacrifice of the gallant "boys" who fought and died for a priceless ideal, and of the comfort afforded by Spiritualism, with its phenomena and philosophy, to those whose loved ones fell in the war.

The proceedings were appropriately opened with the singing of the hymn: "The world hath felt a quickening breath," and with equal appropriateness concluded with the rendering of "God be with you till we meet again," followed by the Benediction pronounced by the Rev. G. Vale Owen.

The significant feature of the event was the mass of people, representing all ranks of society, who flocked to the Queen's Hall at the conclusion of the ceremony at the Cenotaph. It bore unmistakable evidence of the hold Spiritualism is getting on the people of Great Britain and furnished a promising augury for the future spread of the movement. So great is this interest that we are informed by a London correspondent that Sir Arthur Conan Doyle has booked the Queen's Hall for every Sunday in February for the purpose of holding services which will be addressed by himself, the Rev. G. Vale Owen, the Rev. Drayton Thomas and others. Sir Arthur has long wished to found a Spiritualist church in London, and it certainly looks as though this ideal will soon be attained.

Are Angels Seen To-day?

We have been asked by a correspondent "if it is really true that angels are seen to-day and that they really occupy themselves in the affairs of men." We can quite understand it is very difficult for certain types of mind to believe anything of the kind. And why should they believe it? Perhaps they belong to the strictly orthodox variety of the genus homo. Well, what section of the Protestant Church makes a point of teaching clearly and definitely that angels

walk the earth as in olden time, and that they are in a very real and literal sense actual beings actively engaged in guiding mankind and ministering to our necessities in a very practical manner?

And if these people have not been taught this doctrine by their accepted spiritual leaders, is it reasonable to expect them to accept it on the authority of laymen? We have no word of blame for these pious folk because of their unbelief. If they have been taught anything at all that they could grasp concerning the presence of angels on the earth, it may be summed up in the statement that they have been told that, according to the Scriptures, angels did tread this terrestrial plane in years gone by, but that all such "miracles" ended with the close of "Biblical times"! Angels were seen and conversed with mortals **then**—but not since!

Yet some people wonder why these sceptical, but nevertheless very religious individuals, decline to believe that there are angels in our midst to-day, and that they encamp round about us as guardian friends, influencing our lives and largely shaping our destiny! It is a regrettable and amazing fact that, to all intents and purposes, the doors of the Protestant Church have been closed against the angels. They were, apparently, shut out at the time this Church refused to accept the doctrine of the efficacy of prayers for the dead. But both of these doctrines are now beginning to find their way back, and will doubtless be generally accepted by all branches of the Christian Church a few years hence.

Meanwhile, it may be said that the clergy, as a body, do not take a very serious interest in the doctrine of angelic visitants—they do not treat it as a **real** experience, and look askance at those who declare they have seen and talked with angels. The Rev. Maurice Elliott has discovered this. He realises that the average parson would be "scared out of his wits" if he were to see a "spirit"! He resembles "a voice crying in the wilderness" in his efforts to convince his reverend colleagues that all he and his wife have written about angelic messengers is literally true. And when he tells them in "A Modern Miracle" that an angel was instrumental in saving the lives of his wife and child, many of them arch their eyebrows and probably murmur, "delusion"! The author of "The Ministry of Angels" has no doubt met with the same experience.

The attitude of John Wesley was very different. He knew all about the angels and their functions, and tells us, in his delightful sermon on "Good Angels" that, "if our eyes were opened" we would see

A convoy attends,

A ministering host of invisible friends.

He, moreover, brings these "ministering friends" down to earth and makes them work. Some discharge the function of doctors, others are nurses, and others, again, defend us from assaults in **body** and **soul**. They even "shut the mouths of the human lions, so that they have no power to hurt us, and frequently they join with their human friends giving them wisdom, courage or strength, without which all their labour for us would be unsuccessful. . . . In the meantime, though we may not worship them (worship is due only to our common Creator) yet we may esteem them very highly in love for their works' sake." And so on. The whole sermon, in fact, is a Spiritualistic discourse from beginning to end.

Spenser, in his "Faerie Queen," endorses the views of Wesley in these beautiful lines:

How oft do they their silver bowers leave,
To come to succour us, who succour want!
How oft do they with golden pinions cleave
The fitting skies, like flying pursuivant,
Against foul fiends to aid us militant!

They for us fight, they watch and duly ward,
And their bright squadrons round about us plant:
And all for love, and nothing for reward!
O why should heavenly God to men have such regard?

The reply, therefore, to the question asked by our correspondent is that angels **are** seen to-day and that they **do** take a very active part in watching over us and guiding our footsteps from day to day. "He shall give his angels charge concerning thee, to keep thee in all thy ways." We believe that declaration to be literally true.

As to whether there is a separate order of beings in the hierarchy of Heaven designated "angels"—as distinguished from beings who formerly lived upon the earth—we cannot say. It is never safe to dogmatise on such points. All we know is that in the Greek, from which our translation of the New Testament has been made, the word, "angel" simply means a "messenger." And we certainly know there are on the Other Side very many erstwhile denizens of this terrestrial globe who are to-day hovering around us, endeavouring to guide us aright, and in every possible way directing us as we wend our way homewards, where we, too, will become "messengers" to others stumbling along the rugged pathway of human life.

The Antiquity of Spiritualism.

It is sometimes stated that Spiritualism is "as old as the hills." This, of course, is just a metaphorical way of expressing the fact that it is of great antiquity. We were recently reminded of this on reading a lucidly written and scholarly work by Miles Menander Dawson, member of the Confucian Society of China, entitled, "The Ethics of Confucius, being the Sayings of the Master and His Disciples upon the Conduct of The Superior Man."

But let us turn to the portion of the book bearing upon the question under discussion—the antiquity of the belief of the existence of a spirit world and of communion with its denizens by spirits still enrobed in mortal barb. Confucius, it should be remembered, lived 2500 years ago, and even at that remote period we find him and his disciples declaring:—

"The spirits do not always accept the sacrifices that are offered to them: they accept only the sacrifices of the sincere."

"The severest vigil and purification are maintained and carried on inwardly, while a scarcely looser vigil is maintained outwardly. During the days of such vigil, the mourner thinks of his departed, how and where they sat, how they smiled and spoke, what were their aims and views, what they delighted in, what they desired and enjoyed. On the third day of such discipline, **he will see those for whom it has been exercised.**"

"**How abundantly do spiritual beings display the powers that belong to them!**"

"He who knows the method of change and transformation may be said to know what is done by spiritual power."

"When the personal character is pure and clean, the spirit and mind are like those of a Spiritual being. When what such an one desires is about to come to pass, **he is sure to have premonitions of it**, as when Heaven sends down the rains in due season, and the hills condense the vapours into clouds."

"**If Heaven and earth were to have no inter-communication, things would not grow and flourish as they do.**"

"Looked at in your chamber, you ought to be equally free from shame before the light shines in. Do not say: 'This place is not public; no one can see me here.' **The approaches of spiritual beings cannot be foretold; the more, therefore, should they not be left out of the account.**"

These quotations, from many others that might be cited, are sufficient to indicate that in the days of Confucius—twenty-five centuries ago—Spiritual intercourse with mortals was a very real thing.

Notable Converts to Spiritualism.

INCREASING INTEREST IN GREAT BRITAIN.

By HORACE LEAF.

All's well with Spiritualism in Great Britain; it passes from success to success. Quite recently two notable converts have been made. First, Robert Blatchford, the politico-philosopher, declares himself on the side of the spirits, and clearly and roundly trounces his opponents, anticipating their attacks; secondly, Mr. Stanley Lupino, one of Britain's most famous comedians, publicly announces the unsuspected fact that he has for several years been a Spiritualist! These two men, so dissimilar in their temperaments and vocations, have one thing in common—they were both materialists, but Spiritualism proved too much for them!

Mr. Stanley Lupino has one advantage over Mr. Blatchford: he is a medium, for he declares "I have seen Dan Leno's ghost," and he further asserts that "the spirit of my mother healed me when I was seriously injured." His is a truly remarkable example of the power of the discarnate to restore health to a believing mortal. Mr. Lupino had fractured his arm. Half an inch of bone was broken right away. A Harley-street specialist told him that he would be unable to take his arm out of the splint for six weeks. This was serious news for the famous comedian. He was expected to be tumbling and falling about in a new revue inside four weeks, and his absence might have had serious consequences, delaying the production of the revue and causing the consequent unemployment of several people. He found his solution to the difficulty in an appeal to the spirit of his mother whose presence he had often been conscious of.

"I was in great pain," said he to a newspaper correspondent. "I prayed to my mother for help. I was fully conscious, and during the night for two hours I knew that unseen hands were massaging my arm. Three days later I flung away the splint. When 'Dover to Dixie' was produced three weeks later I played in it as though I had never broken a limb in my life." Thereupon Mr. Lupino gave some very good advice to the newspaper man and it is worth passing on:

"When this world and its powers fail you, try the Other World."

Stanley Lupino is undoubtedly mediumistic, a fact which he fully realises. He has been privileged to see, to feel, and to realise in more subtle ways the presence of the spirit people.

Only two really serious tilts at Mr. Blatchford and Mr. Lupino have, as far as I can gather, been made, and, strange to relate, in both instances the opponent was a religious man. A leading divine has suggested that Mr. Blatchford may have imagined the evidence which convinced him of the presence of his departed wife; the other, a regular, semi-religious critic in one of the leading daily newspapers, sniggeringly remarks, in reference to Mr. Lupino's vision of Dan Leno, that he was pleased that Dan Leno had the good sense not to speak. What a remarkable commentary upon the incompetence of the Christian faith to stimulate real belief in a hereafter! They fail to persuade materialists of the truth of the spiritual and then throw stones at the cause that does! The victory is too complete, however, and their puny efforts fail to arouse anything but contempt on the part of Spirit-

ualists and wonderment on the part of those people who are sitting on the fence. Said one of these:

"Christians profess to be anxious to convince the materialist of the folly of his unbelief, and pretend to be shocked at his spiritual obtuseness; but when the Spiritualist at last convinces him of the reality of the spiritual, Christians usually educe every conceivable argument calculated to show the convert that he has made a mistake."

These little waves of opposition, covered with the driftwood of a disintegrating theology, do no real harm to Spiritualism, which goes forward with increasing power and speed. An example of its success is amply shown by a public meeting lately held in the Town Hall, Bournemouth, one of England's most select seaside resorts. Sir Edward Marshall-Hall, K.C., presided, the speakers being the Duchess of Hamilton and Brandon and Miss Lind-af-Hageby. The Duchess of Hamilton spoke on "Spiritualism as a vital factor in Religion."

Sir Edward Marshall-Hall said he was convinced that death was not the end of everything—that there was survival after death. He was convinced by things that had happened within his own experience, and to his own certain knowledge, that there was a means of communication between those who survived and those who remained on earth. "I have been blessed," he said, "with communications, written under circumstances which preclude the possibility of collusion, so marvellous in their nature, so full of real religion, that I can have no shadow of a doubt that they emanated from outside this mortal sphere, and that they are messages of happiness, guidance and cheer to those who receive them."

As an indication of how the legal mind tends in regard to mediumship and the law, Sir Edward regretted to say that it was no longer a defence for a Spiritualist to have reasonable belief in statements of a psychic character, especially when foretelling was in question. The medium was then liable to be convicted as a rogue and vagabond. "It seems very difficult to think that a law passed 60 or 80 years ago, when knowledge was very different from what it is now, can still be the law, and that any interested Spiritualist, really professing to give information with regard to the future, is liable to have a charge brought against them." There are signs that this injustice will be swept away.

