

THE HARBINGER OF LIGHT

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

Founded in 1870 by
Mr. W. H. Terry.

|| "LIGHT, MORE LIGHT."—Goethe. ||

Registered at the G.P.O. Melbourne for
transmission by post as a Newspaper.

Vol. 56—No. 660.

MELBOURNE, FEBRUARY 1st, 1925.

Ninepence.

LEADING FEATURES OF THIS ISSUE.

BEWARE OF THE PRESS :

By the Editor.

CENOTAPH PSYCHIC PHOTOGRAPH

Startling Picture Causes Outcry.

THE CHURCH AND HEALING :

By Rev. Charles L. Tweedale.

TRAVELLING ON ASTRAL PLANE :

From New Zealand to London.

By Dr. Abraham Wallace

MORE NORTHCLIFFE MESSAGES :

Public Interest Intensified

BIBLICAL PHENOMENA :

Explanation by H. M. Boucher

DENNIS BRADLEY ON PLATFORM :

Spiritualism and its Critics.

DO YOU WANT HEALTH?

MR. McLEOD-CRAIG,

MENTAL AND MAGNETIC HEALER AND HERBAL
SPECIALIST, TREATS SUCCESSFULLY:

**THE NERVOUS SYSTEM, THROAT, CHEST, SCIATICA,
LIVER, KIDNEY, AND STOMACH DISORDERS, RHEU-
MATISM, NEPHRITIS, FAILING EYESIGHT, and all
CURABLE DISEASES.**

Our Special System of HERBAL TREATMENT, is the result
of 25 years' study, and I have treated Patients all over New
Zealand and Australia successfully.

We Import our Herbs from the Grower and Guarantee the
Herbs prescribed to be Pure and Fresh.
**PERSONAL AND INDIVIDUAL SUPERVISION IN EVERY
CASE.**

Three Months Treatment, £3/3/-. Postage, 2/3.
One Month Treatment, £1/5/-. Postage, 1/3.
One Box of Herbal Food, £1/10/-. Postage, 2/3.
Herbal Food can be retained by the weakest stomach.

We post the Herbs to any part of the World.

**MAGNETIC HEALING AND SUGGESTIVE THERAPEUTIC
HEALING.**

Mr. McLEOD-CRAIG has long held the reputation as the
foremost Magnetic Healer in Australia and New Zealand. This
form of treatment is a sure and certain cure for all Nervous
troubles, no matter how long standing, or from whatever
cause. Lessons given in Magnetic Healing.

Absent Mental Treatment by arrangement. Free Diagnosis.

Address: "Craigielea," Blandford Avenue, Bondi, New South
Wales.

ISIDORE KOZMINSKY PTY. LTD.,

YORK HOUSE, First Floor,

294—298 LITTLE COLLINS STREET, MELBOURNE, (Only Address).

Talismanic and Birth Day Jewellery

Artistically and Scientifically Constructed in Harmony with Ancient Lore.

CORRECT Precious Stones Carefully Selected.

Metals Perfectly Blended.

Prices and Designs Submitted.

READ ISIDORE KOZMINSKY'S WORLD-KNOWN WORK :

"The Magic and Science of Jewels and Stones."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Established 1870 by Mr. W. H. TERRY.

President:—Mr. E. O. JONES.

Vice-President:—Mrs. ASKEW.

AUSTRALIA'S LEADING SPIRITUALISTIC ASSOCIATION.

OFFICE, LIBRARY, READING ROOMS, 20 GEORGE PARADE, MELBOURNE, Open Daily 2 to 5 p.m.
DEVELOPING CLASSES:—Wednesday, 8 p.m. Leader:—Mrs. Bryning.

SUNDAY SERVICES at our NEW CHURCH, VICTORIA STREET, CITY; between Swanston and Elizabeth Streets. Take Queensberry Street Car; alight at City Baths.

The V.A.S. Library is the LARGEST SPIRITUALISTIC LIBRARY in AUSTRALASIA.

Subscription:—2/6 per Quarter, including Developing Class. Lending Library, 5/- per Quarter. Free Literature, (enclose Postage).

Speaker and Service Conductor:—Mr. BLOOMFIELD. Free Health Readings:—Tuesday and Friday, 2 to 5 p.m. Reliable information as to Psychics, Classes, and Spiritualistic Work generally. Write:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

V A. S. CHURCH

VICTORIA STREET, MELBOURNE.

Cost £4,000; Independent Valuation, £6,000; Paid £1,000; Owing £3,000.

SPIRITUALISTS GENERALLY, WE ASK YOUR HELP TO CLEAR THIS OVERDRAFT.

The Members of the V.A.S. have spent over £200 in alterations in the last three months.

The Church will hold 350 PEOPLE and we wish to PAY OFF THE DEBT so as to EXTEND the BUILDING as on MANY OCCASIONS it is NOT LARGE ENOUGH.



WILL YOU HELP?



Send your Donation to:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES

(IN AFFILIATION WITH S. N. U., ENGLAND).

THE GOVERNING ASSOCIATION OF SPIRITUALISTS.

UNDER THE AUSPICES OF FOURTEEN CITY, SUBURBAN, COUNTRY AND TASMANIAN CHURCHES.


K. ALEXANDER, Hon. Sec., 42 Airlie Street, South Yarra, Melbourne.

EDGAR TOZER, President, 84 Victoria Street, North Melbourne.

THE TERRY MEMORIAL.

Trustees: Mr W. H. Lumley, Mrs K. McLellan & Mrs J. Mann.
All Donations acknowledged by Hon. Secretary.

**Melbourne
Progressive
Spiritualistic
Lyceum**



"Fiat Lux Veritas."

THE
TEMPLE
OF
**The Higher
Spiritualism**

Founders, Mr. Terry & Dr. Peebles

ODDFELLOWS' HALL,

RUSSELL STREET,

The Largest Auditorium used for Spiritualism in Melbourne.
3 SERVICES ON SUNDAYS 3 Morning, The Children.
Subscription, 2/6 quarter including Library of over 1,000 volumes. Speakers and Mediums from abroad, Investigators and Visitors communicate with Secretary.

C. CHATFIELD, Hon. Sec.,
204 Nicholson Street, Fitzroy.

ST. JOHN'S SPIRITUAL CHURCHES

(Incorporated) SOUTH AUSTRALIA.

Minister:—Rev. JEANNE BROWN-DUNCAN.

Authorised to perform the Marriage Ceremony, etc.

Minister's Address:—"Roslyn," 7th Avenue, St. Peters.

ADELAIDE.—Carrington St., near Hutt St., Sundays, 3 p.m. Lyceum, 7 p.m. Spiritual Service with Clairvoyant Demonstrations.

The following Meetings are held during the Week, commencing at 8 p.m. and the Public are cordially invited to attend. **TUESDAY,** Healing Class. **WEDNESDAY,** Young Peoples' Club. **THURSDAY,** Investigating Circle. **MONDAYS** 8 p.m. Minister's Educational Class (Special enrolment quarterly).

Secretary: Mr J. Davidson, 228 Hindley Street, Adelaide.
PORT ADELAIDE.—Marine Institute, Divett Street. **SUNDAYS,** 7 p.m. Spiritual Service with Clairvoyant Demonstrations. Members' Class every Monday 8 p.m. Secretary, Mrs. CRAIB, Church Parade, Port Adelaide.

DUNEDIN SPIRITUALISTIC ASSOCIATION.

(REGISTERED).

SMITH'S HALL, HANOVER STREET.

SUNDAY SERVICES, 7 p.m. Visitors Welcome.
Psychometry Meetings Wednesdays, 8 p.m.

R. McCONNELL, Secretary, 9 Alexandra Street, Caversham, Dunedin.

S. O. L.

SPIRITUALIST OCCULT LODGE.

Every Sunday, Socialist Hall, Exhibition St., Melb., 3.15 p.m. Fluent Speakers, Earnest Workers, demonstrating the Truth of Spiritualism. Developing Classes.

Mrs. F. HANGER, President; Mrs. M. W. ARTHUR, Vice-President.

Mrs. E. MARSHALL, Secretary, 9 Westgarth St., Fitzroy.



ORDER OF LIGHT (Incorporated)

—AND—

First Theomonistic Church of Adelaide.

President:—Rev. LILY LINGWOOD-SMITH

Deputy President:—Brother Atkinson.

Vice Presidents: Sisters R. Fritsch, Joy Le Fevre and E. Clark
Hon. Treasurer and Social Conductor:—Mr. O. MILLS.
Hon. Secretary, Order of Star:—Sister JOY LE FEVRE.
Members' Fees, 1/- per quarter. Library, 1/- per quarter.
Classes:—Monday, Healing (President); Wednesday, Investigating (President); alternate Saturdays, Higher Developing Class (President) 3 p.m. All Visitors and Investigators heartily welcomed.

Registered Office and Library, at "Trinidad," 19 Goodwood Road, Wayville.

The Rev. Lily Lingwood-Smith, registered by the South Australian Government to grant Licenses for Marriages, and to perform Spiritualist Marriages, &c.
Hon. Secretary, Mr. O. MILLS, 23 Lily St., Goodwood, S.A.

STANMORE SPIRITUALIST CHURCH,

LEIGH HOUSE, CASTLEREAGH STREET, SYDNEY.

Leader:—Mrs. ELEANOR MORRELL.

Sunday—Children's Lyceum, 2.30; Healing Circle, 3.30; Services 7.15 p.m.

Developing Classes, Mondays and Wednesdays, 8 p.m., at 86 Stanmore Road, (near Enmore Tram Terminus).

First Class Library open to all Members.

Mr. W. D. Morrell, Registered by New South Wales Govt. to perform Spiritualist Marriages, &c., &c.
(Private Address, 8 Simmons Street, Newtown, Sydney).

JNO. K. BENNETTS, Hon. Sec.,

"Mazar," Livingstone Road, West Marrickville, Sydney.

ROTHERWOOD ST. SPIRITUAL CHURCH,

RICHMOND, VICTORIA.

MRS. BEAMS, President.

Sunday Service, 7.15 p.m. Prominent Speakers.

Wednesday, 7.30 Psychometry.

L. TAYLOR, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH,

—246 HIGH STREET.—

SUNDAYS: 3 p.m., Mediums Meetings; 7 p.m. Church Service.
WEDNESDAYS, 8 p.m., Developing Class.
THURSDAYS, 2.30 and 7.30; Meetings, Mrs. Plum.

President: Mrs. A. PLUM. Hon. Sec., L. J. PLUM.
18 Oban St., opp. Hawkesburn Station.

—BUY AN—

OMERAPLANCHE (Planchette)

Registered Trade Mark No. 23289

No OMERAPLANCHE is Genuine without the Trade Mark.
6/6, 7/6, 8/6. Post Free.

Sole Agents:—

VICTORIAN ASSOCIATION OF SPIRITUALISTS,

M. J. BLOOMFIELD, Hon. Sec.,

20 Latrobe Parade, Melbourne, Victoria.

We have previously expressed the opinion that psychic photography is at present in its infancy and that it will play an ever-increasing part in demonstrating the survival of those who have left this realm of time and sense. It is only a matter of providing the necessary conditions, and sometimes those conditions are quite unsuspectingly supplied. The photographer in such circumstances, naturally receives a great surprise, and many a plate has been destroyed because the operator was unable to account for the extra face appearing thereon, except on the assumption that a previously-exposed plate had been accidentally used! Had he been a student of the psychical he would have realised the meaning of the phenomenon and preserved the specimen.