One charm about these recent confessions of faith in Spiritualism on the part of celebrities is the difference of their vocations—an eminent journalist, a famous lawyer, a leading comedian, and a prominent member of Society make a varied but attractive company. Any criticism levelled at one may be satisfactorily and naturally answered by another. Thus, the argument that Mr. Blatchford was probably led to embrace Spiritualism through sentimental distress at the loss of his wife, is countered by the fact that Sir Edward Marshall-Hall has a calm, judicious mind trained in the study of evidence, and that he has for many years carefully examined evidence for survival. To accuse him of lacking the sense of humour by maintaining that anyone occupied in less serious work than that of defending men and women charged with criminal offences might not have been convinced of Spiritualism by the evidence he received, is successfully answered by the conversion of Mr. Lupino, whose life has been devoted to making people laugh.

ENGLISH VICAR TALKS WITH ANGELS.

Church as Healing Centre—Some Remarkable Cases.

[The accompanying article is reproduced from the "Daily Express," London, of November 26th last. It was contributed by the journal's special correspondent at Lincoln, and deals with the recent experiences of the Rev. G. Maurice Elliott and Mrs. Elliott, authors of "A Modern Miracle" and "In Converse with Angels," particulars of which books will be found advertised elsewhere in this issue.—Ed. H. of L.]

Snitterby, a tiny hamlet hidden in the most desolate part of the Fen country, about sixteen miles from Lincoln, has been transformed into a kind of English Lourdes by its rector, the Rev. G. M. Elliott.

Two years ago as reported in the "Daily Express" at the time, he began his campaign with an extraordinary story of a visitation by an angel who, he said, told him not to allow his wife, then ill, to undergo an operation. A Harley-street specialist had advised an operation, but the angel told Mr. Elliott to take his wife to Brighton, where another doctor would tell him what to do.

They went to Brighton, and, according to Mr. Elliott, the angel met them at the station and guided them to an hotel, where a doctor spoke to Mr. Elliott, and told him that his wife would shortly become a mother. The baby was born shortly afterwards.

Since then Mr. Elliott has convinced nearly all his 200 stolid, matter-of-fact parishioners that angels appear on earth and converse with mortals, much as they did, according to the Bible, in the days before Christ. They are present, the rector says, during the services in the quaint old church, and he and those of his congregation who have acquired a psychic sense see and talk to them.

Most of the parishioners also believe in their rector's creed that sick people can be made well by the laying-on of hands. The news of the cures claimed to have been made in this way has spread far over the countryside, and the small church, which was crumbling to decay three years ago, and had only a handful of worshippers, is now thronged with people, who come from miles around in motor-cars, in charabancs, on cycles, and on foot every Sunday morning.

The village postman who, before Mr. Elliott came to Snitterby, delivered a few letters and post-cards to the villagers each morning, now carries a bulging postbag to the rectory every day. The letters number many hundred every week, and they come from every part of Britain.

Men and women, young and old, suffering from various ailments, beseech Mr. Elliott to pray for their recovery. Some of them journey to the old-world village and attend the healing prayer-circle which meets at the rectory. Some have returned to their homes declaring that they have been healed.

One man nearly blind came from Lancashire a few weeks ago.

"He could barely see when he came," said Mrs. Elliott, the rector's wife, "but after attending two or three meetings of our prayer-healing circle his sight improved wonderfully. He wrote to my husband the other day saying that his sight was now nearly normal."

Mr. Elliott does not believe in Spiritualism as it is generally understood, and his creed differs from Christian Science on a vital point. He does not hold that sick people, willing to accept the belief of spiritual healing should dispense with a doctor. He only contends that intense belief in spiritual healing can succeed when medical science has done all it possibly can. Here is an illustration given by his wife:—

"A woman near here," she said, "had been unconscious for forty hours after her baby was born. My husband and I went to the house, where we

saw the doctor attending her. He said that there was no hope of her recovering. It was only a matter of how many hours she would live. We sent every one out of the room. We prayed, and I laid my hand on her forehead. Within an hour she spoke twice and gradually recovered consciousness. In three weeks she was out of bed and working in the house."

Many other instances of appar-

ently miraculous cures were given by Mrs. Elliott during a long talk I had with her. The rector was away at Bolsover, in Derbyshire.

Mrs. Elliott claims that she has a gift of healing by the laying-on of hands.

"A healing substance comes from my finger tips, like gossamer or a spider's web," was one of her many astonishing statements. 'I have seen it,' she added, 'and so have many other people who have a psychic sense.' My finger tips tingle terribly when this healing substance comes from them, and people on whom I lay my hands say that they experience a feeling similar to electric shock.

"One young farmer whom I treated in this way has been cured of consumption—at least it appears so from statements of doctors who have examined him. He was discharged from the Army, suffering from consumption. A fortnight before he came to me he was examined by a pensions board of doctors, and his pension was increased. A few months after he came to our healing circle he appeared before the pensions board again, and the doctors could not find any trace of the disease.



REV. G. MAURICE ELLIOTT AND HIS WIFE.

"Most of the angels we see are soul bodies of relations and friends. They have the face and form of human beings, but they are taller than they were when we knew them as mortals. Usually they are dressed in brilliant shining robes and wear sandals. It seems so natural now for us to see them every day that the only astonishing thing to us is that all people cannot see them. Intense belief and pure sincerity are very necessary before mortals can see and talk with the dead."

"PSYCHIC SCIENCE."

One of the most interesting and valuable productions to the student of Psychical Research and the phenomena associated with Spiritualism, is the "Quarterly Transactions of the British College of Psychic Science," edited by Mr. F. Bligh Bond, F.R.I.B.A., the intellectually-endowed investigator and author of a number of well-known works, including "The Gate of Remembrance," which deals with the wonderful discoveries made at Glastonbury Abbey, England, through information obtained by automatic writing. The investigations made at the College with some of the principal mediums of the present day are set out in detail, special articles on various phases of psychic phenomena are contributed by capable and experienced writers, and the Editorial Notes are always of a scholarly and illumining character. Regular perusal of this Journal is an education in itself in things psychical, and therefore we have much pleasure in commending it to the attention of our readers. Further particulars will be found in our Advertising Columns.

HOW YOU CAN HELP.

We frequently receive letters from supporters in which they express regret that they are not able to help in the work of spreading the truths of Spiritualism in some practical way. They wish to do so, they say, but the opportunity does not offer.

It has occurred to us that, at the commencement of another year, these zealous souls might appreciate a suggestion which would provide a modus operandi for overcoming the difficulty, and thus enable them to realise their desire.

The method is very simple. Let them try to obtain new Subscribers to "The Harbinger of Light" or, if they are in a position to do so, they might subscribe for a copy to be sent to someone who has been bereaved, or whom they would like to "convert." A number of our Subscribers already do this. It, surely, is not much to expend in such a cause! "Where there is a will, there is a way."

There are many Spiritualists who, on arrival on the Other Side, will look in vain for the sheaves they ought to have garnered. Then remorse will set in, and the "still small voice" of conscience will incessantly repeat: "If I had only done this, or if I had only done that." It will be TOO LATE then to add to our Subscribers' Roll!

If the Editor of this journal was not prepared to "do his bit" in the way of self-sacrifice there would be no "Harbinger of Light" to-day!

Referring in the "Sunday Chronicle" to the mass of evidence that has been obtained through those whom he has sent personally to mediums, Sir Oliver Lodge says: "But only those who are aware both of its bulk and of its cogency can realise the strength of the assured conviction which is thereby gradually attained in the course of years. The conviction is as strong as that gained about any other phenomenon with which we have daily familiarity."

SPIRITUAL HEALING AND THE LAMBETH REPORT.

Mr. E. O. Jones, President of the Victorian Association of Spiritualists, Melbourne, writes:—

"The report of the Lambeth Conference Committee, as it appears in the Press, reads like instructions to the Spirit of God as to how it should do the work of healing. When Jesus gave the commission to his followers, it was to go and preach, heal the sick, and belief would follow. The Anglican Church would reverse the process. Jesus, in the practice of healing, in most cases made no conditions, certainly not such as this Committee advises. The sufferer had only to ask.

"The degree of faith required by Jesus would evidently not satisfy the Anglican Church, but the Lord knew His business. The Report implies that Jesus' healing work was not spiritual healing according to its requirements. As Spiritualists and others have been practising healing by spiritual means for many years, and generally without stipulating that the sick must comply with such conditions, and the sick have been healed, I think we may rightly conclude that the Spirit of God does not require such conditions of repentance and the several etceteras which the Church imposes. God is too great for such smallness. Faith and repentance follow healing.

"All healers should, therefore disregard the Committee's instructions as to preliminary conditions to healing, adopt Jesus' method, and go on."

"THE BLUE ISLAND."

We are continuing to receive inquiries as to when our supplementary parcel of this book is likely to arrive. All we can say is that the publisher informs us it is being reprinted and that the consignment will be sent forward as soon as it is ready. Immediately the books arrive they will be posted to those of our supporters who have ordered copies.

V.A.S.—CHANGE OF ADDRESS.

The Victorian Association of Spiritualists has removed from 117 Collins-street, Melbourne, where it has carried on its operations for very many years, to 20 Latrobe Parade, which is close to the old address. Special note should be made of the change by friends at a distance and thus ensure their letters being correctly addressed.

WATCH FOR THE BLUE DISC!

Those of our Readers who receive this issue of "The Harbinger of Light" with a BLUE 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.

Smiles win! Not the perpetual Cheshire sort of smiles that are a kind of mask, but the hearty, spontaneous smiles of goodwill and friendliness. Look pleasant. The face you see only in the morning in front of the mirror others must look at many times during the day. Keep the corners of your mouth turned up. The kind of wrinkles caused by smiles are beauty marks.

"IT CAME FROM OUT OF THE VOID."

LONDON JOURNALIST AT A SEANCE.

"I NEVER FELT SO THRILLED IN THE WHOLE OF MY LIFE."

By SYDNEY A. MOSELEY, Author of "An Amazing Seance."

[Mr. Moseley is an able and well-known London journalist and author, who has been commissioned by "John Bull" to investigate the claims of Spiritualism. Hereunder he records some of his experiences, as published in the widely-circulated journal named, and it will be noted that the manifestations were of such a remarkable character that he can "hardly believe his senses."—Ed. H. of L.]

I have had three seances this week. The first was a failure. At the second the medium could only say that she sensed a complete sympathy between me and the dead—"There is a definite bridge of aura—of beautiful colours between yourself and the spirit world." But the conditions were bad and I had to leave it at that.

The third seance, however, was wonderful; more than wonderful; it was incredible. Even now—two days after—I can hardly believe my senses. I shall therefore, at this stage, explain nothing and suggest nothing. I will merely describe, as coherently as possible, the remarkable circumstances, leaving the reader to form his own conclusions.

* * * *

On this occasion there were only two of us, the medium and myself. The lady is tall, middle-aged and matter-of-fact in speech. She believes that she can talk with, touch and see, and hear those who are "dead"; and if you don't believe it, she doesn't at all mind. Furthermore, she does not seek to make converts, and it was only by the introduction of a mutual friend that she consented to sit with me.

The room was partially darkened, by pulling down the blinds. In the corner is a small harmonium which Mrs. Beatrice always plays when she wishes to create the right atmosphere. "Music makes for tranquility," she explains; "it doesn't matter much what you play—it needn't be hymns—but something quiet and soothing. After all, it is the spirit in one appealing to the spirit on another plane, and what better spiritual food is there than music!" So she plays a pretty little thing of her own composing, until, finally, with a sigh of satisfaction, she is ready to begin proceedings.

* * * *

Within half a minute comes the first sensation. "There is with you," she says, her eyes closed and her head drooping, "an old man with a long flowing beard, a handsome face—indeed, a fine old gentleman. He is your spirit guide. You know him, of course?"

It is the same spirit guide who has been described to me before in various parts of the country.

"He is a definite influence for good . . . He will help in the investigations you are making for "John Bull——"

I looked at the medium intently. For a moment I was nonplussed; then my natural sceptical frame of mind came to my rescue.

"Go on," I merely said.

"There is a woman here who says she was a col-

league of yours. She sends her love—I beg your pardon—her name is Love. . . . Hilda Love."

* * * *

Now Hilda Love was certainly a cherished colleague of mine, and one of the most popular woman writers in Fleet Street. She died about a year ago, practically in harness. Some months later, my secretary was holding a seance—by automatic writing—and Hilda Love appeared then. She said nothing of me at that seance and I certainly was surprised that the medium who was a stranger to me and to Fleet Street should give me that message from her. "Go on investigating," said the spirit of Hilda Love. "You are on the right track. Tell Miss B. I shall be with her again!" Another coincidence! Miss B. is the name of my one-time secretary.

* * * *

"There is somebody also striving to get into touch," said the medium.

"Get the name."

"Arthur," was the halting reply.

"The surname please!"

"Wilson!"

Now Arthur Wilson was with me in the Navy during the war. We had met at the Dardanelles and later on at the Grand Fleet base, Rosyth. Arthur left my ship and went out in a "Q" mystery boat, from which time nobody has ever heard of him. Neither the Admiralty nor his sorrowing parents were able to give me any details of the manner in which he met his death.

"Ask him, please, what happened to him," I said.

"Remember your memo to the Commander-in-Chief?" said the medium, and chuckled just in the manner of Arthur Wilson.

Of course I remembered it, and only two of my fellow officers knew about it. I had broken miles of Admiralty red tape by sending the Commander-in-Chief a report, over the head of the captain! If the medium had happened to hear about this, I should like to know through whom.

"Two days after leaving you at Rosyth, I joined the 'Q' ship," the "spirit" voice of Arthur went on.

"I had a few days stewpid delay"—"stewpid" was a pet term of Arthur's—"and we got away one afternoon at 15.05." (Service way of giving the time meant 3.5 p.m.) "We got well away into the Channel. We passed your K 15" (a super-submarine in which I went diving) "and pretended we didn't know it, being as we were, only an innocent little merchant ship, and soon met another vessel which we took to be another 'Q' boat. We hailed her; she began to draw alongside, when suddenly she let down her sides, and a gun appeared amidships. Before we could do anything, she opened fire, blowing us to——"

* * * *

The exciting narrative was delivered in curious tones; sometimes I thought I recognised my dead and gallant friend's voice; other times it sounded like that of the medium's. Thinking over it now, certain points occur to me. In the first place, I am sure the medium knew nothing about Arthur Wilson, or the manner in which he had met his death. But in the second place, some of the details were wrong.

Arthur Wilson did not leave me at Rosyth, but at Edinburgh, where we were spending a few hours' leave celebrating his luck in getting the "Q" boat

job. Furthermore, I do not see how a German "Q" boat could have lived many hours in the Channel without having been spotted. Yet the thought occurs to me that it might well explain some of the mysterious losses of British merchant ships.

"Where are you now, Arthur?" I asked.

"Here—right alongside you!"

And believe me, that voice did not emanate from the medium at all. It came from out of the void—within two inches of me. I never felt so thrilled, so startled, in the whole of my life.

* * * *

Suddenly the medium went off into a deep trance. Her groaning puzzled me and I was hoping her maid would come in, when she drew herself up with a jerk and said "There is an evil influence in this room. Go!"

A cold shiver ran down my spine. I could feel no evil influence, but the manner and tone of the medium were enough to disturb the sangfroid of the most placid person. She began to write and cough, and I went over to her. "Go! Go!" she commanded the unseen spirit. She began to "wrestle" with the spirit, and I watched as if transfixed. Presently a sort of calm spread over her features, then, breathing a deep sigh, she burst into a torrent of tears. I waited for several minutes until the paroxysm passed, and she told me her experience during "that dreadful tussle" was the most fearful in her life. Very often, she said, mischievous spirits try hard to oust the better intentioned spirits, in order to possess the medium. Some evil spirit has ousted Arthur Wilson, and was striving to take his place.

"Then it is," said Mrs. Beatrice, "that we get false, and very often ridiculous messages."

"I should have thought," I said, "that there was an array of good spirits sufficiently powerful to control the evil spirits."

She gave me only a vague reply. Which was most disappointing, since the question is an important one, and calls for a definite answer on the part of Spiritualists.

I thought that that would be sufficient for one sitting. But the medium thought otherwise. "Let me rest a while," she said, "and we will go on." In ten minutes she had gone into a trance again.

"Somebody—a man's initials A.M.R. is here. Do you remember him?"

A.M.R. stayed at my hotel for a considerable time. He had gone on a holiday in Essex. Near Chelmsford he was run over. Details had been lacking. The medium now supplied it.

"I was on my push bike," said A.M.R. "A grocer's van tried to pass me . . . I skidded and then . . ." the voice trailed off, and then in a cheerier tone "I didn't feel anything . . . I never recovered consciousness."

"Are you happy?" I asked, moved by what I heard.

"Perfectly," came the reply. "only it is difficult to let Dad and Ethel know." (Ethel was his sister.) "Please tell them." I promised I would.

Thus concluded one of the most successful seances I have had. To obtain several distinct pieces of evidence at one sitting is, I venture to think, rare. Mrs. Beatrice said she felt that my investigation would do some good. She, therefore, offered to arrange a seance for me in automatic writing, trumpet or direct voice, spirit photography, and possibly a materialisation.

I wonder what further sensations they will bring forth.

Will they be as thrilling and as startling as those I have already experienced?

THE "SCIENTIFIC AMERICAN" AND PSYCHICAL PHENOMENA.

We have before us the book, just published by Mr. J. Malcolm Bird, Associate Editor of the "Scientific American," being a compilation of the articles from his pen, published in that journal, giving the story of his tour in Europe last spring when, as a representative of the "Scientific American," he crossed the Atlantic to investigate Spiritualism.

He is not at all tender to some aspects of Spiritualism. At times he becomes caustic on some of the eccentricities of mediums, and the psychic jargon of the seance-room. At other times his satire rather misses fire. It is so plain that he does not understand things which a longer experience would have made clear. But in no instance do we resent his severity, tempered, as it is sometimes, by an amusing drollery. We never ask for any tenderness for Spiritualism from its critics. It is only errors and fallacies that stand in need of delicate handling and careful manipulation. They are very fragile. They need "soft strokes and warm strokes." It is only the Truth that can stand battering.

Mr Bird gives us a clear and particular account of all he saw and heard at various seances with well-known mediums in England, and recounts his adventures in Paris, Berlin, and Munich. His style is bright and pungent; the book is full of interesting descriptions and acute comments.

His general conclusions we can briefly summarise: "All theories of hallucination and hypnosis are inadequate; the phenomena are truly objective. . . . Whether they occur through unknown powers or through fraud is a question for the investigator to attack."

"If objective psychic phenomena really occur, we can't go on for ever refusing to accept them on authority! These must come to a point after which we shall no longer properly insist that every medium perform for every observer"

"I do not see how anyone can give the Kluski shells serious consideration without coming to realise that the psychic claims rest upon a formidable foundation."

On the assumption that psychic phenomena of the objective kind really occur, Mr Bird thinks some such explanation as that of Richet (unknown powers of the human consciousness) is less of a departure from current scientific doctrine than the theory of human survival. So also do we, Science being what it is. But we have found that the mental phenomena and the physical phenomena are all of a piece, and that only one explanation will cover them all. We admit that there are exceptions in the way of certain kinds of phenomena which do not necessarily involve the action of "humans who have left the physical form behind them." But there are other examples which are perfectly inexplicable without it.—"Light."

* NEW YEAR CONGRATULATIONS. *
* The Editor of "The Harbinger of Light" has received *
* so many congratulatory letters on entering upon *
* another year's work that it is impossible to reply to *
* them all personally. He, therefore, expresses his *
* thanks in this general form, and desires to state that *
* he very sincerely appreciates the highly complimen- *
* tary sentiments expressed concerning the contents of *
* this journal from month to month. In return, he will *
* do his best to maintain the present standard. *
* *****

NOTES FROM LONDON.

INTERESTING VARIETY OF COMMENTS.

FROM OUR SPECIAL CORRESPONDENT.

Armistice Day, the International Day of Remembrance, in England on November 11th last, was in many respects a memorable celebration considered from the Spiritualist point of view. In addition to the vast concourse of people in attendance at the services at the Cenotaph in Whitehall, Westminster Abbey, and other places, the large Queen's Hall, in Langham Place, was filled to its utmost capacity with a great rally of Spiritualists to celebrate a service of remembrance. An overflow meeting was improvised for those unable to gain admission to the Queen's Hall, capably conducted by Mr. R. Boddington, the President of the London Spiritualist Union.

In the Hall itself the vast crowd gave a hearty welcome to Sir Arthur Conan Doyle, the chairman, who was supported on the platform by Lady Doyle, Lady Grey, with her son, Rev. G. Vale Owen, Dr. Abraham Wallace, M.D., Mr. H. W. Engholm, Mr. D. Gow, Mr. Ernest Oaten, Mr. R. Boddington, Mrs. M. H. Wallis, together with a very numerous backing of well-known supporters of the Spiritualist movement, both in the London metropolis and from provincial centres.

Some five hundred children, drawn from the Lyceums, were provided with seats in the grand circle. Mr. G. W. Turner presided at the grand organ, a recital being given during the assembling of the congregation, and accompanying singing of the hymns. The whole service was of a most impressive type, most of those immediately supporting the chairman being included among the speakers. The proceedings were of a markedly reverent and sympathetic character throughout, reflecting the greatest possible credit on Mr. H. W. Engholm and his stewards on the very competent organization of the celebration service.

INFLUENCE DURING "THE SILENCE."

General observance of the "two minutes silence" on Armistice Day is, in conjunction with the many celebration services, doubtless conducive to psychic effects of various kinds, as evidenced by a host of sensitives. The prevailing mental conditions are such as are likely to attract spiritual affinities—experiences appealing to the vision, hearing, and other faculties, as well as recording cameras and 'phones, of which something will in all probability appear in the near future. A felt, if unseen, influence is by no means uncommon under such circumstances, many sensing spirit presences in more or less vivid form, depending naturally on the degree of sensitiveness to etheric forces. Concentrated attention, either during the "two minutes silence," or at religious services and seances, if not absolutely essential, is at least helpful in co-operation with the spirit people who are anxious to afford indications of their near presence and desire for recognition. These ideas give added force to the recorded words of Jesus, our elder Brother and Teacher: "For where two or three are gathered together in My Name, there am I in the midst of them."

ANCIENT AND MODERN PHENOMENA.

Informed ministers of religious denominations are doing well in drawing a parallel between ancient and modern forms of the outpouring of the Spirit and accompanying manifold workings, which, however varying in detail, are evidently adapted to the needs of the times when manifested. Some of the more enlightened members of the different churches are alive to the importance of a recognition and study of modern inspiration, revelation, and atten-

dant evidences of the exercise of spiritual faculties or gifts. Their cultivation and practice, as in the case of, say, the Rev. G. Vale Owen and other equally competent teachers, are to be welcomed and appreciated. Certainly London is not alone in this respect, and the numbers increase more and more as time passes; so that in the not very remote future let us hope and pray for their active sympathy and co-operation. In the meantime the Spiritualist missioners will press on with the good work by bringing consolation and comfort to the bereaved and saddened ones, and joy to those seeking recognition from the spirit side of life, a mutual service to all.

THREE OBSTRUCTING FACTORS.

Ignorance, prejudice, and indifference, are responsible for obstruction and opposition to the advance of a more general acceptance of the phenomena and philosophy of Spiritualism. To combat such difficulties it needs the utmost efforts, not only of the organized forces of the movement, but also of each individual Spiritualist, one and all "doing their bit" toward spreading a knowledge of the survival of life and individuality of being. The oft-repeated demonstrations of psychic activities have in innumerable instances overcome the inveterate sceptic when fairly faced with the problem, the names of many of them being well known and familiar in our ranks. Owing to preconceived ideas, due to early training and associations, it often necessitates protracted experiences, in some cases lasting many years, before a thorough conviction is reached and satisfaction attained. There are others, however, who intuitively grasp and retain a perception of spiritual verities. But for those who profess indifference little, if anything, can be done beyond leaving them to their own devices and time for outgrowing stagnation—"the constant drip of water wears away a stone."