An Outcry of Fraud!

The photograph taken by Mrs Deane had no sooner become public property than there was the usual outcry of fraud, imposture, and so forth on the part of a certain section of the Press. The picture was alleged to have been wickedly "faked" and the medium was villified in unmeasured terms.

The usual crop of "Challenges" followed. If Mrs Deane would do this, that and the other, and successful results ensued, the traducers would be satisfied and the medium handsomely rewarded! These blatant opponents are so ignorant of the forces involved that they do not even know that genuine photographs of this character cannot be produced to order. "If it can be done on one occasion it can be as easily done on another." That is how they argue. And that is just where they betray their complete ignorance of the whole procedure.

Success may be attained to-day. But failure may follow on the morrow. There is nothing mechanically certain about it, and neither Mrs Deane, nor any other psychic photographer, can guarantee results. They have simply to take what comes. And that is the end of the matter, so far as they are concerned!

When the Rev. F. C. Spurr—the well-known Baptist minister—went to Mr Hope and conducted the experiment on his own terms, as reported in the January issue of this journal, the photographer could give no assurance that the rev. gentleman would realise his heart's desire. But he did for all that! Twelve plates were exposed. Six contained no extras "but the final pictures startled us, for there, clearly and sharply defined, was the spirit photograph of our little Anthony!" Was that a fraud?

Another Nut for Critics to Crack!

Then take the case reported in the well-conducted and influential journal, the "Liverpool Daily Post," which has a direct bearing on the picture secured by Mrs Deane. Referring to the last Armistice Day commemoration, the account says:—

A woman who lives in Lancaster Gate—a sedate, level-headed, quite devout member of the English Church, one who never has had any dealings with Spiritualism, nor indeed thought about it—dreamed on the night of November 10th that a son killed in the war came to her and asked her to take her camera and use it at the Cenotaph during the silence. She did so, pointing the camera upward, and on her return home developed the plate. It showed a host of spirit heads; among them that of the son. Persons who had never seen him in life were able to identify him by reason of the likeness the spirit photograph bore to a photograph taken in life that stood on a table in the mother's room.

Is this devout and unsophisticated member of the Church of England also a fraud? If not, how are

we to account for the photograph she obtained, shewing "a host of spirit heads," as did also Mrs. Deane's? If Mrs Deane's picture was a "fake," why should the other be regarded as genuine? And yet it, presumably, was. At all events, its genuineness has not been questioned, and on the face of it—and we are told by the journal quoted that the facts are guaranteed—there was no motive whatever for deception. If then, this woman could obtain a genuine psychic picture, why should Mrs Deane's be pronounced a fake?

The fact is, as pointed out in our Editorial in this issue, we are, unfortunately, dealing with a lot of ignoramuses in these matters. They know nothing whatever of the psychic marvels happening in their midst to-day and have not the good sense to keep their ignorance to themselves! They may have ceased growing in stature, but they have a long way to go before they begin to "grow in wisdom." However, we must try to "suffer fools gladly" and rest content with warning the public against being misled by their silly comments.

A Sensible Argument.

In contradistinction to the prejudiced and wholly senseless attitude adopted by the major section of the Press towards the phenomena of Spiritualism, a cautiously-written and very sensible article appeared on a recent date in the columns of the London "Daily Herald." Instead of indulging in stupid banalities and calling all Spiritualists either dupes or fools, the writer surveys the matter in a spirit of practical wisdom and puts the case thus:—

Suppose for a moment, you knew for certain that in a little while you would have to go to a distant country, whether you wanted to or not, never to return, would you take the trouble to make a few inquiries concerning the conditions prevailing in that part of the world?

Whether you would or not would depend on your temperament. Although you might prefer to "leave it to chance," the probability is that you would endeavour to gain some idea of the life ahead of you.

But now suppose that somebody you loved with your whole heart had to make this journey, that in a short time you would have to say good-bye. Do you not think that in these circumstances you would want to know as much as possible about the place for which he, or she, was bound? . . .

Well, as you and I and all of us—some sooner and some later—will eventually depart on this very great adventure, do you not think it would at least be interesting to make a few inquiries, concerning our probable experiences, from those who have explored this, to us unknown, country?

This is all we ask—that our rabid antagonists should "make a few inquiries" and settle the question by personal investigation. Surely this is an essentially rational request! Until such a suggestion has been complied with the critic does not possess the necessary qualifications for expressing an opinion at all—either favorable or adverse. And why, in the name of common sense, should a Spiritualist be expected to enter into an argument with the wholly uninformed? They cannot possibly stand on common ground—the one knows from experience, and the other is so completely ignorant of the facts that intelligent discussion is quite impossible.

It is something like asking a master of the higher mathematics to enter into a controversy on bewildering calculations with an Australian aborigine. The blackfellow might swear that the scientist was a fool or a lunatic—but he would be utterly incompetent to discuss the points in dispute! That is precisely the position in which many of our critics stand to-day. And they do not appear to know it!

THE CHURCH AND SPIRITUAL HEALING.

USE THE "GIFTS OF THE SPIRIT."

By the Rev. CHARLES L. TWEEDALE, F.R.A.S.

Spiritual healing was practised by the Prophets, by Christ, and by the Apostles, and is one of the "gifts of the spirit" mentioned by St. Paul in I. Cor. xii. It is a great and precious gift, but is only one of the many spiritual gifts, and that the least evidential.

It was, however, used constantly by Christ throughout his earthly ministry, for he not only preached and set forth his doctrine, but he healed the sick. This fact the Church has ignored—as far as practice goes—for a very long time past. There are other things, however, which the Church has also ignored with far more disastrous results.

Healing is only one of the spiritual gifts (vide I. Cor. xii.) There are others of far greater importance which also were used and demonstrated by Christ and His Apostles, and also by the Prophets. Some of these are referred to in I. Cor. xii.: the "discerning of spirits" (clairvoyance), the sister gift of which is the hearing of spirits (clairaudience): the "gift of miracles" (Greek, "work of power") that is, physical psychic manifestations; the "gift of tongues," that is inspirational speaking, the "gift of prophecy," that is the forecasting of events and the revealing of the future. These, and others, are mentioned by St. Paul, who tells us to "covet them earnestly," and also says that he possessed and experienced them.

* * * *

Other extensions of these gifts, such as "materialisation," or the objective manifestation of a spiritual being—often of one departed this life—and the loud clearly audible voice of spiritual beings (known as "the direct voice") were experienced and demonstrated by Christ himself before and after His crucifixion, and were also experienced by the Apostles and the Prophets. These spiritual gifts and manifestations constitute the means by which all revealed religion has been given to the world, and the only means by which the spirit world and the life of the world to come, or human survival after death, have been, or ever can be, demonstrated and proved to the human race.

Together they form the working machinery for the Communion of Saints—the practical communication and link between the Church Militant on earth, and the Church Triumphant in heaven, in which the Church has always professed her belief but which she has ceased to practise or countenance for many generations.

The result is seen in the growth of materialism and indifference to religion, and in the total inability of the Churches at the present day to give any present-day manifestation of the existence of that spirit world, or of that life of the world to come in which they constantly profess to believe. They have cut the communications, and without the means of communication there can be no demonstration, no evidence.

* * * *

I therefore welcome the reintroduction of spiritual or psychic healing. It is a step in the right direction, the thin edge of the wedge. If persisted in the other gifts will follow, and the wedge will be driven home. I have steadily advocated these things in my books and pamphlets for twenty years past, and the practical value to the Church of the use of these spiritual gifts is shown in the three

wonderful services at Frizinghall, conducted by Mr Hickson. Thirteen hundred people gather together for the laying on of hands! Could the Church have got thirteen hundred communicants so easily and quickly? No! Let her claim and practise her ancient gifts once more.

* * * *

I close this letter with a quotation from my work, "Man's Survival After Death," (third edition):—

Why should not the modern Church add psychic evidence and experiences to personal religion and worship, as did the Church of the Apostolic Age? Why should there not be assemblings together within the Church for psychic experience and communion, as that described in I. Cor. xiv. 23-33 very evidently was. [Why should there not be an 'angel'—psychic—in every church, as in the days of old (Rev. ii. 1)?

Let the Church re-establish the practical Communion of Saints—the actual and objective communion with the spirit world and with the departed—as a practice in the Church. Her clergy would then be able to do something more than merely talk about the spirit world. They would have the power to demonstrate it, and a vista of new life and usefulness would open out before her.

WILL YOU HELP US ?

To the Editor "The Harbinger of Light."

Sir,—

"Will you help us." One wonders how many Spiritualists have read, marked, learned and inwardly digested the Editor's note appearing in last issue. That such an appeal should be necessary! How clearly does it indicate the unsatisfactory position which Spiritualism in Australia at present occupies. In God's name, let us each one be up-standing—the responsibility is upon each and every one of us. By no stretch of imagination can we see ought else but a spirit of self-sacrifice on the part of the Editor, for the journal cannot be a money-making proposition. If all Societies were as loyal to the journal as those who are not so linked up, there would be no need for such an appeal to be made for additions to the Subscription list.

Let my appeal go forth! Think of the vast number of our brethren still tied in the bonds of materialism and creedal systems. Think of the priceless privilege which is ours. We know and surely want others to know, too! Is Spiritualism real to us? If so, do let us make 1925 a real red letter time in our history, and unite with a long strong pull all together to place, first the movement on a sound footing, and then our journal will benefit.

Let every Spiritualist support the journal, which is so highly spoken of throughout the world! Let societies, too, enter upon propaganda work. Would it hurt any one of them to set apart a number of copies each month for this work? Then, too, the personal effort. Knowing what Spiritualism has brought to me, and anxious that others, too, may share, for some years my subscription has covered six (6) copies monthly. Cannot others do the same? Surely, yes, if we are indeed concerned about those who know not!

To set the ball rolling, I authorise you, Mr. Editor, to add twelve (12) more copies to my present subscription, and have pleasure in enclosing cheque covering cost and postages. You are authorised to post them monthly to such addresses as may appeal to you.

Yours in Service,

T. W. MOSS.

98 Eagle Street, Brisbane.

WATCH FOR THE GREEN DISC !

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

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

TRAVELLING ON THE ASTRAL PLANE

FROM NEW ZEALAND TO LONDON.

A REMARKABLE RECORD.

By **ABRAHAM WALLACE, M.D., London.**

It is my privilege to record what I regard as one of the most interesting and wonderful experiments ever made in the whole history of psychical research.

The experiment had been arranged by H. Mansfield Robinson, L.L.D., of London, with the Rev. Susanna Harris, temporarily residing in Christchurch, New Zealand. Dr. Mansfield Robinson is one of the most active members of the remnant of the old Psychological Society, of which I have now the honour of being the Chairman.

I was asked to be present on the morning of December 29th, 1921, to take part in an experiment at the Laboratory of Dr. Mansfield Robinson, off Bishopsgate, London, where I found him and one of our best clairvoyant members, Mrs Margaret H. Irving, whose supernormal powers were much appreciated by the Doctor and myself on this special occasion.

The doctor read the copy of a cablegram, which had been sent to Mrs Harris: "Experiment December 29th, 11.30 your night.—Robinson."

This was dispatched in accordance with an arrangement made with Mrs Harris, who was to try to project her double to London, and, if possible, to rotate an instrument constructed by the Doctor, which he has called a "Psychomotormeter." This instrument is made of very light metal in the form of a Maltese cross, suspended by a very fine silk fibre. The Doctor claims that this instrument can be moved by thought projection.