WIDESPREAD PUBLIC INTEREST.

A notable feature in the secular press of London and the country is the frequency of articles and references to Spiritualism, such well-known writers as Robert Blatchford, James Douglas, Sidney Moseley, E. P. Hewitt, K.C., and the late G. R. Sims, among a host of others. The incalculable influence of such publicity on the vast numbers of their readers is doing much useful work in dispelling misapprehension and attracting intelligent attention, inducing investigation and consequent adherents to the Spiritualist's position. It is the exception rather than the rule nowadays to hear of well-informed people ridiculing psychic subjects, recognizing as they do the weight of overwhelming testimony regarding the actuality of psychic phenomena, denial of which being of little avail. Experiences multiply daily, so that refutation becomes increasingly difficult for opponents. The facts are all-important, while the message is of greater moment than the messenger, therein lying the strength of Spiritualists. Never before in the history of the world, perhaps, has there been so close and intimate search into spiritual intercommunion, resulting in a clearer conception of survival of life and later growth.

TO "AUSSIE" SPIRITUALISTS.

The writer of these gossip notes has for many years derived pleasure and instruction from an exchange of correspondence with fellow Spiritualists, both at home and abroad, and would be delighted at any opportunity of extending the service amongst brother "Aussie" Spiritualists by addressing to T. B., "The Bee Hive," Battle, Sussex, England. Personal experiences particularly welcome. Wishing all readers of "The Harbinger of Light" a joyous Christmas and a Happy and Prosperous New Year.

ARMISTICE DAY SPIRIT PHOTOGRAPHS

TAKEN AT THE CENOTAPH IN LONDON.

FIFTY FALLEN HEROES CLEARLY VISIBLE.

What may unquestionably be described as the most wonderful spirit photograph ever obtained was taken during the 'Two-minutes' Silence at the Armistice Day service held at the Cenotaph in Whitehall, London, on Sunday, 11th November last. The photographer was Mrs. Deane, whose psychic powers in this direction are well known to our readers. Miss Estelle Stead and Miss F. R. Scatcherd—an intellectual ornament of the Spiritualist movement in Great Britain—had charge of the operations and superintended the whole of the processes.

The result surpassed all anticipations. The assembled crowd of citizens is completely blotted out by a filmy cloud of ectoplasm in which are fully fifty faces scattered all over the picture—faces of heroic "boys" who had come back to participate in the memorable proceedings and provide objective

ing and night at my home. Before going to bed that evening I opened an absolutely new packet of plates, pulled off the wrappings, and opened the box, which I handed to Mrs. Deane; I watched her whilst she took out the top plate and placed it in the slide belonging to the small folding camera, which, it had been arranged, should be used by her daughter. When she had placed the plate in the slide, I pulled back the shutter and wrote my initials across one corner of the plate. I then closed the slide and gave it to Miss Deane.

Mrs. Deane then took the two next plates from the box and put them into her slide. I did exactly the same with these—pulled back the shutters and wrote my initials across one corner of each plate, closed the shutters and gave the slide to Mrs. Deane. We were up betimes in the morning, and, in order to keep their position, which were good ones, near the Cenotaph, both Mrs. Deane and her daughter had to stand on a wall, holding their cameras in position for over two hours. This time Mrs. Deane used stop 1.6 f. She took the first photograph, giving it an exposure of a few seconds, just as the Prince of Wales came out of



Reproduction of Photograph taken by Mrs. Deane at the Cenotaph, London, November 11th, 1923.

evidence of their presence. All the faces are those of young men, and the features are so clearly defined that in many cases there should be no difficulty in identifying them. They resemble a happy group of swimmers in a billowy sea of ectoplasmic vapour, and the general effect is simply startling in its realism.

Another photograph was taken at the same time by Miss Violet Deane—a daughter of Mrs. Deane. This picture shows over sixteen faces, which are as distinct as in the first-mentioned plate and are thrown into relief by the contrast with the crowds, standing in silence, on whom they appear to be super-imposed. Both photographs were taken from Richmond Terrace, facing the Cenotaph, and in describing the circumstances under which they were procured, Miss Stead, writing to the "Illustrated Sunday Herald" of November 18th, states:

Last Saturday (November 10th) Mrs. Deane and her daughter, Miss Violet Deane, both spent the even-

ing at the Home Office, and exposed her second plate just as Big Ben commenced to strike. Miss Deane exposed hers at the same moment. Both plates were exposed for the full two minutes. As it was a very bright day, in the ordinary course of things the plates should have been absolutely black with such an exposure.

Miss F. R. Scatcherd and our secretary took charge of the slides and cameras as we worked our way through the crowds to Smith-square. We went straight into the dark room, where Miss Scatcherd passed the slides to Mrs. Deane, who opened them and put the three plates (her two and the one exposed by her daughter) into the developing dish, while Miss Scatcherd and I watched eagerly to see what we had obtained. The first plate which had been exposed before the Silence was fogged and no good. The one exposed in Miss Deane's camera has quite a number of small faces which are the opposite way up to which the ordinary people are standing. When we asked the spirits why they had done this, the reply given was: "We took this precaution because we did not wish to be mistaken for the ordinary people in the crowd!"

On Mrs. Deane's plate the crowds are blotted out,

but the Cenotaph and the trees can just be distinguished. Over fifty faces are clearly visible and numbers more may be traced in the clouds behind. Pause at least for a moment or two and study these pictures. It is perhaps easy for you to dismiss them by murmuring "Fraud!" to yourself, but think for a moment what it means if it is true that these boys and men were actually there with you, full of life and vigour and happiness, last Sunday, and are round about you and with you many a time, though you do not and will not try to realise it.

There are hundreds and thousands to-day who know that this is true, and if you will take the trouble to inquire, you will find that among those who **know** are some who possess the best brains of our time.

The photograph taken by Mrs Deane is reproduced on opposite page from block which appeared in the "Illustrated Sunday Herald," but, of course the faces appear much more distinct in the original. Miss Stead informs us that she is sending us a parcel of the photographs for sale, but it had not come to hand at the time of going to press. We shall no doubt be able to make an announcement on the point in the next issue.

This was the second Armistice Day on which photographs had been taken at the Cenotaph. In 1922 the picture obtained by Mrs Deane was up to that time the most arresting photograph procured, and it will be remembered that it created a great sensation in New York when Sir Arthur Conan Doyle had it exhibited on the screen. Writing of that photograph Miss Stead states:

When Armistice Day 1922, was drawing near I asked my father what he wished us to do, as, having moved our headquarters, we no longer had a lecture-room in which to meet.

"I want you," he said, "to go out among the crowds and to get as many Spiritualists as you can to do the same. Ask them to join in groups so that there may be at least one group in every crowd of those who realise our presence, and make us welcome."

I published my father's message, and many Spiritualists did as he wished. A group of Spiritualists from the "W. T. Stead" Library came to Whitechapel and stood near the Ministry of Labour, as we had arranged a place for Mrs Deane on the little lodge near by.

Mrs Deane had spent the previous night at my home, and she loaded her slide in the dark room just before leaving with me in the morning. She took two photographs, one with an exposure of a few seconds just before the Silence, and, though she had no idea beforehand where the group of Spiritualists would be standing, there is a distinct light over them in the photograph. She took another photograph during the Silence, exposing the plate this time for the full two minutes (for both exposures she used stop 1.1 f. and quarter plates).

After the Silence we came straight back to my home in Smith-square, Westminster, where the plates were taken out of the slide and developed before a committee chosen for the purpose.

On the first plate exposed, the crowds, the Cenotaph, and the trees are plainly visible, the only "extra" being the light over the group of Spiritualists.

On the second there are many extra faces, all looking towards the camera, while the people in the crowd were naturally looking towards the Cenotaph, but, as if in order to put aside all possibility of these extra faces being mistaken for people in the crowd who might have been looking round, the faces looking towards the camera are larger than any looking round would have been.

In the previous year—1921—no attempt was made to take a photograph at the Cenotaph. One was taken, however, at the W. T. Stead Borderland Library and was published in "The Harbinger of Light" at the time. As many new subscribers have been enrolled since then we reproduce it for their especial interest. In relating the conditions under which the picture was taken Miss Stead writes:

For some months before Armistice Day, 1921, Mrs. Deane, who possesses the special and wonderful power which enables those on the Other Side to impress photographic plates, had been giving sittings one day a week to members and friends at the "W. T. Stead" Borderland Library, and we had thus obtained first-hand evidence of her wonderful power.

When the 11th of November drew near I invited those who could do so to meet in our lecture-room for the Silence, in order that we might hold a service of joy and welcome to the spirit friends who we knew would be with us rejoicing in the knowledge that their presence was very real to us.

By request of my father and others it was arranged that Mrs. Deane should be present, and that a photograph should be taken during the two minutes' silence.

We started our service, and about 10.50 Mrs Deane arrived with her camera—a quarter-plate one—and the slide already charged with a plate. She put up her camera in the centre aisle, and focussed it on the platform on which Mr A. Vout Peters and I were sitting.

Having put up her camera, Mrs Deane knelt by it praying until just before eleven o'clock, when she rose and exposed the plate, using an 1.1 f. stop. Then she knelt again until the two minutes were over, when she closed the lens—the plate having been exposed for

just a little over the two minutes. Mrs Deane did not touch the slide after closing the shutter.

After the service was over our secretary took the slide out of the camera and held it until I was ready to go with her and Mrs Deane into the dark room to develop it. I took the plate out of the slide myself, put it into the developing dish, and watched the result develop out.

I saw fifteen clear faces, all of which have been recognised. I am completely blotted out, but Mr Peters can be seen to the right of the photograph at the back.

These pictures may not have the value attached to them that they deserve in the popular estimation to-day, but we venture to predict that they will eventually become historic and will probably be succeeded by others until the public mind becomes absolutely convinced of the reality of these supernatural pictorial records.

THE LATEST CONVERTS.

In the course of an address at St. Luke's Church, Forest Hill, London, Sir Arthur Conan Doyle drew the attention of the congregation to the number of well-known public people who had recently declared their convictions of the truth of Spiritualism. Amongst those mentioned by Sir Arthur were Sir Edward Marshall-Hall, K.C., the Duchess of Hamilton, Mr Robert Blatchford, Mr Sidney Moseley, Miss Winifred Graham, and the well-known comedian Mr Stanley Lupino. "If we go on like this," Sir Arthur remarked, "we shall end in converting a bishop, and even Mr James Douglas has announced his intention of making another attempt to solve the great question for himself."



Photograph taken at the W. T. Stead Borderland Library, Armistice Day, 1921.

ARMISTICE DAY ADDRESS.

BY SIR ARTHUR CONAN DOYLE.

Reference to the great Spiritualist demonstration in London on Armistice Day will be found in the section of this issue devoted to Wayside Notes. It was held in the presence of a densely-packed congregation in Queen's Hall, and was presided over by Sir Arthur Conan Doyle, who said:—

We are assembled here to-day to join with our fellow countrymen of the British Empire in reverence and homage to those who left us in the course of the Great War. Our grief for their physical absence is as great as that of any other creed, but we have one immense consolation which we wish to pass on to them and to the world. They think, they believe, that all is well with our boys. We know that all is well with our boys, but what a gulf there is between those two words "believe" and "know"! We do not say this lightly; levity in such a matter as this would be blasphemy. Many of us have gone through experiences which have so convinced us of its truth that the time came when there would have been no manhood left in us if we did not fearlessly declare to the world and break a silence which would have been cowardly. We know that these things are true. We have communed with the dead, we have had their messages, we have seen them among us. We have heard them; and some of us have been privileged to touch some of them.