In our experiment three such instruments were suspended in an air-tight cabinet in a darkened corner of the laboratory; the initials S.H. in radioactive paint were fixed on No. 1; on No. 2 were the letters H.Y., and on the third were W.C., these various letters representing respectively Susanna Harris, her little spirit friend "Harmony," and Sir William Crookes, who was reported to be supervising the experiment from the other side.

A STARTLING PHENOMENON.

Our experiment began at 10.27 a.m.—Greenwich Mean Time, equal to about 11.27 p.m., New Zealand time. The clairvoyante, Mrs Margaret H. Irving, said that she saw the astral form of Mrs Harris in the air-tight cupboard behind its glass window, trying to move one of the psychomotormeters, as arranged, the one having the initials S.H. She said that she also saw the form of a young girl endeavouring to move the instrument with the letters H.Y., and she observed the figure of a man at the third instrument marked W.C., whom she described as looking very like Sir William Crookes, but younger than his appearance at his passing-on.

None of the three instruments moved for somewhere about four minutes, then Mrs Irving remarked, "They seem to be trying to find out how to move them," and now she adds, "the child is trying to turn No. 2 with her finger." Immediately we noticed No. 2 began to move. Mrs Irving said, "The others are following the child's example." At this stage we all noticed that the three instruments were moving in alternate directions, showing first one initial on one side of the instrument and another on the other side, and this alternating movement

in each instrument continued for about twenty minutes.

Mrs Irving then said, "I get the impression from Sir William Crookes that if instruments with the complete alphabet be provided he would be enabled to give messages by moving them in proper sequence." He also says, "I see someone else coming who desires to move the instruments, and therefore we three must leave."

The three psychomotormeters then ceased moving at 10.57 a.m. (Greenwich Mean Time), or about 11.57 p.m. (New Zealand time).

ANOTHER AMAZING EXPERIENCE.

At 11 a.m. (Greenwich Mean Time) an instrument carrying the letter C was moved by the astral form of a man described by Mrs Irving in a manner which exactly fitted the appearance of Mr E. E. Cobb, who had arranged with Dr. Robinson to project his double from Southend, a distance of 37 miles, at 11 o'clock.

I must emphasise the fact that Mrs Irving had never met Mrs Harris, having only seen her once on a public platform some years before, and had never known anything of her little spirit friend, "Harmony." She knew, of course, that Mrs Harris was expected, but did not know of anyone else; her exact descriptions of the other operators however, harmonised with the personal appearances of "Harmony" and of Sir William Crookes, as above stated. I expected Mrs Harris, and most naturally thought of her two guides, as did also Dr. Robinson, but he alone knew of the arrangement with Mr Cobb.

REPORT OF CHRISTCHURCH COMMITTEE.

As a result of the experiment a cablegram was sent to Mrs Harris in New Zealand, that the Telekinesis had been quite successful, and a full report was dispatched by post but unfortunately never reached its destination, causing great disappointment to those who had formed a committee of observation at Christchurch, New Zealand.

Mrs Harris, having recently returned to London from her four years' tour round the world, I have now been enabled to make this long-delayed report of her remarkable experiment, as she has supplied me with certain more or less corroborative evidence of her experiences.

A Committee of Observation was formed in Christchurch, consisting of the members of the Spiritualists' Church and others, including the Mayor, Dr. Thacker, M.P., etc., Rev. J. Napier Milne, Methodist Minister, who both made independent reports of what happened during Mrs. Harris's absence from her body. In the report of the President and members of the Spiritualists' Church it is stated:

We, the officers of the Church desire to place on record this description of the proceedings. Shortly before the hour appointed, viz., 11 p.m., the invited company arrived, which included amongst others, His Worship the Mayor Dr. Thacker, Mr G. Booth, Mr Peter Trollove, Rev. J. Napier Milne, Mr Michie, etc. Mrs Harris, after being tested as to respiration and pulse by the Doctor and pronounced by him to be normal, rested her body in a reclining position in a large arm-chair, and having been commended to the charge of God and the Angel World, almost immediately went into a trance condition, which lasted for an hour. Her physical body was apparently taken control of by an unseen intelligence, who used the medium's right hand to give the letters of the alphabet, the idea being to convey information to the company that various places on her astral journey had been reached. The following places and times were given: Honolulu, 11.15; 'Frisco, 11.19; Los Angeles, 11.20;

Washington, 11.22. Columbus, Ohio, 11.25; New York, 11.26. On crossing the Atlantic a severe storm was noted. London was reached about 11.30.

The Rev. J. Napier Milne, in his letter, states that "a cable reported in the Christchurch newspapers two days after the seance, that at the very time of their sitting a storm was raging in the Atlantic Ocean."

CORROBORATIVE EVIDENCE.

Mrs Harris has shown me a letter from the famous materialising medium, J. B. Jonson, now of Pasadena, Los Angeles, California, that most surprisingly confirms the statement as to visiting him in California in her astral flight. In his letter dated July 11th, 1922, he writes:

My dear Sister and Co-Worker, yours dated May 14th just received. Am surprised you had not received my letters. Had written you two directed to Christchurch. In the first one I asked you if you were aware that you had visited me in spirit on December 29th, 1921. You were in company of Sir William Crookes and others, whom I did not know. You said something, and I said, "What, Harris, have you passed over." You said, "No, I am very much alive," and disappeared. I was very wrought up over the matter, and wrote immediately. You evidently did not receive it, as you did not mention it in letter just received . . . etc. (signed) J. B. Jonson.

Mrs. Harris informs me that she has other documentary evidence of what happened during her astral flight, but unfortunately several letters have been, by an over-sight, left in store in America.

I am disposed, however, even in absence of further confirmation, to regard as true what was communicated to the Committee of Observation in Christchurch during her trance condition, and duly recorded by them, as to the observations made by her subliminal self during her remarkable journey from the Antipodes to London and back.—"Light."

A CHALLENGER SILENCED!

Writing to the "Morning Post" on a recent date, Sir Arthur Conan Doyle refers to the claims made by conjurers in reference to Spiritualism, and their powers of duplicating spiritualistic phenomena. Regarding the public challenges made by this type of entertainer, he says:—

"These thousand pound challenges from conjurers to which your contributor alludes are mere advertisements, without any real meaning whatever. When I was in America last year the famous Houdini proclaimed in similar fashion that he could do anything which a medium had ever done. I at once accepted the challenge and stipulated that he should show me the presentment of a near relative who had passed out of life, and that it should be so clear that I and others who sat beside me could recognise it. I need not say that I heard no more of the challenge."

* **PLEASE STATE THE STATE!** *
* We find letters and books despatched by us are apt *
* to go astray because some of our correspondents omit *
* to name the State in which they reside. *
* There are towns of the same name in several parts *
* of the Commonwealth and sometimes we are in doubt *
* as to how to complete the address. *
* For instance, there is a Hamilton in Victoria, another *
* in New South Wales, and still another in New Zealand. *
* **THE EDITOR.** *

THE GROWTH OF SPIRITUALISM.

It is quite refreshing to read the following truthful and courteous reference to the growth of Spiritualism as published in a recent issue of the "Liverpool Daily Post," an influential journal with a large circulation throughout the Midlands and north of England.

"One of the most remarkable scenes of Sunday morning in London—and Sunday morning in London always is interesting and never dull to such as have eyes to see—was the crowd of the disappointed in Langham-place who failed to obtain admission to Queen's Hall for the Spiritualistic celebration of Armistice Day. So great was the press to enter that the doors were locked when the hall received its full complement of human beings. The millions of spirits who, it was held by believers, were present, also occupied no appreciable room. One says that in no spirit of irreverence. He or she would be a strange person who would wish to jest on such a matter.

"Assuredly Spiritualism is making headway. The war, in which so many lost their best and dearest, gave it impetus. If the bereaved could only get in touch, even for a moment, if it were possible for one short hour to see the souls of those we loved, that we might ask them where and what they be! How possible it is to understand that aspiration!"

THE "SCIENTIFIC AMERICAN" INVESTIGATION.

We have already referred to the experiments carried on by the "Scientific American" Investigation Committee, in connection with the mediumship of Mrs D. G. Crandon, of Boston, who, it will be remembered, gave several successful seances and was regarded as the probable winner of the prize offered by the journal. Mrs Crandon is the wife of a Boston surgeon, and not a professional medium, and she stated her intention, should she gain the prize, to devote it to the furtherance of psychic research, since, as a wealthy woman, she was in no need of the money.

According to recent issues of the "Boston Post" which have reached us, Mr Harry Houdini the conjurer, one of the Committee, provided a black box in which the medium was to be secured. It was not part of the fraud-proof apparatus under the conditions of the Investigation Committee, and at the sitting at which it was used there were no phenomena.

The affair, it seems, led to a dispute between Mr J. Malcolm Bird, Associate Editor of the "Scientific American" and Secretary of the Investigation Committee, and Mr Harry Houdini. As a result, Mr. Bird, it is said, resigned from the Committee. We learn that it is intended to continue the experiments as the abortive result of the seance in dispute is not regarded as conclusive evidence against the medium's powers.

We hope to receive and publish in due course an official account of the matter, but at present we gather that the proceedings, which ended in the break-up of the Committee, after some of them had been convinced of the reality of the phenomena, are being treated for the moment as confidential. In the absence of an official statement it is obviously not possible to write with assurance regarding the details, but those who have followed the matter, and who are familiar with the delicate conditions involved in the production of psychic phenomena, will be able to draw their own conclusions.—"Light."

More About the Northcliffe Messages.

PUBLIC INTEREST INTENSIFIED.

SOME REMARKABLE SEANCES.

The public interest evoked in Great Britain by the publication in the influential and sanely-conducted London newspaper, "The People," of messages purporting to have been delivered to his former private secretary, Miss Louise Owen, by the late Lord Northcliffe—it seems almost anomalous to use the word, "late," if these communications are to be accepted at their face value—has been further stimulated by other instalments published in the journal named and the conviction appears to be growing that it is really the great journalist himself who is the inspiring influence.

In a special article in "The People" Mr Hannen Swaffer, the editor, tells of recent sittings—one with Evan Powell, the Welsh medium, and the other with Mrs Osborne Leonard through whom Sir Oliver Lodge investigated with such marked success. We take the following extracts from the account:

At the first seance there were present:—Sir Robert McAlpine, the great contractor who built Wembley; Sir Arthur Conan Doyle, the inventor of Sherlock Holmes; Miss Estelle Stead, daughter of the great journalist; E. H. Lacon Watson, the author; Alfred Morris, of Tankerton, Whitstable; John Lewis, editor of the "International Psychic Gazette"; and Miss Louise Owen, for twenty years Lord Northcliffe's private secretary.

The Northcliffe voice, I have heard before, but never so clearly, spoke several times. It dominated the proceedings, just as Northcliffe always did. This time, the power was great. It was not the sound of the voice I recognised, so much as its determination, its abruptness. It sounded as though the voice was trying to emphasise its characteristics, so that we could not fail to know.

"That is my voice Swaffer, isn't it?" I heard.

"Yes, Chief," I said.

It was trying to force it home, to make us know.

A DRAMATIC MOMENT.

Nearly at the end, came a most dramatic moment. The voice went over to Sir Arthur's side of the circle, opposite me.