That which the Church calls the Communion of Saints is not a phrase to us but a living reality. This is one of the greatest happinesses the world can give; but beyond that there is one even greater and that is the message which they bring of their happiness, of the unutterable joy, beyond all belief or expectation, which they have found waiting for them upon the other side, which joy we may hope, if we are worthy, to share. And it is this memorable message of comfort which we are trying to bring now to this poor old grey, stricken earth, which turns away from us like a fretful patient turns away from the physician who may cure him. And never, surely, was the world in such need of consolation as now. I see nothing but darkness around us; I do not think we have come to the worst even yet. There is more to follow. We see how that dark river of materialism which flowed from East to West is now flowing from West to East, but it is the same river still. Where do you hear in politics such words as charity, religion, idealism, Christianity? They do not belong to the dictionary of the politician at all. We mean to place them there. (Cheers.) They are surely the most important words in the world.

In all this darkness I see only two rays of light. One is the League of Nations, which every Spiritualist ought to support, and the other is that blessed and rapidly spreading communion which brings super-mundane forces to the help of this afflicted globe. I had a spirit message when I was in America which contained the beautiful metaphor: "The cage may be broken, but the bird is free." The cages of our soldiers are strewn across the world, but their souls are free; free to help us in our endeavours for betterment, free to join in our joys and sorrows, and share with us such meetings as this which we are holding to-day. The very air is vibrant with their presence and sympathy.

On this platform here to-day there are standing with us those old Spiritualists who suffered mental martyrdom for their cause, and mental martyrdom is more bitter and longer drawn out even than bodily martyrdom. They are here to-day to see the extension of that movement for which they

gave so much. And when our victory is complete—and the time is coming, and soon, when it will be complete—then the people will understand why those old apostles stood for adding knowledge to faith, joining science and religion, thus giving to poor mankind some rational and solid explanation for the universe in which he finds himself. (Cheers.)

A MOTHER'S MESSAGE.

RELATED BY THE REV. G. VALE OWEN.

In speaking at the great gathering in Queen's Hall, London, on Armistice Day, when a thousand people were unable to gain admission, the Rev. G. Vale Owen said:—

My friends, I am not feeling competent to-day to make to you any speech essentially my own, for I feel that this is pre-eminently a mothers' day. I am going, therefore, to let a mother's message speak to you through my mouth. A few days ago I received a letter from a lady who is very energetic in the Spiritualist cause. She began by saying, "My only child, in the Royal Air Force, is missing. Before he went to France he sang to me two songs. He had a beautiful tenor voice. The songs were 'The end of a perfect day' and 'God send you back to me.' I said to him 'I hope I shall never hear those songs again,' and he replied, 'Mother, dear, in three months' time I shall be home again on leave and the first thing I shall do when I come home will be to sing those two songs.'"

One month after his departure on April 18th, 1918, he was reported missing. Two months after, that is, three months after his sailing, his mother went to a seance for the "direct voice," and when the voice came through they heard someone singing. Before the medium could say anything, the mother said "That is my son's voice." Mrs Jackson, the medium, said, "How do you know? What makes you think so?" and before the mother could reply the voice said, "Mother is quite right, I am Cuthbert Smith." She asked him a question about his pilot and he said, "Oh, yes, Bunny is here with me, and before I say anything else I am going to keep my promise." "Promise?... queried the mother. "Yes, dear, don't you remember, I promised I would sing to you two songs when I came back," and then he commenced to sing:—

When you come to the end of a perfect day and sit alone
with your thoughts,
While the birds are singing their carols gay for the joys
that the day hath brought,
Can you think what the end of a perfect day can mean to
a tired heart,
When the sun goes down like a flame of fire, and dear
friends have to part.

And then he paused, and took it up again: "This is the end of a perfect day, near the end of the journey, too." There was silence in that room, and then one said, "Ask your son to sing again." There were about thirty-three persons present. He said, "Oh, yes, I have to sing another song," and he then sang "God send you back to me," but transposed it and sang, "God has sent me back to thee."

At the end of the first verse he said, "Mother, dear, we used to sing this together. Sing it now with me," and those two, mother and son, sang a duet, she in the earth world, and he in the spirit-land. That mother ends up her letter by saying, "Do you wonder that I stop at nothing in working for this cause? The glorious truth is there. What matters it to me if an earthquake takes place to-morrow. Nothing can take away the truth that our loved ones are permitted to come back and speak to their loved ones on earth."

PERSONAL.

During the past month there passed to the higher life a very zealous advocate of Spiritualism in the person of Mrs Tozer senr, the beloved mother of Mr. Edgar Tozer, of Melbourne, President of the Victorian Council of Spiritualist Churches. Although of late she had not been able to publicly identify herself with the work, for several years she allowed her Hall, with its organ and furnishings, to be used by others for holding meetings and also "At Homes" in connection with the Council of Churches. For over two years she sat in the late Mr. Stanford's circle and at one time took her place in Mr. Stanton's healing class. She possessed natural healing powers to a considerable degree and, in a quiet way, wrought some remarkable cures. She never hesitated to openly avow herself a Spiritualist and there are many to-day who owe their spiritual enlightenment to the knowledge she imparted. Of an amiable and very unselfish disposition, she was both admired and loved by a wide circle of friends, who wish her joy and a speedy progress up the spiritual heights. Our sympathy is extended to the various members of the family, and on their behalf Mr Edgar Tozer writes:

Through your courtesy, and the agency of "The Harbinger of Light," I desire to tender (on behalf of myself and family) sincere thanks to the many Spiritualists that sent out their kindly thoughts in concentration for my mother's peace and comfort during the last days she spent in her physical body. I know their prayers reached her, because, in perfect painless peace, she left earthly conditions. This is practical Spiritualism and we are deeply grateful for such ministration and true manifestation of love. She lived and died a Spiritualist and will now fully appreciate your kindly thoughts.

* * * *

Mr Tozer further writes:—"Recently Mrs. Trew, an earnest worker for Spiritualism, passed to the higher life. For many years she tendered willingly her services to the Victorian Association of Spiritualists and other Spiritualist Churches, but owing to continued illness for several years she relinquished the work. The Spiritualist Council of Churches tenders sincere sympathy to her husband and family, and we are sorry that there was no representation of Spiritualists at the burial, as her passing was not known. The Council Executive officers will always be pleased to conduct burials when notified."

* * * *

A very sincere and highly respected pioneer of Spiritualism in Victoria (Australia), Mr Daniel Clay, recently passed "within the veil." He was over 80 years of age, and almost to the last was an active propagandist in disseminating the truths which had taken a deep root in his very soul. He was one of the original promoters of the movement in this State, and was closely associated with the late Mr W. H. Terry, Dr. Motherwell and others who formed an intellectual and enthusiastic band of workers many decades ago. He was moreover, always a staunch supporter of "The Harbinger of Light" and took intense pleasure in distributing copies of the journal month after month among those whom he desired to influence. He possessed a most lovable personality, and in every sense rang absolutely true as an ideal Spiritualist. We intensely regret the loss of his physical presence, but for himself personally we have no feeling but that of hearty congratulation on his transition to a higher realm, where he will receive the reward of faithful service in the sense of joy he will experience as the natural outcome of the good he accomplished in adding to the spiritual enlightenment and cheer of his fellow-men.

At the conclusion of the service on the evening of Christmas Sunday Mr M. J. Bloomfield, Hon. Speaker and Secretary of the Victorian Association of Spiritualists, Melbourne, was the central figure in a pleasing presentation ceremony, the gift taking the form of a wallet containing £100 in bank notes presented to him by Mr Mayar, M.C. of the Social Committee, on behalf of the members and congregation and the many patients medically treated by the recipient gratuitously during the year then drawing to a close.

Mr Mayar spoke in terms of the highest praise of Mr Bloomfield and expressed the warmest appreciation of those he represented of the valuable and self-sacrificing work he had done in connection with the various activities of the Association, and the alleviation of the suffering of those afflicted with all kinds of physical ailments. The sentiments thus expressed were very heartily endorsed by rounds of applause, and the unanimity of the feeling exhibited left no room for doubt concerning the unqualified popularity of the Association's zealous and capable officer.

Mr Bloomfield feelingly acknowledged the kindness shewn towards him, and in alluding to the generous and very practical recognition of whatever he might have been enabled to accomplish, said he had never desired to "sell" the gift he used in treating his patients, but he nevertheless sincerely appreciated the spirit that prompted the offering and thanked them with all his heart. He had been told that many had contributed who were not among their regular attendants—many, in fact, who did not call themselves Spiritualists at all, but who were members or adherents of various orthodox churches. This was exceedingly gratifying, as was also the fact that the congregation and members had acted so generously, despite the drain recently made upon them in connection with the purchase of their new church. To one and all he offered his gratitude and, in return, said he would, in the future, continue to give of his best in forwarding the interests of the Association and in attending to the needs of the patients who might desire to consult him.

* * * *

A Wellington (New Zealand) correspondent writes:—"Many of the readers of "The Harbinger of Light" will learn with regret that Mrs Rough, of Wellington, wife of the well-known medium, Mr. Rough, passed to the higher life on January 31st, her 70th birthday. Mrs. Rough was one of Nature's gentlewomen, and our sympathy goes out to Mr. Rough on the loss of the physical presence of his beloved partner and comrade for over 49 years, and to the family on the loss of a devoted mother. Throughout a busy life, being the mother of seven sons and two daughters, she was a strength and inspiration to her husband during over 40 years of active work for Spiritualism. Her devotion to the teachers and healers who have done such excellent work, through the mediumship of Mr Rough, has never faltered, and the weekly circle, through all those years was ever a spiritual feast to her. The body was cremated by her desire, and a beautiful service was conducted by Mr. Page."

"Psychic Science" for October, being the quarterly transactions of the British College, is a notable issue. Amongst the contents are an account of the mediumship of Stella C. and the experiments so scientifically carried out by Mr Harry Price at the rooms of the L.S.A.; "The Oscar Wilde Communications," by Mrs Hester Travers Smith, and articles on the "Dean Liddell Portrait," "Psychic Diamonds," and a Crewe Circle Duplicated Portrait of the late Major Spencer—by Mr. F. Bligh Bond (the editor), Mr F. Barlow and Mr H. C. Scofield respectively—Mr E. W. Duxbury writes on some materialisations with Mme. D'Esperance,

AUTHORS DISCUSS PSYCHICAL PHENOMENA.

Interesting Experiences of Sir William Barrett, F.R.S.

Sir Arthur Conan Doyle on Scientists.

The members of the Authors' Club, London, spent a particularly interesting time at a dinner on a recent date, when the principal guest was the well-known scientist and author of standard works on Psychical Research, Sir William Fletcher Barrett, F.R.S. Sir Arthur Conan Doyle presided, and among the distinguished company were: Sir D. Plunket Barton, Bt., P.C., K.C., Sir W. Nevill Geary, Bt., Sir Henry New, Professor A. H. Sayce, D.Litt., D.D., Professor W. Trego Webb, Commander Oswald Tuck, R.N., Major Chas. Igglesden, Major G. E. Hoare ("Psychical Review"), Major A. H. Thomas, Major A. H. Wood, Dr. R. S. Aitchison, Dr. W. A. Bond, Dr. E. E. Deane, Dr. Thos. Bruchfield, Dr. J. D. Freeman, Dr. A. Coulston, Dr. H. Lambert Lack, Dr. W. H. Tolman (Prague), Rev. Cecil Grant and many other literary notabilities.

Sir Arthur Conan Doyle, in introducing the lecturer, said they were honouring that night a great scientist, as Sir William Barrett's work had extended over nearly two generations. He (Sir Arthur) had traced him back to 1863, when he was assistant to Professor Tyndall. He afterwards became a professor himself in Dublin and remained there for thirty-seven years. He might be said to be the founder, at any rate he was the father, of the Psychical Research Society. Psychical research was the Cinderella of all the sciences, but which some of them thought might have a more glorious future than some of her older sisters. Although Sir William had had great experience of other sciences, his fame would probably permanently rest on his work in establishing psychical research upon a firm basis.