"Doyle, I wish I had paid more attention to what you said," I heard, in Northcliffe's determined way. "I distrusted your judgment, though I was sure of your sincerity. I know now how wrong I was."

This was at the end of a long sitting, during which the Northcliffe voice dominated the proceedings. It was that of a man in a mood too big for the small things of life. Indeed, even the mention of his mother, to whom Lord Northcliffe was devoted and of whom this voice sometimes speaks, made him impatient.

It was Sir Robert McAlpine who mentioned Lord Northcliffe's mother.

"Would you like me to take a message to your mother, Northcliffe?" said Sir Robert, who knew Northcliffe in his earth life.

"No," replied Northcliffe, "my heart is too big even for my mother to-day. As Swaffer knows," and the voice approached me—"the world is my parish, and to do good is my religion."

Then followed a wonderful speech, very loud and very clear, on the need of spreading Spiritualism through the world, and the love of men and the great mission before us.

CHARACTERISTIC EJACULATIONS.

It was at Mrs Leonard's cottage in Hertfordshire, the next day that the Northcliffe voice continued the conversation of the previous afternoon.

Immediately Mrs Leonard had gone into a trance, the voice of Feda began to repeat what she said Lord Northcliffe was saying beside her. Usually she calls him "the big Chief"; on this occasion she called him "the Lord," adding once, with a laugh, "I should not call him that. But he is the Lord, isn't he?"

Then she repeated how Northcliffe said that, on the previous day, there had been great power; how he had nearly materialised his face in front of us; how he was so nearly materialised that he walked across the circle and put his hand on Miss Owen's.

"Did you hear my footstep?" he said.

Yes, we had heard a step. And Miss Owen felt a touch. But then, it seemed, the power gave out.

For two hours on Tuesday Miss Owen and I wrote down the Northcliffe messages carefully until we were tired, with correction every now and then. For once Miss Owen spelt "moribund" with a second "o."

"Hopeless ignorance," said the voice, "hopeless ignorance."

Then, when I started to write, Feda remarked, "He says you're worse." My handwriting was always the worst in the world.

This was the way in which Northcliffe, in life, used to correct us for our faults. It seemed just the same as in the old days, when Northcliffe's voice made even Governments tremble.

Sometimes we heard a loud whisper, that of a man's voice, a foot or so away from the medium's mouth, which Feda was using at the same time. But for nearly all the time it spoke through Feda, and oh, for so long, talking of the future of the world and how we could all help, if only we would.

NORTHCLIFFE ASKS FOR LORD BEAVERBROOK.

Nearly towards the end we were discussing people of the day, when Lord Beaverbrook's name came up.

"What about getting him to a sitting?" came the message. "Get him to Herbert Bradley's. There will be more power there. Get Beaverbrook to Bradley's."

"I know him, Chief," I said. "I rather like Beaverbrook."

"Yes, I know him," came the reply. "Sometimes I believe he wilfully tries to be a little near the shade he's painted in."

And there followed a remarkable analysis of Beaverbrook, which his thousands of friends will read with interest.

"He's got a very positive nature," I was told, "and is apt to say something when contradicted by everybody. Yet it is a curious sensitive nature. He's a human being. I say that purposely, very human, my children."

"He calls you his children," put in Feda, laughing.

"He has a heart of gold," went on the Beaverbrook analysis. "But he really cannot help playing up automatically to the popular conception of him. He's like a big boy with power. He's got a far greater soul than he's allowed to take possession of his mechanism. And I like him. Oh, yes, he's simple. If you were to ask me for the type of a simple man I should point to him out of nine or ten people. He's a good-hearted man, warm-hearted,

who had great difficulty and little advice when really young."

The messages were insistent about Beaverbrook. They began again some time after, after a conversation about Charles Whibley and other friends—"Twells Brex," I heard, "has entered into a land of dreams where he has come to a complete realisation of all his aspirations, and all is beauty in his soul"—and a reference to Kennedy Jones.

"K. J. is somewhere in the background," said the voice. "He reminds me of an aggressive grasshopper. I can always tell when he's about."

BONAR LAW TAKES A HAND.

Then Beaverbrook came back into the conversation.

"I have met Bonar Law."

"He says he's met Bonar Law," said Fedra, repeating the message. "Bonar Law is going to help Beaverbrook. He's a peaceable soul. He's happy here. He's found something he was looking for on earth. He's contented. He's satisfied."

"Has he met his two boys?" asked Miss Owen.

"Yes, he's met his sons. They were so pleased to see him. Bonar Law would like to speak to Beaverbrook. He is his guide. He is not always with him, but he has got him round some difficult corners and kept him from doing something that might have been bad for him.

"Beaverbrook had allowed himself to absorb conditions that would not have been good for him. He was going to pay out a good deal of money for a business that was no good to him at all. Then he got the impression it would not have been good for him. He got this direct from Bonar Law. He will guide and help him."

I wondered what all this meant as I drove away from the little cottage in Hertfordshire where, twice a day, callers arrive—Mrs Leonard gives only two sittings a day—some of them world-famous people in expensive motor cars, some of them bereaved mothers, whom Sir Oliver Lodge has sent for comfort for news of their dear ones.

INTERVIEW WITH LORD BEAVERBROOK.

I wondered what to do. Then I obeyed the voice, whatever it was. For, the next night, at the Hyde Park Hotel, I called on Lord Beaverbrook, who was lying on a sofa covered with a rug. It reminded me of the way Lord Northcliffe used to rest while working, and I told him so. Telephones were on the floor and newspapers by his side; and this great man of affairs was lying down planning.

"I hope you won't think I am mad," I said, "but I have brought you a message. I was told to, and I obeyed. I am told that Bonar Law wants to speak to you."

"No, I don't think you're mad," replied Beaverbrook, wondering. . . .

"Lady Grey isn't mad."

And as I handed Beaverbrook a verbatim record of the conversation, I recalled how Viscount Grey's wife was a convert to Spiritualism, past all the doubts, now.

Queries come into all our minds when we hear things like this. Do the dead really live? Lord Beaverbrook's clear eyes stared out at the wall-paper as he listened to me.

"That's extraordinary," he said.

"I can arrange a sitting," I replied, "if you want to go. But take your time. These things want thinking about."

And I left him thinking of his dear friend, the great patriot whom I saw buried in the Abbey with men, the highest in the land, as pall-bearers, the Prince of Wales, Baldwin, Lloyd George, Asquith and Ramsay, among them, and Beaverbrook sor-

rowing by their side. Was that the end of Bonar?

WORLD-FAMOUS CONVERTS.

What would you do if such a message came to you—if someone who, for years, was perhaps half your life, had gone into the shadows and then there came a message that might have come from him? I should go to hear, whatever it was. The message came to me and I went.

And thousands go every week all over the country. But few of them dare to tell. Will Lord Beaverbrook go? And if he goes, will he believe that what Sir Oliver Lodge says is true? And, if he believes, will he say so, like Lady Grey, or hide the fact like Lord—? Oh, I could give lots of world-famous names.

HOW CHURCHES ARE EMPTIED.

The "Birmingham Gazette and Express" reports an outspoken sermon by the author of the well-known book, "The Heart of a Father," the Rev. F. C. Spurr, formerly of the Collins Street, Baptist Church, Melbourne. Preaching in the Handsworth Baptist Chapel, London, he pointed out that the "orthodox doctrine of permanent reward and permanent punishment" had contributed to the emptying of the churches. The account continues:

Granting the continuity of personality, the choice lies between a belief which appeals to reason, and a belief which rests on authority and on an appeal to fear—"the hangman's whip that hauls the wretch in order," as Burns called it. Mr Spurr has the courage to take the line of reason. So in place of the hard literal meaning of the saying, "The soul that sinneth, it shall die," he says "If death fixes our state for ever, the majority of people are lost"; and "the biggest thing on the other side will be to empty Hell as fast as we can." Whether that is sound theology can be left to the theologians to determine; but it will appeal to nine people out of ten as sound sense, and a teaching in line with the general body of Christian teaching in that it is one of hope and not of Calvinistic or fatalist despair.

OUR DUTY TO LOST SOULS.

The following letter from Lady Conan Doyle recently appeared in the "Daily Express" in reply to a contribution from a Mr. Hickie:

Sir,—Does Mr. Hickie realise when he warns people not to have communication with the spirit world for fear of getting into touch with a "lost soul" that he is on the high road to being a lost soul himself, when he passes the thin barrier of death? Bigotry, cruelty and selfishness are the three qualities which take humans down to the low and very grey spheres—as we are constantly told by those who have gone to the higher life.

I am thankful that we have been able, in our own home seances, to help several poor spirit people "lost souls" by praying with them and explaining to them why they are in their present grey surroundings and loneliness—when they have admitted to us that they were full of narrow theology while on this earth, had never believed in a further life, or had been selfish and cruel.

As one poor soul said to us: "You are the only humans who have been kind and helped me since I passed over—so for God's sake don't leave me in my plight." Through our help he has striven hard in his life in the grey sphere to eradicate those faults—reporting week by week his progress, and now he is very happy, having almost reached the higher life. He, in turn, is helping other poor "lost souls" upwards.

We cannot wonder that the world is in its present state of materialism, with humanity at loggerheads, and no real peace anywhere, when we see this soulless theology ruling the world instead of the loving tender spirit of Christ prevailing. Would He pass by a human soul who needed help, either on this earth or on the lower sphere?

JEAN CONAN DOYLE,

Windlesham, Crowborough.

BACK FROM THE GRAVE!

DAUGHTER OF DR. CUSHMAN, M.A., Ph.D.

No critic, sceptic, or traducer of Spiritualism and its phenomena—not even the “Great Magician,” Houdini, who considers all mediums are frauds—has yet been able to explain how the accompanying psychic photograph of Dr. Cushman’s daughter was obtained, apart from the hypothesis that it was of super-normal origin.



It appears that about four years ago Dr. and Mrs. Cushman, of Washington, United States, lost a young daughter. Nine months later they visited London and had a sitting with Mrs Deane, at the British College of Psychic Science, Holland Park. Mrs Deane whose psychic powers, in respect to procuring photographs of a super-normal character, seem to rival those of the better-known medium, Mr Hope, of Crewe, had no knowledge of the names of her visitors, or where they came from—it was, in fact, a quite *impromptu* experiment, and the result was, to use Dr. Cushman’s words, “a very beautiful portrait of our daughter, which was immediately recognised by the child’s mother and brother, as well as myself.”

Sir Arthur Conan Doyle, in commenting on the incident says: Mrs Deane is even better than Hope. Her result with Dr. Cushman, of Washington, who never even gave his name and who got an excellent portrait of his “dead” daughter, unlike any existing one, is the most critic-proof case I know.”

Sir Oliver Lodge says “It is quite the most convincing evidence of spirit photography that has been brought to his attention.”

A report of the case was published in the Journal of the American Society for Psychical Research, and subsequently Dr. Cushman elaborated the details in a pamphlet which was reproduced in detail in “The Harbinger of Light” in its issue of August, 1922.

This very remarkable proof of the genuineness of Mrs Deane’s powers as a psychic photographer should be read in connection with our comments on the Cenotaph photograph in Wayside Notes and the Nutshell Page in this issue.

Professor D. Teufelsdröckh writes in the “Referee,” London: “Is it possible—and indeed it is—that what we call Death is no more than the passage of the individual into the Fourth Dimension.”

STILL THEY COME!

TESTIMONY OF SIR WALTER GIBBONS.