Those of them who had had experience of the opposition which this science excited would understand the moral courage of Sir William when in 1876 he read a paper upon this subject before the British Association. It raised a tremendous storm throughout Great Britain among the Victorians of the period. The fact that he had the courage to read that paper and to endure the pressure that followed the reading of it and still to go on with his work was a sign of great moral courage. But in his own experience he had come across certain facts so definite and certain that he felt he would be untrue to himself if he did not give them to the world. In 1882 a brilliant circle was formed, very largely

drawn from Cambridge, who took the opportunity of meeting together to investigate this elusive subject. That circle formed the nucleus of the Society for Psychical Research and now there were very few countries without something of that kind. He (Sir Arthur) first met Sir William in 1892, after having made some investigations. By that they would see that he was now among the senior members of that Society.

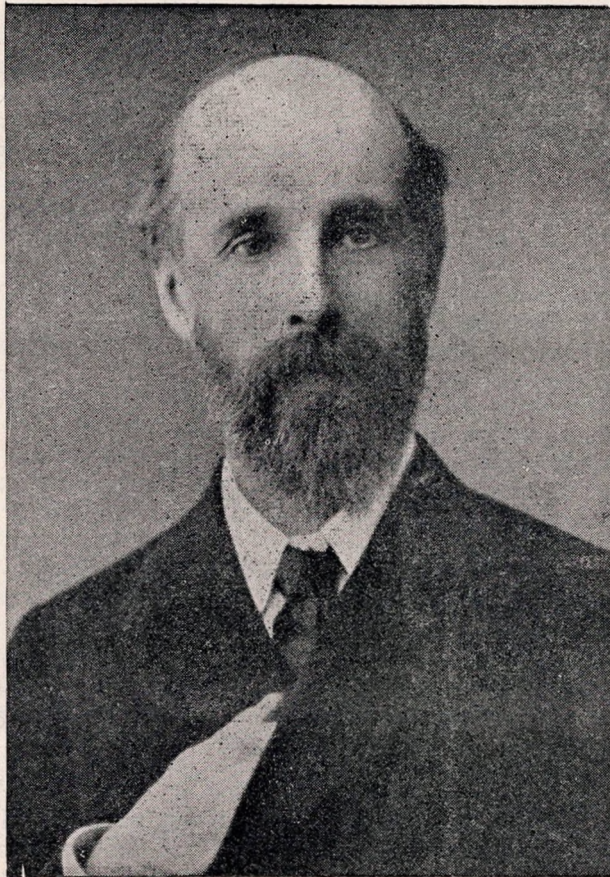
Sir William Barrett said a great many people had asked what led him to take up this subject in the first instance. He was for nearly forty years a Professor at Dublin, which was probably the most antagonistic place to psychic research in the world. Both the Evangelical party and the Roman Catholic Church looked on these things with aversion, and looked on Spiritualism as the youngest and wickedest child of the devil. (Laughter.) From 1862

to 1867 he was at the Royal Institution, first with Professor Faraday and then with Professor Tyndall. At that period the whole atmosphere of science was largely antagonistic to psychic research. Faraday had proved table turning was largely unconscious muscle action, while Huxley said that Spiritualism was the strongest argument against suicide that he knew.

Sir William described how he was led to study hypnotism by a series of experiments conducted at the home of a Mr. Wilson, a friend of his. The subject was the lodge-keeper's daughter, who had never been outside her native village. He put her in a sound sleep, and found that she could not feel any sensations when she was touched, but she felt everything that he felt. When he was pinched she screamed out. He also tried calling her silently in his

mind as he went down the drive, and on each occasion she answered "Yes, sir" until he was out of sight, a mile away.

"I found," he continued, "that she could travel with not only thought transference taking place, but I found she was lucid. I told her to go to London, and go down Regent-street, and I thought of my instrument makers, outside whose shop was a large clock. She said at once that she saw a large clock, and told me the time. I looked at my watch and found her half an hour wrong. I did not know at that time that English time was twenty-five minutes different to Irish time, and she was per-



SIR WILLIAM BARRETT, F.R.S.

fectly right. (Applause.) I told her to go into the shop, and she described to me some large blocks of Iceland spar which were in the window. I told her to go into the inner shop, and she told me she saw two gentlemen having tea together. On my return I asked my friend what he was doing on that day, and he said that a friend of his came up from the country and they had tea together in the shop."

"When I returned to London I repeated the experiments, and I was struck by the enormous power of suggestion. When I suggested to a boy who was hypnotised that a piece of paper had been changed into cake, he ate it and said he liked it. I suggested to another boy that I was floating round the room, and he told his schoolmates he had seen me floating round the room."

"INFESTED WITH THE RAPS."

Sir William said that about that time he was invited to write a review of Lord Dunraven's book, and Mr. Crookes' book. He did so, and said that the true explanation of the things that they described was that it was hallucination, that they thought they saw them. About that time, however, he visited a Mr. Clark who told him his daughter was "infested with the raps." (Laughter.) He explained that wherever she went there were raps, and that she conducted a conversation by going through the alphabet until a rap came at a particular letter. The name the spirit gave was "Walter Vivian Hussey." He called to see her and found that in broad daylight knocks came whenever she wanted them, on the garden seat and on his umbrella handle. He then put at the end of his review, "I preserve an open mind. Perhaps what I said may be capable of other interpretations." (Cheers.)

Feeling that it was time to bring these facts before the world of Science, he read a paper before the Association describing the phenomena of thought transference. He was bitterly attacked, but among those who supported him were Sir William Crookes, A. R. Wallace, and Sir William Huggins. All those men afterwards received the highest honour, the Order of Merit, but not one of those who opposed him.

In 1876 he appealed for evidence of thought transference and investigated dozens of cases. He found one family who had thought transference in the normal state, and brought into the room any object he thought of. He invited scientists down and they came to the same conclusion as himself, that thought transference was a fact. They then determined to form a new society to investigate and carry on inquiry into psychical phenomena. After long discussion they fixed on the name of the Psychical Research Society, which was founded in January, 1882. It had twenty volumes of Proceedings, and thirty volumes of Reports, and fourteen hundred members with ramifications all over the civilised countries. Lord Balfour and himself were the only two of the original vice-presidents still left alive. The Society set out to investigate, first, thought transference, secondly hypnotism, thirdly clairvoyance, fourthly dowsing, fifthly Spiritualism and apparitions, and also the luminosity seen from the poles of a magnet and the fingers, and so on.

A GLASGOW EXPERIMENT.

Referring to thought transference, he read a letter he had received a week previously from Glasgow, relating successful experiments in telepathy. The Rev. J. L., a minister, arranged with a Mr. "R" to try the experiment at a distance of sixty miles at eleven p.m. on Saturday night. At that hour the minister was singing in the drawing room when he felt a sensation like a physical impact. He retired

to his room, and got a clear impression that Mr. "R.'s" youngest brother was going for a voyage over the ocean. At the same time Mr. "R" received from him an impression that he was looking round the door saying to him, "Good-night, God bless you." The letters describing the messages they sent and received crossed each other and were found to be perfectly correct.

Sir William related a number of instances of successful dowsing by diviners, where geologists had failed, and said he had come to the conclusion that in districts where water was only found in fissures, the geologists went wrong, and the dowsers went right. But for a deep water supply, like artesian wells, the hydro-geologist was better than the dowser. He had just received a letter from an engineer under the Government of Northern Ireland saying that acting on his advice they had employed a dowser to find water for their agricultural college, and had found a plentiful supply.

He had received the following letter from Archdeacon Pattison-Smith:—

AN ARCHDEACON TALKS TO HIS "DEAD" BOY.

"I knew nothing about Spiritualism until one day about three years ago I was taken to a sitting by a friend of mine. I had a most interesting and startling experience. Old Irish friends utterly unknown to Mrs. Wright came and talked to us, and my dead boy came and talked to us most naturally, easily and convincingly. He had a cousin in America whom he had never known of and who had died recently. We were not thinking of the cousin when he said, 'Don't go, mother, I will give you a great surprise.' A few minutes later we heard him saying, 'Come on, Hughie. Don't be afraid. It is only mother.' Then a weak voice came, and said: 'Is that you, Aunt Nan.' 'What were you frightened of?' asked my wife. 'I was afraid I could not get back if I spoke to you.' My son said, 'It is the first time he has ever spoken to anyone, and he is so frightened.'"

Sir William also described the startling case of his friend Canon Carmichael, who was the incumbent of a Dublin Church, and who died a little time ago. No less than five people saw him walk up the pulpit stairs, hitching up his gown as he was wont to do, and stand in the pulpit beside the Rev. Dr. Murray. All those people testified to exactly the same thing. They agreed in describing minute details. They saw him smiling down at his daughter and they noticed that he had a different coloured hood on to that worn by Dr. Murray. That was correct because they held different degrees with different coloured hoods. People thought it must be an illusion, so he got an artist to make a sketch of the pulpit showing that there was nothing behind it which could produce such an illusion. He also had a plan made which showed that the five people were in different parts of the church. No illusion, no collusion and no suggestion from outside was possible. (Applause.)

"You many ask," concluded Sir William, "why on earth does not science take its stand and investigate properly these new features which have such transcendent importance if they really are true. Remember the history of science. Mesmerism and hypnotism were called an odious fraud by the "Lancet" eighty years ago. Meteorites were derided a hundred years ago. I have heard the photograph described as pure nonsense, and I have heard a Professor describe the telephone as an American myth, while another described the X-rays as interesting but of no good to surgery." (Cheers.)

A TRIBUTE TO SIR ARTHUR CONAN DOYLE.

Mr. E. H. Lacon-Watson the Vice-Chairman, proposing a vote of thanks to Sir Arthur Conan Doyle for presiding, said they admired Sir Arthur so much in that club because they believed him to

be a thoroughly straightforward, honest, and plucky fellow. (Hear, hear.) He did not know anyone who would have imperilled a reputation like his by going into this rather dubious subject—(laughter)—and carrying it right through. (Hear, hear.) He (the speaker) was sure that he did it in perfectly good faith, and that in the end it would be of service to the world at large. (Cheers.)

The Chairman, responding, said he had studied the subject of psychical research for thirty-six years, and for the last six years very intensely. He was not speaking arrogantly when he claimed that his experience in mediumship was unparalleled. It left a mixed impression upon one's mind. People asked why did not science look into this subject? Who was "science"? If an ordinary sane man for thirty-six years studied the subject thoroughly, and took every opportunity of investigating and experimenting, and took twenty years to be converted, was not he a scientific expert? If not, why not? (Hear, hear.) Some scientists were giants at science in which he was a baby; but in this matter he was the giant, and they were the babies, whose experience was not worth any more than that of a man in the street. (Hear, hear.) When he had seen his own mother so close that he could count the wrinkles round her eyes, and seen the sweep of her hair, he did not want corroboration, because he knew that he was not speculating. What bothered people was that here were a lot of disconnected facts, without any common link to bind them together, and people did not appreciate that they only needed to go on experimenting and investigating in order to get an absolutely certain scheme which would connect the whole matter. When they had got it into their heads that there was a natural and a spiritual body, the whole thing became simple. Psychical research alone would never get the highest results. It was the Spiritualist who got the greatest results, and it was the co-operation of these two that did it. People were moving in a vicious circle, and they had got to know these things and believe them before they got the full flood. (Cheers.)

THE OXFORD CATHEDRAL PHENOMENA.

In the January issue of "The Harbinger of Light" we published an illustrated article on the mysterious appearance of the face of the late Dean Liddell on one of the walls of Oxford Cathedral, immediately below the beautiful colored window erected to the memory of the Dean's daughter, and just above the brass tablet recording the prelate's death. In commenting on the reproduction of a photograph of the phenomenon, a much-esteemed lady supporter of this journal, in whom the clairvoyant faculty is well developed, writes:

"I am very glad you were able to illustrate the work being done in Oxford Cathedral. The face is very clear, and there is also a group being formed—one face on the right, as noted in Miss Jennings record, and one, very distinct, on the left, just above the lower tablet and between the face of the Dean and the left cross. It is the face of a lady who would be rather plump, a small mouth and nose, and highly arched brows. It is a beautiful face, and seems to be in an attitude of affection to the Dean. If I am not greatly mistaken there will be completed a large family group. It is a beautiful work, and I hope nothing will be allowed to interfere with it."

It would be interesting to know if the face described resembles that of the late Dean's daughter or his wife.

A CASE OF SPIRITUAL HEALING.

By THOMAS C. BATGER, Perth, West Australia.

Being in an indifferent state of health for two or three days, I had just prepared to go to a recent Sunday evening service when I suddenly became worse, so much so that I felt it necessary to go to bed. My wife went to the service and presided in my stead.

Whilst lying in bed, from time to time I dozed, but each time felt as if going under the influence of an anaesthetic. This, in a measure, alarmed me. I did not like the apparent lapse into unconsciousness. I did not mention this to my wife on her return home, fearing it might worry her, but I determined to keep awake. My effort, however, proved fruitless. How long I lay unconscious I do not know, but I suddenly became aware of entering a large Cathedral-like building, the ceiling of which appeared as if honey-combed like the radiators of some motor cars.

In the entrance hall I observed about six persons, and received the impression that a service was about to commence. I soon saw that I was wrong in this. A man came forward with a book in his hand, inscribed on the cover: "Lectures." He referred to an assistant present who opened a chart and pointed to a date: "March 17th."

The person with the book then retired into what looked like a large cabinet. I expected him to reappear and read a lecture, but was disappointed. On his retirement, I heard some beautiful harmony emanating from I know not where. It was as if hundreds of silver bells were used, all highly pitched and light-toned. No bass notes here.

Then I heard a noise like that made by large electric fans, and at once felt, coming from the honeycombed ceiling, the air charged with chloroform fumes. These overcame me, and I again became unconscious. I next awoke in what appeared to be a hospital. I saw several beds occupied by beings, certainly of human form, but there was a perfection and expression of feature that was not earthly. Everything was beautifully clean and white. I merely walked through this ward or room.

I then entered another room and was conducted to a chair like that used by barbers and dentists. There were numbers of people sitting and leaning right back in similar chairs. I adopted a similar position and then became aware that I was being massaged very gently but powerfully. I could not see the massuer. Then I felt myself being rubbed with a rough towel, which I also saw. This operation over I was informed where I could obtain my coat and hat, and the manner of my egress from the building.

Following these directions I awoke to full consciousness. I had not an ache or a pain. I felt better than I had felt for weeks. I went to my duties in the morning satisfied that I had had special spiritual treatment, and that one's confidence in the spirit people is not misplaced.

An interesting visitor to England is the Rev. Lily Lingwood-Smith, Pastor of the Christian Spiritualist Church, Adelaide, South Australia, who arrived in London on the 16th September, states the "Two Worlds." She is registered as Reverend by the South Australian Government, and her qualifications are those of a lecturer, clairvoyant, psychometrist, etc. She has just completed a tour of the United States, and will stay a few months in England before leaving for home. We trust she and her husband may receive a true British welcome.

The Harvest of the Years.

A RETROSPECTIVE GLANCE.

TRIBUTE TO THE PIONEERS.

As the curtain rises on the activity of a New Year, reflection pauses to survey the wide fields of the past and to mark what the storehouse of the present holds of mental and bodily wealth accruing from their tillage.

Since the early labourers gathered their hard-won sheaves under the handicap of primitive conditions, wonderful progress has been made, and the totality is a vast accumulation almost beyond computation. In all the departments of knowledge that minister to material needs, the triumphs of yesterday have been continually eclipsed by improvements that on casual view seem to be nearing the maximum demanded by an enlightened people. The forces of Nature have been harnessed, and bound to the steeds of the chariot of Science are the multi-coloured ribbons indicative of the successful interrogation of many of her deepest secrets.

Yet the methods by which they were wrested have not been applied in anything like the same degree to the inquiry, once honoured as of paramount importance—the nature and destiny of the soul. Without some assurance to satisfy the deep interest generally felt, all the rest may be deemed insufficient, and it has been said that in this direction “have always lain the gravest fears, the farthest-reaching hopes, which could either oppress or stimulate mortal minds.” Until it is given, happiness must of necessity be deferred, and social unrest undermine the good achieved by the patient and self-sacrificing zeal of those whose lives were devoted to the promotion of the welfare of humanity.

INVESTIGATION OF THE PHYSICAL.

Is there warrant for believing that doubt is, at last, to be set at rest, and faith receive the certainty that “the substance of things hoped for,” hitherto guarded by the flame of intuition, is to be known and determined by those same methods so efficacious with other problems? The re-affirmation that the higher self, the soul of man, has an imperishable and independent existence, is the aim and the cause of the investigation—world-wide, though limited, as yet—now being conducted by individuals and Societies whose considered opinions are respected, and who are well qualified to understand and deal with the intricacies its study presents.

The variety and extent of the phenomena occurring prove the existence of inherent powers and latent faculties capable of defying and transcending the accepted and orthodox channels which apathy and ignorance have declared it unsafe and impious to pass beyond. No loophole is left to escape the conclusion that again the ocean of Truth is bringing the flotsam and jetsam adrift from a world across the horizon, awaiting the exploration of the coming years. That it existed has always been the belief of humanity generally, but how many have lost heart and confidence owing to the lukewarm and badly-rendered messages delivered by the guides to that unseen shore? Is it not high time that freedom from the crude and superstitious fancies concerning it should come and bright light dispel the dark shadows that cruelty and intolerance for so long have found favourable to their sinister purpose?

THE TENACITY OF THE PIONEERS.

Unbiased perusal of the voluminous records, and cultivation of the cream of psychical literature, confirm the high hopes that held to their purpose, in the teeth of adverse criticism, those pioneers who braved so much while groping their way through the mists of uncertainty to the solid region of ascertained facts ahead. The contumely that was showered with lavish hand should be recalled with sorrow, and deep regret displayed that so little aid was given in a fight that only the bravest and most determined hearts could have survived. When the criterion sought was of such profound importance, it is apparent that the will to disbelieve must have been strangely strong. Possibly opposition denoted much interest on the part of the weak-kneed, and their apprehension was a fear of departing from old standards, that afforded common meeting ground for others of their like, for the difficult heights from which the first adverse wind would doubtless have dislodged them.

However, since so much has been accomplished while lookers-on vacillated, they may now safely venture on the paths made smooth by stronger hands, and may make amends by rallying round the banner, inscribed with noted names, whose high purpose is the most worthy which could engage the time and attention of the flower of mankind. But timidity really has no occasion for alarm, for the teachings do but confirm the opinions and beliefs which have always been valid for Trust and Faith. Still, it may be asked, are the voices that come from out the void those of our nearest and dearest whom we have mourned, or but the subconscious echoes of our fondest hopes?

If the answer depends on the fugitive and fantastic utterances that uniformed sceptics assert to be the pabulum of deluded investigators, effort would have ceased long since. But it is not so, for lofty morality and logical analogies invite the enthusiasm of all reasonable minds to the contemplation of a land, no longer vague, but defined and vivid, whose varied and graceful contours give promise of the fertility and loveliness within. Why should it be thought that another world “by their Creator planned” is less tangible and detailed than the one to which our limited senses react. If the transition which provides access to a larger life gives scope for the play of intensified faculties, it may safely be assumed that the environment, too, is on a grander and better scale. The difficulty with most is their inability to grasp or appreciate a reality eluding the testimony of the senses.

“A TEEMING UNIVERSE BEHIND THE VEIL.”

But reflection gives appearance many facts that to casual glance was but a simple presentation. The wonders revealed by the microscope are evidence of that “unity in variety” which needs must extend to the furthest confines of space; and the clear-seeing eye of seership discloses a teeming universe behind the veil of the actual. And lest we be dumb-founded by the consideration of the infinite to which thought is drawn, many of the messages referred to breathe of unforgetting love, of the un failing remembrance of those lost but for a little while, and deep confidence in the mercy and wisdom of the Eternal Father whose care is for the least of His children, and for whom “the later harvest of a longer year” is the ultimate perfection He has in store for them.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The V.A.S. Committee have pleasure in reporting good progress during the past month. Our Speaker has had a month's holiday and the platform has been occupied by our President (Mr. E. O. Jones) for two Sunday evenings, and Mr Windlow, and Miss Lambrick for one Sunday evening each. Their subjects were well chosen and appreciated by the congregations. Mr Jones and Mrs Alderwick led the Mediums' meetings during the month and Mrs Bryning and Mr Semmens the Developing circles. The V.A.S. picnic report will be given next month.

The Library and reading rooms of the Association have been removed from 117 Collins-street to 20 Latrobe Parade. These new rooms are about 100 yards from our last address. The Socials will be starting during next month and we look forward to a busy year.

M. J. BLOOMFIELD, Hon. Sec.

VICTORIAN COUNCIL OF CHURCHES.

The monthly meeting of the Council held at the Temperance Hall, Melbourne, on Tuesday, December 18th last, Mr E. Tozer, President, in the chair, was mainly occupied with a discussion of the best method of securing greater unity amongst Spiritualists generally and the best means to be adopted for obtaining Government recognition of Spiritualism as a religious denomination. The Rev. J. Kelland, of Perth Spiritualist Church, W.A. attended, and kindly favored the meeting with a most interesting account of his work as a Spiritualist in various parts of the world, and with a number of valuable hints as to procedure in approaching the Government, based on his own experience and that of the Perth Spiritualists in their successful endeavours to secure State recognition of their church and of himself as its minister.

It was resolved to convene a meeting, comprising the Council Executive, and delegates from each of the leading Melbourne Spiritualist Churches, for the purpose of formulating a sound united policy and drawing up a Constitution for the Council which shall be acceptable to all Spiritualist bodies and thus remove any cause for dissension in that direction which may at present exist.

Council delegates are again strongly urged to regularly attend the meetings, and to note that these will be held in future on the last Tuesday in each month, instead of Saturday, as formerly.

FRANK WALLACE, Recorder.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The year 1923, with bright or shadowed hours, has quickly passed to the Valley of Memories, and once again we meet to study the needs of the future and rehearse results of the past, with a great hope in our hearts that we may correct the mistakes of yesterday, and from past experience build a more glorious future.

The Speakers at the morning sessions have been Mr Waschatz, Mr Lumley and the secretary. The afternoon meetings have been well attended and the following mediums officiated:—Mrs J. McDonald, Mrs Martin, Madame Orion, Mrs Alderwick, Mrs Ray, Mr S. Walsh, Mrs Hohne, and many other private psychics who gave many comforting messages to the bereaved. On Sunday afternoon, 23rd December Mr Joseph Isherwood, spoke on "Fate and Destiny," followed by messages from sealed written questions, which were appreciated by a very large audience. The evening speakers were Mrs. Belle Jarvis, and Mr T. M. Prentice, who is giving a course of lectures on "Changing Worlds: The Mystery of the Time Spirit." The lectures are attracting large audiences and are very informative and educative.

CHARLES CHATFIELD, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH.

Services as usual were held on the holiday Sundays, Dec. 23rd and 30th. The speakers on these occasions being pupils of Mr Moorey's and members of our Committee. Mrs Rea and Mr Hopkinson, with Mrs Douch occupied the platform on Sundays January 6th and 13th respectively. Many thanks to them for their kind assistance.

The services of worthy exponents of Spiritualism have been secured for future months and we feel sure that those who attend our meetings will not be disappointed. The first quarterly general meeting will be held in the large hall, 165 Collins-street on Wednesday, 13th February. The monthly socials will commence on Wednesday, March 12th.

WM. GREENWOOD, Recorder.

SPIRITUALIST OCCULT LODGE.

On New Year's Eve we held a Watch Night service, when, besides our President and Secretary, we had with us Mr E. Tozer, and Mr Francis H. Drake, the three latter giving us short addresses. During the last few minutes of the dying year, we went into silent concentration, dwelling on the words: "Lo, I come to Thee, O God, to do Thy will" the theme of Mr Drake's address. It was most impressive. The Lodge "Guide" closed with the Benediction.