“EVENING STANDARD,” LONDON, NOV. 28th.

Lectures on life by the great minds of other worlds, older and wiser than the mere humans who have lived on this earth, are a possibility of the future, according to Lieut-col. Sir Walter Gibbons.

To the surprise of those who had known this soldier, engineer, and builder of music-halls for years, he made a public confession last night that he knew more about Spiritualism than about anything else, and was more interested in it as well. Chirgwin, the music-hall artist, who died some time ago, spoke to him recently, Sir Walter told the London Spiritualist Alliance.

“I gave last night’s lecture against my will,” he said to an “Evening Standard” representative today, “for all my life I have kept my spiritual experiences to myself. However, having promised, I did my duty by making revelations to the Alliance that these intellectual people declared more profound than any they had ever heard of before.

“When I got back to the hotel and went to bed, I was rewarded for doing so. Unsought, and in the middle of the night, while I was awake, I was visited by my first wife, and my little daughter, who would have been 19 years old if she had lived on this earth.

“I spoke with them, and gathered that they had come to me as a reward for my lecture of last night. My experience must be among the profoundest known to spiritual researchers. I hold intercourse regularly with the greatest minds of all time, and with them go into discussions on the profoundest subjects, that would take me a very long time to explain.

“No, I do not have much to do with those who have left this earth. That is so easy. It is true I have spoken with Chirgwin, whom I recognised by his voice, but apart from him I have only met earthly ones from among the number of my own relations.

“When those who have left this earth try to get into communication with me, I seldom talk to them, for I have not the time to spare, preferring to commune with the great ones of other regions.

“They are very far away—very far indeed. After all, our planet is only one region in the whole vast firmament, and it would be ridiculous to assume that we were the only people who mattered.

“These great minds have promised to come to me and give some of their wisdom to British scientists. I hope to arrange a demonstration shortly, and the communications will be made upon a blackboard in the ordinary way. **In full daylight, as it might be in this very room, they will write on the blackboard.** My friends have promised to do this; but of course they would only do it for me.

“They have some wonderful things to say and discuss with us. They have revealed to me the secret and the purpose of life.

“I have no great difficulty in talking with them. It is true one does not expect to find the English language in use in the multitude of thoughts that are floating about among those who have passed from all worlds from the beginning, but when these people wish to talk to me they adapt themselves to the earthly language, and I converse with them in English. Our mutual conversations are quite audible, as is this present conversation.

BIBLICAL PHENOMENA EXPLAINED.

The Prophets and the Secrets of their Wonderful Powers

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

Knowing full well the hostility I shall incur from certain quarters by my revealing ever so little of the Age-long hidden secrets of occult science, I give, as my authority for so doing, the intimation from my inspirers, that the time for the fulfilment of the "Great Teacher's" instructions has arrived. (Matt. 10 c. v. 27: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.")

But first of all it is absolutely essential that I explain how the Hebrew Bible, "The Old Testament," is regarded by me—a wonderful book, a book of mighty spiritual power, but not an infallible book, not inspired by The Almighty Omnipotent One, but a copy of copies, of mistranslated, and altered, documents of various kinds, written at different periods, and by different persons.

AN IMPENDING REVELATION OF TRUTH.

Still, for purposes of this article, I shall write my explanations as though the phenomena recorded took place as is described in the Old Testament. To me it is a book written by the Jews, and for the Jews, in its historical parts, while its symbolic features were written by mystics, and only for mystics, who had the key to their meaning. The various editions in use at the present time are woefully inaccurate as historical records, but that will be remedied shortly, when the "Custodians of the Sacred Books" will deliver up their Age-long Trust and show them forth unto an astonished world. For there are in existence material records, exact and true, of all the important spiritual, and historical events that have taken place during the twelve-thousand-year cycle, that has now nearly elapsed, since great Atlantis was destroyed.

These sacred and most ancient records, are in many different tongues, and written in a great variety of ways, some upon waxen plates, others engraved on bronze, gold, and plates of various metals; others written upon leaves of palm, carved into tablets of stone, or painted with unfading colors upon imperishable fabrics, and many accounts are written upon papyrus, also written or pictured upon parchment, and the skins of beasts, while whole histories of long forgotten nations are indelibly inscribed in hieroglyphs and mystic symbols, which only the initiated may understand.

These wonderful literary antiquities are housed and protected where no profane mortal hand can ever penetrate, as the elevation of their home is above the clouds, the temperature always far below zero, and the atmosphere too rarified for normal man to breathe, and live. To me, most of the phenomena recorded in the Old Testament did really take place, and the reason why such super-normal happenings so seldom occur in modern times I will now try to explain.

INTERRUPTION OF ANCIENT PHENOMENA.

About nineteen hundred years ago the Pantheistic era in Europe ended, and the Monotheistic, or Christian, era began; its effect was gradual, and coincided with a change of spiritual Powers; also, gradually but very powerfully did an occult change take place in the nature of the Earth's atmosphere, almost imperceptible to mortals and difficult to describe, but it ultimately made it almost impos-

sible for phenomena to be produced, or spirit intercourse to take place, unless under special circumstances and conditions.

Although world-wide, this occult atmospheric change was chiefly felt in Europe, and later on in Egypt and Arabia, though not to the same extent as in Europe. And in order that the ancient methods of consulting, worshipping, and sacrificing unto their various gods should be ended countless legions of angels obsessed the minds and bodies of mortals during the first centuries of the present era, with the result that, with the fury of a maniacal frenzy, the Christians not only murdered the Pagan priests, but burned or otherwise destroyed their temples, images, sacred groves, occult books, and everything appertaining to their religious belief.

Hypatia, the beautiful Theosophical Teacher of Alexandria, was murdered most brutally by a Christian mob, and later on the Mahomeddians did in Arabia and Egypt what the Christians had done in Europe. It was so ordained because the original true teaching of those ancient peoples had become altered, and falsified out of all recognition to Truth, and their temples, altars, and groves were in many cases mere cesspools of black magic, bestial iniquity, and centres for the projecting of evil and destructive forces, which the modern European could not even comprehend.

AN OCCULT CHANGE COMING.

But now once more the World is upon the cusp of a new era, and shortly will occur another occult change in this Earth's atmosphere, but this time the change will take place suddenly and will permit both the production of phenomena and also intercourse between spirits and mortals to be as common as it was in Egypt three thousand years ago. In addition to the atmospheric difference then, and now, I must describe the difference between the Hebrew Moses (pronounced Moschkie) Daniel and Elijah, the three prophets I am inspired to make record of. Such men would in Theosophic terminology, be designated "Mahatmas." Great Souls, and would really be Initiates of a high degree, and have both a knowledge of occult science and physical science as well.

At the time of Moschkie, and for centuries after, Egypt was the centre of intellectual, philosophical, scientific, and occult learning, its temples, especially of Karnak, On, and Memphis, were renowned throughout the world, and students came from all parts, not only to wonder and admire Great Egypt in her prime, but also to study, and some to be initiated into her sublime mysteries by the Egyptian Priests in their temples—just as to-day Indians, Japanese, Chinese, and other Orientals go to Cambridge, and Oxford, in England, to learn what Western Colleges can teach them. Ancient Greece sent hundreds of her noblest sons to sit at the feet of Egyptian teachers; amongst them were Pythagoras, Plato, Orpheus, Appollonius, Herodotus, and many more celebrities besides.

THE CAREERS OF THE PROPHETS.

Moschkie, the great Hebrew Hierophant, received the highest scientific education possible; modern science could teach him nothing and, in addition, he graduated in the Temples of Egypt, and became

a Master of Nature's finer forces—a Magician, in fact. Thus, when he began his conflict with the Magicians at Pharaoh's court, he not only had as much knowledge as them, but he also had a mighty spiritual power to support him, commanded by the angel known as, (pronounced) "Sjhehovah"; great emphasis is put upon the last syllable, "vah." I have seen Moschkie's astral portrait when in the prime of life, tall, lean, and muscular, color more like slate than brown, keen and aristocratic features, generally resembling a high-bred Arab gentleman.

The prophet Daniel in youth received a scientific education and then studied at the college of the Chaldeans for several years before he was considered fit to appear before the king in Babylon.

Regarding the phenomenon of water-finding (see Book of Exodus c. 17. v. 6) this is very easily explained. First, the water was already there; secondly, the prophet was either inspired by his guide, saw the water by spiritual sight, or psychometrically felt its vibrations, as hundreds of water finders do to-day. Here in Auckland, N.Z., the Rev. Mr. Mason has located water accurately scores of times. This fact is well known locally. Re striking or bursting the rock with a rod, the purpose of an ancient Magician's rod was like that of a lightning conductor. Made of specific woods and metals combined, it served as a focus for attracting, condensing, and projecting certain magnetic, or electric elements, as the owner thereof desired. This rod and its uses would be no more marvellous to an Initiate than an electric torch or automatic pistol is to us.

THE HAND-WRITING ON THE WALL.

The next Biblical phenomenon I am inspired to explain, is the "Hand-writing upon the plaster wall," during king Belshazzar's final feast in the ancient city of Babylon. The explanation of the hand is this: A spirit, with a knowledge of occult chemistry, was there in his astral form, which is as real and solid to him as our bodies are to us, and by suction attracted minute particles of matter from the atmosphere, even as a magnet attracts steel filings, and solidified and held them together by the psychoplasm he drew from the bodies of suitable mortals. This formed a gauntlet upon his hand and arm, and would be visible to all present. The hand now being materialised, could of course, write with pencil, pen, brush, or anything else. Lombroso describes the taking of a plaster cast of a materialized spirit hand, but shortly after another materialized hand appeared, seized the cast and threw it upon the floor, where it smashed to pieces. This will give an idea of the hostility we Teachers have to meet!

THE TRANSLATION OF ELIJAH.

In the second chapter of the Book of Kings, it is recorded that the prophet Elijah was carried upward in a chariot and horses of fire, while his pupil, Elisha, and also some fifty men, the sons of prophets, waited at a distance to behold the spectacle. Now, before anyone can understand my explanation, it is imperative for them to realise the difference between the physical body of an Adept like Elijah, and the body of a normal human being. Elijah would, long previous to his translation, have gone through a severe course of both Raj and Hatha Yogha training, but space only permits me to describe a little of the severe discipline and physical suffering necessary to a European before he became anything like an Oriental Adept, such as Elijah.

What I shall now describe I saw, and the European who went through fourteen years of aceticism and Yogha exercises I knew well, and will reveal

his identity when permitted. First, he was, and must be, born with a pure body; secondly, he must have a sound constitution, great recuperative power, and also a strong powerful brain. The chief form of treatment prescribed was periods of fasting from all food for two to seven days at a time, until eventually he could fast for a week, do his business the same as usual, and none be aware that he was fasting at all. Each time he broke his fast he ate only the foods prescribed for him, which foodstuff contained only those ingredients suitable for the new body he was creating for himself.

In the case I witnessed the whole physical body was renewed in about seven months, (not years) the skin on the soles of his feet peeled off, his finger and toe-nails were pushed slowly away, and new nails, fine as tissue and clear as glass, took their place, while his skin became like unto a little babe's for softness, and his whole body almost as pliable to his will as his Astral one. This intermittent fasting also alters the nature of the blood corpuscles, purifies the whole system, clarifies the brain, improves the sight, strengthens the nerves and, in conjunction with vibratory and magnetic treatment by spirit doctors, I saw my friend develop into something approximate to the state of Elijah's body at the time of his translation. After a lifetime of continual rejuvenation, purification, and spiritualization, the atomic particles of the Prophet's body would be almost Astral, consequently when he came within the radius of the celestial fire, the flaming Ether would instantly consume—melt as it were—his mortal vesture, and all that would be left might perchance be a little heap of calcined dust. It was the Astral form of Elijah which was seen clairvoyantly, taken in an Astral chariot and horses, not his physical body at all.