During the month Mr Drake gave us an extra Sunday, taking our Xmas address on Dec. 23rd the subject was: "Star Points in our Aura." We also had an interesting address from him on Jan. 6th on "Oahspe." On Dec. 30th we were favoured with an inspirational address from our President. The addresses that are given through Mrs Hanger are marked by a high tone of spirituality, teach us the need of universal brotherhood and instruct us in much occult wisdom.

Our thoughts go out for continued success to "The Harbinger of Light" and we hope that the sales of this splendid journal which takes the message to many out-of-the-way places and is eagerly welcomed by those unable to get to meetings of any description, may be more than doubled during 1924.

E. MARSHALL, Recorder.

OCCULT CHURCH OF VICTORIA.

The services at the above have been fairly well attended, and lectures of the usual high standard have been much appreciated. Miss Lambrick has occupied the platform on two Sundays, "Sleep and Dreams" and "The Angel of Death" being her subjects.

Mrs Daniel has recovered her usual health and her inspired prophecies are interesting and convincing. The spiritual demonstrations and messages from loved ones at the close of service bring consolation to many. Our concentrations for the sick are most successful and many are benefited.

Mr Highett has reached London after a long but interesting tour. Greeting for the New Year to all kindred Societies.

M. A. BODEN, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH, STANMORE.

The reports submitted at the half-yearly meeting of members held on Saturday, January 12th, were of a favourable character. A pleasing feature of the secretary's report was the statement that 35 names had been added to the membership roll during the six months. This number constituted a record for any half year since the inception of the Society. The treasurer's report indicated that the finances of the Society were also in a healthy condition. Regulations, to be incorporated in a Trust Deed, were adopted and the first Trustees appointed.

The following officers were elected to serve during the ensuing six months: President: Mr G. W. Nettleton; Vice-Presidents: Mr Pearson and Mr McLeod-Craig; Secretary: Mrs Tubb; Treasurer, Mr H. V. Maskell; Librarian: Miss R. Swane; Assistant: Miss V. Bartley; Organist, Miss D. Rawes; Committee, Mrs Knylands, Mr and Mrs Hayes, Mrs Twelvetree and Mrs Hopkins. Mr and Mrs Pearson were appointed to act as Ushers, and Messrs G. W. Nettleton, McLeod-Craig, H. V. Maskell, and G. Hayes were elected Delegates to the United Spiritualist Church of New South Wales.

H. V. MASKELL, Recorder.

UNITED SPIRITUALIST CHURCH, STANMORE.

It is pleasing to note the increased attendance at the Sunday services for the New Year. The addresses by our Leader, Mrs Morrell, have been exceptionally uplifting, and we are all much indebted for the many intellectual addresses delivered by her in the past.

During the past month we had the pleasure of welcoming to our church Mr and Mrs Kerlin, of the Spiritualist Church, Valley, Brisbane. Mr Kerlin was invited upon the platform by Mrs Morrell to address the congregation, who were deeply interested in his splendid and lucid address. We also had upon our platform the members of the Council of the United Spiritualist Church of N.S.W., the speakers of the evening being Messrs J. McLeod-Craig (Pres.) and J. Oates (Treas.).

Our Lyceum Xmas Tree was loaded with many and varied toys and gave great joy to the children who were all delighted with the toys they received from Mr Burr, who made a realistic Father Xmas. Mrs Morrell and her assistants are to be congratulated upon the success of the evening.

We are holding a monster moonlight excursion on our beautiful harbour Saturday 23rd February, tickets 2s. in aid of our Building Fund; one of the concert boats, holding 600 persons, has been engaged and Mr Fenn (Sec. of the Social Committee) is working hard to make the trip of three hours a most enjoyable one. The boat leaves Fort Macquarie at 7.30 p.m. sharp. Tickets may be had from Mr Fenn, or Sec. of the various Societies affiliated.

Final arrangements are well in sight for the handing over of the property in London Street, Enmore, purchased by the Trustees for church purposes. We would be pleased to accept and gratefully acknowledge any donations, as we are anxious to get to work with the alterations as speedily as possible so that we may have our own church to worship in.

JNO. K. BENNETTS, Hon. Sec.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

A visitor here at present, Mr John Kelland, of Perth, has given the movement a great impetus. The church has been crowded at the Sunday afternoon spiritual seance and the evening service was a great success. The speakers have kindly stepped aside to allow interstate visitors to take the platform. The two Societies, St. John's and Order of Light, banded together in a combined service, Mr Kelland giving a splendid address on "Mediumship" On the following Sunday, 13th January "Spirit Photography" was the subject of his address at the Order of Light Hall.

The Committee of The Order of Light wish to thank the following speakers for services to the cause: Bros. O. Mills, R. Murchie and Dr. Clarke Nikola; and Sister Watson, and also Sisters Gould, Crimlisk, and Greenbanks for valuable spiritual delineations.

The Healing Class is in going order again and Bro. Mills (Conductor) and Bro. Wilson (Delineator) do much to help suffering friends.

Members join in wishing the spiritual movement in Victoria every success, and our valuable "Harbinger of Light."

H. G. WILSON, Recorder.

QUEENSLAND.

TEMPLE OF THE HIGHER SPIRITUALISM, GRAFTON LODGE, WINDSOR, BRISBANE.

Our half yearly meeting was well represented. In looking back over our short reign as an established church we cannot but feel grateful for the progress made. Though removed from the centre, our services are well attended, and through the generosity of a member we have secured a church organ.

The following officers were elected. Mr Bailey Brownie, President; Mr T. Lawrence, Vice-President; Mr J. R. Ross, Secretary and Treasurer; Mr F. Hand, Librarian; Miss Massey, Warden. A hearty vote of thanks was unanimously

accorded to Mrs A. Johnson for her splendid voluntary services as organist in the past and she was re-elected for the coming year with Mrs R. Hart as deputy organist. All our workers give their services free, and we look forward with hope for the present year which we start with a substantial sum in hand.

Our congratulations to the Editor on the excellent feast of mental food provided in the January issue.

J. R. ROSS, Hon. Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, KENT TERRACE

During the month a lantern lecture on 'The History and Phenomena of Spiritualism' was given by Mr R. A. Webb. Over 100 slides were shown to a large and appreciative audience. The subject of Armistice Day discourse was "Peace Hath Her Victories." There was a large audience and much spiritual power was felt. The clairvoyance was most successfully given by Mrs Webb.

"The Harbinger of Light" sells well, and we have had the pleasure of increasing the order for the same. We wish all Spiritualist organisations, and the Editor and staff the most fraternal New Year greetings.

GEO. BODELL, Secretary.

NAPIER SPIRITUALIST CHURCH.

Mrs E. Wallace of the Drummoyne Spiritual Mission has filled our platform for the last three months. Our church has made good progress under her leadership and new members have been added. It is many years since we have had the congregations which have been the rule every Sunday and we have had a season of true fellowship. Mrs Wallace came to us after a six months' term in Wellington where she founded the Church of Spiritual Research with a membership of forty. This is the second church she has founded, being life President of the Drummoyne Mission. Her term with us is drawing to a close and it will be with much regret we shall bid her adieu.

N. CHRISTENSEN, Hon. Sec.

DUNEDIN SPIRITUALIST SOCIETY.

Since my last report Miss Burgess has been farewelled on the Sunday before Xmas, and received a very nice token of esteem from the members and others, in the form of a gold bangle, accompanied by a gold badge of the Dunedin Society. Mr Ridd (President) made the presentation and Miss Burgess feelingly responded.

Following on Miss Burgess we were delighted to renew old acquaintance with the Rev. Susanna Harris who is paying a farewell visit to these parts. She addressed a large congregation on the last Sunday in the old year. The trumpet is still being used to some purpose, and we have had some striking tests during her brief stay. Following on Mrs Harris, Mrs E. Wallace opened on Sunday Jan. 6th to a full attendance and delivered a very forceful address, and her messages created an impression on the large audience present.

We extend to the Editor and all Spiritualists wherever this valued journal is read our sincere good wishes for a Happy and Prosperous New Year.

ROBERT McCONNELL, Hon. Sec.

TO RECORDERS.

No other Reports had come to hand at the time of going to press.

Recorders are again reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

REPLIES TO CORRESPONDENTS.

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

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

C. W. (Summer Hill): We have noted the point raised in your letter. The form in which the quotation was used was not literally exact, but was permissible by virtue of what is known as "Common Usage." That is why, as you mention, many ministers are not particular which form they employ. Thank you all the same for your comments.

V.T.S. (Clinton): You ask for our candid opinion. Well, then, the verses are not poetry, and are a long way behind publication standard.

F.R.C.F. (Marryatville): Thanks for forwarding cutting. It is quite impossible for us to test the veracity or otherwise of the statements it contains. They may be true, but in any case, the fact that a medium can fake something resembling ectoplasm in no way invalidates the declarations of scientific investigators that ectoplasm is a reality and can be seen, handled, photographed and analysed. But, of course, as you state, these alleged "exposures" are calculated to prejudice the public mind against the genuineness of any of the phenomena. That is to be regretted. But it cannot be helped. Truth will triumph in the end.

JOANNA SOUTHCOTT'S BOXES.

Everyone has heard of the mysterious Southcott box left in trust to be opened only by the Bishops of England, but it appears there was another left by Joanna, which has already been opened.

Mr George Frederic Lees tells in "Cassell's Weekly" that twenty years ago he visited a cousin at Morecombe, who said Joanna had bequeathed to his Uncle John, who was one of her followers, a box which "was to be opened when, as we read in the 6th verse of the 7th chapter of Esdras, 'the time shall come that these tokens which I have told thee shall come to pass, and a bride shall appear, and she coming forth shall be seen that is now withdrawn from the earth!'"

The cousin had in turn inherited the box, opened it, and showed it to Mr Lees. "It holds a veritable old-world wardrobe: Joanna's cap and gloves and shawl, similar to the ones in which she is depicted in William Sharp's celebrated engraving." Also some curious manuscripts bearing on her visions, a proclamation she once addressed to the people of England, several sealed documents proving that the Southcottites were entitled to inherit the Tree of Life, some prophecies illustrated with curious drawings, and a number of exquisitely embroidered child's garments made for her expected child, "Shiloh, the Prince of Peace."

Joanna died on December 27, 1814, and an autopsy by eminent medical men proved that Joanna's expectation of a child had been a delusion.

WATCHING THE CHURCH!

Dealing with the question of Modern Psychology and Religion at the Autumnal Assembly of the Congregational Union of England and Wales, held at Northampton recently, Dr. Crichton Miller, of Harley-street, London, said that it was a commonplace to say that organised Christianity had a marvellous facility for finding itself in an untenable position. Science had, unfortunately, been in collision with religion, and it was obvious that science had on many occasions been right and that religion, organised religion at any rate, had had to haul down its flag and come over ultimately to the side of truth. It was no exaggeration to say that the present point of challenge from the newer view of psychology was quite comparable to the challenge from the doctrine of evolution. Christian people who expressed their objection to psychology on the ground that no one knew where it was going to lead compromised their position, and unless Christian thinkers were prepared to go forward quite fearlessly on the path of unbiassed investigation they would certainly not commend themselves to the scientific critics who were watching.

Medical science is conquering the deadly germs of disease by building up vital tissues and using the mind to control the invisible germs into a state of perfect health.—"London Health Record."

* * * *

The ancients fought against mortal error, the dross of earth, as being a non-existing falsehood; they labored to hold up truth as a substantial element given to us by the gods.—Galen.

* * * *

The Rev. G. Vale Owen is conducting a very successful Spiritualistic mission throughout Great Britain. At Bristol he addressed an audience of 2,500 and received quite an ovation, the crowds assembling outside the hall for half an hour before the doors were opened. At Cardiff, the Cory Memorial Hall was packed to suffocation, over 500 people being unable to gain admission. The rev. gentleman repeated these successes elsewhere.

Books for the New Year

WHAT ALL THE WORLD IS READING.

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

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