EXPLANATORY!

I had finished this article at this point some days ago, but one of my ancient Egypto-Hebrew instructors, who is dictating to me at this very moment instructs me to add the following explanatory items: The mental consciousness, or part thereof, can be transferred from the brain to any part of the Astral body by an Adept. Regarding the article of clothing which Elisha took up, when it fell upon him, it has this symbolic meaning: The mantle of Elijah represents his spiritual powers and knowledge, which he bequeathed to his pupil, Elisha, and the act of Elisha picking up the mantle signifies his willingness and ability to continue the work of his spiritual "Father," Elijah. The name of the Great Leader of Israel out of Egypt is a name of mighty power if its vibrations are accentuated properly; the nearest equivalent in English is, "Mooschkie"; with a shrill drawn-out vibration like a clear whistle upon the "kie."

Pertaining to the name of the God, or tribal deity of the Jews, one of my spirit instructors, an ancient Jewish Rabbi, upon one occasion danced before me as the prophets of Israel danced in the long ago, he twirled and whirled, went into a state of ecstasy, the Divine afflatus fell upon him, and in an exaltation of religious frenzy he, with uplifted arms and hands, literally shrieked aloud, "S-Jheho-Vah, S-Jheho-Vah, S-Jheho-Vah." I write whereof I know, for I, even I, have beheld these things.

Happy are those whose preparation has been well begun here, for, just as they were helped from the other side whilst in this world, so will they themselves the sooner become (actually and really) "angels" or messengers used by God in a thousand delightful ways.—From "New Light on Old Paths," by Rev. A. F. Webling, A.K.C.

ESCORTED BY HIS OWN PHANTOM.

The strangest adventure recently related is that of a man who saw his own phantom appear on several occasions. He returned home one evening—(he lived in a quaint old-fashioned inn) and was fumbling in his pocket for his key when he noticed a stranger, who appeared to be a brother. Naturally surprised, he stopped and looked at him. At that moment he almost grazed him. They were his features, his gait, his clothes. He thought he must be dreaming, though he was wide awake. The shadow opened the door and entered. Stupor glued him to the spot and he remained speechless upon the footpath. After a moment he perceived a light in his room, as if someone were going and coming.

"Now," he said to himself "this must be a burglar trying to impersonate me." He had a revolver in his possession, so he entered armed, and hurried to the room where he saw the light. It was in darkness again. He lighted up and to his great terror he saw seated in his armchair this other self. He walked towards it, but the phantom was unseizable and palpable, remaining the whole night, looking like an image reflected in a glass taken from relief. There was indescribable anguish in this *tete-a-tete*. Every gesture was reproduced by this effigy of himself. The "double" disappeared in the morning, but returned under similar conditions at other times.

The distinguished writer, M. Paul Ginisty, concludes that there is no companionship more terrifying for man than that of his own reflection and that all the phantoms in the world are less alarming than one's own.—"L'Étoile Belge," Brussels.

AVIATOR'S DREAM FULFILLED.

On the 27th of last April, at an Aviation Camp in Brazil, Captain Rubens de Mello and Lieutenant Souza were killed by a fall from an aeroplane. On the 28th the journal, "A Patria," of Rio de Janeiro, published the following:—

"As usual yesterday morning, Rubens de Mello and Souza left their homes and went to the camp. When they arrived, Lieutenant Seroa de Motta advanced nervously towards the Captain and said to him: 'Will you let me tell you something?' 'Speak!' replied de Mello. 'Well, it is this: I dreamt that a great misfortune happened here. An aeroplane fell and smashed upon the ground. It was you, my Captain, and Lieutenant Souza, who were the victims of this disaster. I am a Spiritualist. I think I have had a vision and it is my duty to warn you. Do not mount this morning?'"

Souza approached and heard. Neither he nor the Captain were impressed. They said, however: "Good, we shall not go up. To tell you the truth we have had the same dream and were going to relate it to a comrade, Captain Villeta."

They departed and in spite of the promise made decided to fly. They were seen to go up in their machine. They mounted and after a few minutes they fell 100 metres and were both killed.—"La Revue Spirite," Paris.

At the present time there is a real demand for truth and reality. People do not wish to be in ignorance about higher things or uninformed about the destiny of man. But if they have to depend entirely on the inspiration of the past, if there is no living spirit active and alert to-day, if inspiration has ceased, and truth has to be dug out of ancient documents, with no other vital channels open, then numbers will drift away, some to materialism, some to Spiritualism. "The hungry sheep look up and are not fed."—Sir Oliver Lodge in "Making of Man."

ARMISTICE DAY PSYCHIC PHOTOGRAPHS.

We have received from Miss Stead a supply of the psychic photographs taken by Mrs Deane and her daughter during the 'Two Minutes' Silence at the Cenotaph, London, on Armistice Day in November last. The pictures are almost too bewildering for words, and because they are so wonderful our opponents cannot credit their genuineness and straightway charge the medium with fraud!

The photograph taken by Mrs Deane contains between forty and fifty clearly-defined spirit faces, and that taken by her daughter has about half the number.

There is a third photograph taken by Mrs Deane during the Service of Remembrance held at the Queen's Hall, London, on the previous Sunday. The plate was exposed in the building during the Silence and the print reveals what may be described as an ectoplasmic arch in which several faces clearly appear.

The set of three pictures will be forwarded on receipt of three shillings at the office of "The Harbinger of Light," 117 Collins Street, Melbourne.

MONEY PRIZES FOR MEDIUMSHIP.

We suppose the method of testing mediums by money prizes or wagers has been in existence ever since the beginning of the modern Spiritualistic movement. We can remember a great many examples and we have never known any good come of them. They always left the position exactly as it was at first, and to the philosophic observer they afforded the gentle amusement which might come from the spectacle of a kitten chasing its own tail.

The thing as we observed it worked out very much in this way: The medium having obtained a certain amount of reputation in connection with phenomena the existence of which was disputed by sceptics, a challenge was offered by the opponents. If the medium declined it was to the opposition a clear proof of imposture, if he accepted and there were no results the conclusion was the same; if there were any results these were hotly disputed—the most favourable interpretation being that these simply showed that, as a trickster, the medium was a little cleverer than the observers, and so managed to outwit them.

We have just seen a notable case in point—we mean the "Scientific American's," test of Mrs Candon. It is, as we have said before, a kind of "merry-go-round" without being exactly merry—the sceptics return invariably to the point from which they started. Ultimately, perhaps, it will dawn upon the minds of the "investigators" that they are operating in a mental and psychic region that is delicate, subtle incalculable, and full of surprises. In such inquiries purity of motive is the first essential—although it is rarely present. The second requisite is a clear head and sound judgment, and those qualifications are not too plentiful.—"Light."

The case of a haunted house, about the year A.D. 552 is mentioned in Roman and other Latin martyrologies. Datus, Archbishop of Milan, was passing through Corinth and found a large empty house suitable for his suite and himself. He was told that the house was haunted, but took possession of it nevertheless. At midnight a great noise was heard of braying asses, grunting swine and hissing serpents. "Oh Satan," cried the Archbishop, "Thou who saidest I will exalt my throne above the stars of God! Thou who wouldst be as God, art Thou reduced to braying like an ass!" There was at once an unbroken silence.

Dennis Bradley on the Platform.

"SPIRITUALISM AND ITS CRITICS."

PHENOMENA IN HIS OWN FAMILY CIRCLE.

"Spiritualism and its Critics" was the title of a lecture given by Mr H. Dennis Bradley, author of the recent famous book, "Towards the Stars," at the Steinway Hall, London, on a recent date, under the auspices of the London Spiritualist Alliance. There was a great demand for tickets, and after they had all been disposed of, hundreds of people had to be refused. Mr Bradley's account of his experiences excited the utmost interest, and he was frequently applauded. The chair was taken by Mr Caradoc Evans.

Mr Bradley, who was greeted with loud applause, said:—

Had any man with prevision told me eighteen months ago that I should be talking about Spiritualism, it is quite possible that I should have laughed him to scorn. During the last eighteen months, however, by a strange determination of circumstances, I have learned a little of this great subject, but I can preface my address by saying it is my opinion that despite the material progress of our twentieth century, we are all of us merely infants in our knowledge of the scheme of the universe. We know practically nothing. We are more or less floundering in the dark and groping our way towards a faint gleam of intelligence. We barely can comprehend the various marvels of this comparatively insignificant planet upon which we live a somewhat futile physical existence. To attempt to arrive at a complete and comprehensive knowledge is beyond the powers of our poor minds. The nearest approach towards knowledge that has been made in the history of the world has been achieved by those of us who have got into direct communication with spirits of those who have passed to higher spheres.

TALKS WITH "DEAD" SISTER.

Without seeking, I was suddenly plunged into this study. As some of you may know, my first experience of spirit communication came upon me in a peculiarly dramatic manner.

In June, of last year, when on a visit to America I stayed as a guest in a house in New Jersey, I attended my first seance. There were present, in addition to myself, my host, his nephew, and the medium, George Valiantine. It must be emphasised that I was visiting a strange country for the first time, and, I must assume, it was utterly impossible for any one of the three to know anything of my private home affairs.

During the first twenty minutes of the sitting nothing happened. Then suddenly the silence was broken by the gentle accents of a woman's voice. I recognised the voice of my sister who had passed over ten years before. She announced herself by name and spoke to me with great emotion and tenderness. We talked to each other for over fifteen minutes, not in whispers but in clear audible tones, that each in the room could hear. It was not through the mouth of the medium, but independently, and as if she was standing about eighteen inches away from me. We talked together fluently and naturally, and discussed intimate subjects and events of which she and I alone could have been cognisant. She referred to incidents which occurred twenty years ago, and on her own initiative, to many things which had occurred to me since her

passing over, giving me proof after proof of the survival of life after bodily death.

On the following evening my sister came through to me, and we again talked together. On this occasion we spoke for as long as twenty minutes, and from her I have gained many of the wonderful indications of the life which is to come. During those two evenings over a dozen other spirit voices spoke to us, each distinct and individual. There was no similarity of tone, accent, phrasing, manner of speaking, or the subject of conversation, and one or two of them gave long brilliant discourses on life in the spirit spheres.

As you all know, there are many forms of mediumship, but the most rare and intensely dramatic form of all is unquestionably the mediumship through which we are able to listen to the individual and independent spirit voices speaking to us. Knowing as much as I do now, I realise that I was particularly fortunate in being given such astounding proofs at my first experience. At the same time I am quite certain that it was not chance that led me to this revelation. I am certain that this had been determined by higher intelligences than mine.

"GREATEST MENTAL MEDIUM IN THE WORLD."

Since that first night, over a year and four months ago, I have not ceased for one day to make an intensive study of this subject. Not only have I read a great mass of the authentic literature on psychical research, but I have visited and studied every medium I could find in this country, many of whom, I am sorry to say, proved to be somewhat disappointing.

The four sittings I had with Mrs Osborne Leonard, who is, of course, the greatest mental medium in the world, provided me with the most remarkable accumulation of evidence that has ever been published. Mrs Leonard's mediumship is of an entirely different form to that of Valiantine. She goes into a trance and the communications are given by Fedra, who controls Mrs Leonard and speaks through her mouth, although on certain occasions one does hear the independent voices, which come through as if on a wire about a foot away from where Mrs Leonard is sitting. As a matter of fact, I should like to mention that on the last occasion I sat with Mrs Leonard (a sitting which is not recorded in my book) the independent voice was speaking for almost half the time, and I was able to take down any number of sentences of the communications before they were translated and spoken by Fedra.

SITTINGS WITH FAMOUS PEOPLE.

In February, 1924, I brought Valiantine to England, and night after night for over a month I conducted a series of sittings. I regarded this as of the utmost importance, as I had determined to invite a number of well-known people to attend, in order that they might realise something of the extraordinary phenomena of audible conversation with spirits, and of discussing any problem they wished.

Over fifty people sat with me on various occasions, and among them were some of the most famous people in England. They included editors, novelists, dramatists, sculptors, artists, psychoanalysts, doctors, and scientists. In all over a hundred spirit voices manifested themselves and carried on long conversations with us. It is not in any mood of conceit I maintain that the record of

these sittings with Valiantine and the sittings with Mrs Osborne Leonard, which are recorded in "Towards the Stars," provide the most staggering accumulation of evidence of survival that ever has been published to the world.

So far as the world's general acceptance of Spiritualism and the actual fact of spirit communication is concerned, we must realise that the majority of people have not only had no personal experience whatever, but they have never even heard or read of the subject, and with those who have read promiscuously or casually, a large number find it difficult or impossible to comprehend.

The only way towards comprehension is a very careful study of the evidential facts contained in the literature of the subject, and the only certain way towards complete conviction is by personal experience. The great difficulty that thwarts our progress is the extreme scarcity of powerful and reliable mediums.

Of the various forms of mediumship the most prevalent is that of automatic writing. Phenomenal as this form may be, I should estimate that only in about one case in a thousand does any fact come through which could be accepted as indisputable evidence of survival. The mentality of the medium colours the communications, and this is also the case to a considerable extent with the clairvoyant medium.

"MOST WONDERFUL FORM OF MEDIUMSHIP."

The most wonderful form of all was that in which the independent voice speaks aloud from space. The great work of psychical research in the future must lie in the endeavour to develop this extraordinary and valuable form of mediumship. Despite the strongest evidence, unjust accusations of fraud are invariably made against genuine mediums. It was partly because I wished to see if I could refute this fraud argument advanced against mediums, but chiefly to ascertain how far it was possible to develop mediumship, that I determined to make private experiments myself. About two months ago I made my first experiment for the Direct Voice, and the results have been astounding.

The lecturer related that on the first few evenings, his wife, her mother and himself and no other human beings present, they got faint voices and were touched by the trumpet. Mr Bradley's son then joined the sittings when a jazz tune was played on the gramophone, drum-sticks were lifted and the drum was played in perfect time. Next day a complete set of jazz instruments were secured, and a whole orchestra was played in brilliant fashion by unknown performers. Physical phenomena of this kind only interested him when he felt that there was intelligence behind them.

A CHAT WITH LORD NORTHCLEFFE.

On October 7th, he invited Mr Hannen Swaffer (Editor of "The People") and Miss Louise Owen, who had been Lord Northcliffe's private secretary. While still without any known medium amongst them, Lord Northcliffe came through, announcing himself as the "Chief," and spoke in characteristic fashion to Mr Swaffer and Miss Owen. At a subsequent sitting a young actress had a moving experience in talking to her deceased husband. Mr Bradley described it as the most perfect love-scene he had ever listened to, and the lady afterwards said it was the most marvellous event of her life.

Mr Bradley was told by the communicating spirits that he was over-taxing his strength, and for the time being must discontinue his sittings. He had received an invitation from the Society for Psychical Research to hold a series of sittings for their

observation, and had accepted, but they must now be abandoned for the present.

He considered that this Society, of which he was a member, approached the subject merely from a coldly scientific standpoint. That was not sufficient. He also approached it scientifically, but from a spiritual point of view. The Society appeared to be obsessed by the theories of telepathy and the subconscious mind.

In conclusion the lecturer said—

Many critics who have had no experience and have never studied this subject, ask: What do you gain by it? This seems to me not only a very material but a very stupid inquiry. The first and greatest gain of all in life is surely to prove the survival of our individual spirits after bodily death. Beyond this there is no question that in the future we shall gain enormously in spirituality, in philosophy, and in science. Take this doubt away, and the whole world will become more spiritual, and materialism will be relegated to its proper place of insignificance. Wars will automatically end, for physical killing can never take place whilst a spiritual eternity is in view. (Loud applause).

DEFEATING A CONSPIRACY.

Sir Arthur Conan Doyle, in moving a vote of thanks to the lecturer, said that if they could view that meeting from the vantage ground of fifty years hence, it would stand out as the most important in London. There was a conspiracy abroad to cut the pipes by which the knowledge of their subject was being given to the world, but that conspiracy was being defeated. It would not be long before the leading newspapers would have their psychic column, just as they now had their sporting and other columns. Mr Bradley deserved thanks for his outspoken attitude in presenting his experiences to the world.

Mrs St. Clair Stobart, who seconded the resolution, said that Mr Bradley was viewed by some of the older Spiritualists as the "enfant terrible" of the movement, but an ounce of earnestness was worth tons of shilly-shally.

Mr Bradley announced that the American medium, George Valiantine, proposed to visit England early in the coming year.

ON THE WINGS OF HOPE.

By META DEWES, Napier, New Zealand.

What would life be without the glorious gift of Hope? How could we, through our days of misery and grief, go struggling on, were it not that Hope sends forth a beckoning ray, which penetrates our gloom? "Perhaps things are not so bad," we say, "Perhaps, after all, when this shadow passes, we will find them improved. Let us hope so."

Thus Hope leads us out from despair, and, with our vision cleared, we build afresh, reaching out after the wonderful time just in front of us. Then, having put out on the road once more, we strive still further, and, born of Hope, Aspiration springs to life, carrying us ever up, until Realisation dawning in our Soul, we understand that Hope, for us, has been the golden path to Truth.

"Have dogs an after-life?" (This question has just been discussed by many eminent people in the "Dog World." Some say "yes," others "no" and others again are doubtful. The following is Mr Algernon Ashton's contribution to the debate:—"Though I am a great lover of animals, especially of dogs and cats, I do not keep any myself, but in reply to your question, 'Have dogs after-life?' I answer, most certainly not! Neither have human beings. To believe that there is a continuation of life after death is really too outrageously silly for words."—That's that!

THE NUTSHELL PAGE.

We deal elsewhere—in Wayside Notes—with the remarkable psychic photograph taken by Mrs. Deane at the Cenotaph, in Whitehall, London, during the Two Minutes' Silence on Armistice Day and the allegation published by certain journals, including the "Daily Sketch," that the picture was "faked." Since those comments were written further particulars have come to hand. Some time ago Mrs Deane was under close investigation at the British College of Psychic Science, of which Mr J. Hewat McKenzie is the shrewd and able Resident Principal. The "Daily Sketch," among other groundless statements, declared that Mrs Deane was expelled from the College. Mr. McKenzie sent a denial to the accusing journal, but it was never published!

* * * *

In the course of his unpublished letter, Mr McKenzie stated that "experiments in psychic photography proved most conclusively that Mrs Deane was a genuine medium for this work. . . No fraud was ever proved in connection with her work, although she was under close observation for two days a week for nearly two years. . . All scientific men who have seriously studied the subject have concluded that psychic photography is a fact, and at the College several leading photographers have had every condition of experimentation and yet can throw no light upon the matter."

* * * *

The foregoing statements should certainly settle the question of fraud. But if anything further is needed we may quote Sir Arthur Conan Doyle who says: "The whole case of the 'Daily Sketch' rested upon an alleged resemblance between the faces of certain photographed athletes and the faces in the cenotaph picture. Sir Arthur Keith, who is probably the highest authority in the world upon comparative anatomy, has stated in definite terms that not one of the faces is identical." The exact words of Sir Arthur Keith, to whom Sir Arthur wrote at the Royal College of Surgeons were: "Not one of the photographs reproduced by the 'Daily Sketch' is identical with any of the representations or photographs reproduced in the spirit photograph." Sir Arthur Keith, we may add, is not a Spiritualist!

* * * *

It may be further added that the allegation of the 'Daily Sketch', that such a photographic effect as that obtained by Mrs Deane was easily produced, was at once challenged by Miss Stead who called upon the paper named to produce one under the same conditions and offered £100 as a proof of bona fides. This challenge was refused and was not made public! This is the "fair-minded" way in which Spiritualists are usually treated by the Press! It is the most difficult thing in the world to induce any offending journal to publish a rejoinder. "We are, however, a very numerous body," states Sir Arthur Conan Doyle, "and if we cultivate our sense of solidarity, and all act together, the obvious remedy is in our own hands."

* * * *

The Editor of "The Two Worlds" writes: "We have sat with Mrs Deane and imposed rigid test conditions. Mr. Barlow (Secretary of the Society for the Study of Supernormal Pictures, a Society which has closely analysed many hundreds of psychic results), has also placed Mrs. Deane under the most rigid conditions, but such conditions did not prevent him or us from obtaining supernormal results."

* * * *

In the course of his address at the Queen's Hall, London, on Armistice Sunday, when the throng was so great that an overflow meeting of a thousand people was held outside, Mr Ernest Oaten, editor of "The Two Worlds," said that while he had sat on the platform he had seen hovering above the audience the faces of many who once walked this earth in a body of flesh, and were joining with them in this Service of Remembrance to those who were by no means departed but had only thrown aside the physical casket.

* * * *

Preaching at All Saints Church, Haggerston, England, the Bishop of London said: "If they found men like Sir Oliver Lodge, Conan Doyle and 'that brilliant K.C.' Marshall-Hall, all one after another, and all quite apart from religious grounds, having convinced themselves by a scientific investigation that there was a survival of the spirit in the other world, he thought they as Church men and women could claim them as being with them in the belief they themselves held."

During an interesting address held under the auspices of the Brighton Psychic Centre, England, the Rev. G. Vale Owen said that although Spiritualism was, in a certain sense, a forbidden thing in England and America, it was known that in both countries the medical profession and the police employed persons with psychic gifts, although they did not, as a rule, do so openly, nor always for the most admirable reasons. It was also known to those who studied the subject that Abraham Lincoln took the most important decisions of his life under advice given him by psychic means. An entranced medium, a girl, once told him not to delay the proclamation prohibiting slavery as he was being urged to do. He acted on this, and afterwards, to the end of his life, seances were at times held at the White House.

* * * *

The Rev. W. H. B. Yerburgh had a letter in the "Guardian"—the well-known and widely-circulated organ of the Church of England—in which he offered some cogent arguments in favour of psychic investigation by the Church. He writes: "One day, very probably we shall look upon communication with the departed as the most natural thing in the world, something which we have believed in all along."

* * * *

The most important thing is our knowledge of what religion is. We all either accept peacefully what is told us by those who really know no more than we ourselves, or else we worry ourselves continually over problems. That was my condition before I found out these things for myself. It is everybody's condition if they have got any soul whatever. The man who does not worry is the man without a soul. If you have a soul you worry; you want to know what is to become of your soul. Once you get that solution you do not worry any more. I do not worry. I do not think about these things—I know about them.—Sir Arthur Conan Doyle.

* * * *

The more people seek to know spiritual truth, the quicker shall we find better conditions materially all round, because the great spiritual law is the law of love. When people do advance and begin to understand the real meaning of that word love, no one will be unhappy.—The Duchess of Manchester.

* * * *

The following item is culled from a recent issue of the "Daily Express" London: "Fortune-tellers apparently have no doubt of Mr Baldwin's future. Over luncheon at the Carlton Club the other day the new Premier revealed for the first time what a seress at a flower show at Martley, in his constituency had told him just before the election. Until then he had not mentioned it for fear it would have been untrue. She had said that he would lead the largest Conservative Party in the history of the House of Commons, that during its majority the country would rise to prosperity, and that it would also be returned after the eventual dissolution. The only clouds she could see came from British factory smoke."

* * * *

Two licensed victuallers, Mr Frank Parr and Mr Henry Todd, Nottingham, England, were killed last month by the overturning of a motor-car. At the inquest Mrs Todd said that at the moment the accident occurred her daughter had cried out, "Blood! It's horrible! I hope father is all right." That night she prayed that her vision might only have been a dream, but next day she learned that her father had been killed.

* * * *

"Spiritualist Community Services" are being held every Sunday evening in the County Hall, Admiralty Arch, Trafalgar Square, London, beginning on December 7. The Rev. G. Vale Owen will officiate on the first and third Sundays of each month, and Sir Arthur Conan Doyle and other eminent Spiritualists will fill up the other dates.

* * * *

A paragraph in the "Daily Express," London, states that Sir Arthur Conan Doyle has accepted re-election as a director of Messrs Raphael Tuck. Apropos of this action Sir Arthur made the following comment:—"I am lessening my interest in mundane concerns. I do not mean that I am going into a kind of monastery to be alone with psychic research but I feel that I have years of investigation to make in a direction little understood by most people at present, and it will take up most of my time. I am at present writing a novel which is psychic."

SELF-DEVELOPMENT.

THE PRELIMINARY CONDITIONS.

By OCTAVIUS.

[1]

Self-development is a very wide subject, but most people have a somewhat limited idea of it from the point of view of spiritual unfoldment. The old idea was to join a developing circle, and allow spirit entities to entrance or control you—the sooner the better! Those sitters were told by the class leader, or teacher, to be passive, and allow the spirit to come through as it would help them. A great many of the classes, in fact, were really developing the spirit entities nearest the earth plane rather than the earthly sitters. I believe in rescue work on the borderland, but it should be carried out by men and women of spiritual understanding who have developed their own characters and are, therefore, qualified for such work.

* * * *

I have seen some pitiful demonstrations of so-called development of spiritual gifts, but, thank God, the day of groping in the dark to develop such gifts is practically at an end. Some say to me: "Yes, but it turned out a great many good mediums." Yes, I know people with strong, sound, godly characters came through the experience alright, but the weak characters who opened the door to trance and control while they were yet babes in controlling their own actions, became unreliable mediums and we all know they have brought much adverse criticism on Spiritualism without the slightest intention of doing so.

We thank God for those who have come through the strain and stress of the early days of Modern Spiritualism, and have brought it to where it stands today. We must go on ever climbing higher in our ideals, and ever doing all to the honor of our Almighty Father, God, and following the example of our Elder Brother, Jesus Christ.

* * * *

The dominant note in self-development must be character. Character makes the man. As a man thinketh, so is he. Therefore, we see self-development does not begin in a spiritual developing circle. It should begin in our homes and in our daily lives. Therefore, young people, take heed and watch your thoughts that they be right, loving, and true and that you do exactly what you would like others to do to you at all times.

Remember particularly to be thoughtful and unselfish in your treatment of your parents. Do not take all that they do for you as a matter of course. Remember, good parents are God's representatives on the earth plane to help you, to teach you, and care for your physical, mental, and spiritual training or development. Thank God for your good parents.

* * * *

Now, dear parents and friends, just a word for you: Don't worry so much about your treasures—pray for them, guide them, set the pattern in your daily life which you wish them to copy. Do not speak in jest of the serious things of life; it has a very pernicious effect upon the child mind. Lead, don't drive, the average boy or girl in the teens and early twenties. Keep well poised in your mind—always ready and alert. Do not be slaves to your children, win their confidence be their friends and then they will come to you for counsel. Teach them to be self-reliant, and able to say "Yes" or "No" promptly at all times, and you will be re-

warded by seeing them men and women of their word in later life.

Remember that all development is triune, or, in other words, we must unfold harmoniously on three planes of consciousness—firstly, the physical, material, or bodily plane; secondly, the mental, psychic, or soul plane; thirdly, the spiritual plane.

* * * *

The mental, psychic, or soul plane may be described as the important link, or bridge, uniting the physical and spiritual. Our mental, or psychic, powers which function through the brain and whole nervous system cannot function properly if we are in a weak physical condition. Therefore, the first essential is good health, which is attained by right thinking and living, and environment or, in the words of the Bible: "Every man that striveth for the mastery is temperate in all things."

We know from observation that those around us in the community who engage in too much sport overstrain the heart; whilst those who do not go in for physical exercise frequently suffer from anæmia and nervous depression. Then, again, those who overstudy, fag the brain and the bodily health suffers. Those, on the other hand, who do not develop the mental faculties by study of some description do not help themselves to attain consciousness on the mental, or psychic plane which enables them to control all their thoughts and actions efficiently.

* * * *

"Watch, and pray, lest ye enter into temptation." If we take that as our watchword, and put it into practice in our daily lives, we shall find it gives the mental faculties plenty of work in steering our bodily actions along a right course, and is preparing the way quietly but surely for the opening of the door of the psychic, or soul, plane to lead us higher, near to God and things Divine, developing our psychic powers, that they may function on the spiritual plane of knowledge and that we may be able to demonstrate God's spiritual gifts which He bestows upon His children and for the right use of which they are responsible.

Therefore, we must learn to control our own lives and actions, with God's help, before we are fit to sit for spirit entities to control us to give information to others. Like attracts like between the spiritual realms and the material world. The purer, the cleaner, the lives we live, the brighter and more angelic will be the messengers of Love, Light and Truth who will come to inspire and control us and teach us more of God.

Speaking at Manchester recently, the Duchess of Hamilton declared that instead of Spiritualism being "a terrible thing" it was the very basis of life "because it alters (as it has altered for me) the whole of life's values. The subject should be taken more naturally than it is in many cases. (We are spirits now, therefore what is more natural than that spirit should converse with spirit, whether it has a body or not? You might as well say you can only speak to someone when she has a certain frock on, as to say that you can only commune with those in the body. There is no greater joy on earth than that which you find through the door to the spirit world. This door is open to all; it is waiting for each one to open it; there is no bar of any sort to it."

* * * *

How many there are who are standing afar off and looking on suspiciously at the labours of those who are striving to roll up the stone along the hill of progress. They give now and then a word of encouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph, and their shouts will rend the heavens—"We did it! We always knew it would be a success." Thus has it ever been that puny souls sneak in to receive their penny at the eleventh hour, unmindful of the toil of those who have "borne the heat and burden of the day."—Prof. Denton.

PERSONAL.

PRESENTATION TO MR. M. J. BLOOMFIELD.

A very gratifying tribute of a tangible character was paid to Mr M. J. Bloomfield, Hon. Speaker and Secretary of the Victorian Association of Spiritualists, Melbourne, at the conclusion of the service held on Christmas Sunday evening when he was presented with a wallet containing £110 on behalf of the members and the many patients who have been medically treated by him gratuitously during the year.

The presentation was made by Mr McLeod-Craig, President of the Council of Spiritualist Churches, Sydney, who was sojourning in Melbourne at the time, and who said that for many years Mr Bloomfield's work, as organiser and Leader, had kept the V.A.S. right in the front of the Spiritualist movement in Victoria, whilst his kindly manner and cheerful smile had won for him hosts of friends. He congratulated the V.A.S. on their teacher, leader and friend, and more particularly was he pleased to have the privilege of presenting this useful gift from a grateful Society—such a rare thing to find in the movement—and he felt that a Society that made a real effort to show its appreciation of a good worker deserved success. He remembered, when he was speaking for the V.A.S., Mr Bloomfield was the most considerate and efficient secretary he had ever worked with.

Mr Tozer, President of the Council of Spiritualist Churches in Victoria, also expressed great pleasure in saying a few words of appreciation of Mr Bloomfield's grand work for the movement, and two other workers, who had organised the testimonial—Mr Maggar and Mr Webster—also spoke highly of their Leader's enthusiastic and self-sacrificing services.

Mr Bloomfield said he greatly appreciated such a welcome "Xmas box," and he could plainly see that such generosity was becoming a habit of the workers of the V.A.S. He thanked them for the kindly thought which had prompted such a gift and added that he was conscious of the honour to the V.A.S. and to himself to have on the platform the President of the Council of Spiritualist Churches, Sydney, to make the presentation and thanked him for giving up a Sunday to be present at this function and also for giving him a chance to have a rest by taking the platform for the previous five weeks. He also thanked Mr Tozer for his presence, and all the workers who had so splendidly helped him during the year.

* * * *

Mr McLeod-Craig has had a very successful season in Melbourne, during which time he has occupied the platform of the V.A.S. and addressed large congregations on the message of the Higher Spiritualism. Much good has also been done in healing work. He left Melbourne a week ago to commence speaking for the Spiritual Scientists, Sydney, on January 25th, and will resume practise as a Psycho-Therapeutic healer in Sydney.

Sir W. F. Barrett, F.R.S., writing in the "Observer," London, says:—"The motion of the so-called 'divining' or 'dowsing' rod is the outward and visible sign of this inward and spiritual gift. Any object hidden in an unknown place, whether underground water or mineral lodes, a good 'dowser' unconsciously discerns and locates by a sudden muscular spasm, which twists his forked rod with a vigour he cannot control nor consciously reproduce."

* * * *

The Sheffield Society for Psychical Research, has as its President, Dr. F. Ballard, D.D., M.A., B.Sc.

NEW BOOKLETS.

"I Send You Thoughts."—This is a daintily-prepared booklet of poems from the pen of G. Omaha Blandford, of Auckland, New Zealand. There is much cheery optimism and a spiritually-uplifting influence in these poetic productions—gentle in expression and breathing the spirit of hope to tired and downcast souls:

Ah, my brothers, we are suffering
From past faults and errors sore;
We are reaping from our sowing
In the lives we've lived before.
Yes, in spite of all life's sorrows,
We may sing a hymn of praise,
Knowing that through conquered error
We shall pass to brighter days.

Miss Blandford writes as one assured of the truth of her teachings and her verses should make an effective appeal to those who are "weary and heavy laden" and who need a spiritual tonic to assist them through their earthly pilgrimage.

On sale at the office of "The Harbinger of Light," 1/6, postage 1d.

"The Relations of Modern Spiritualism to Christianity."—An address was delivered by Mr Ernest Oaten, editor of "The Two Worlds," at Manchester, with Mr Cuming Walters, M.A., in the chair, and here we have the address reproduced in pamphlet form. It fairly covers all the ground suggested by the subject and the various phases are presented in a very interesting and lucid manner.

Obtainable at the office of "The Two Worlds," Corporation Ltd., Manchester, price 3d.

"The Naturopathic Home Herbal."—This interesting and informative booklet has been compiled by J. T. Huston, N.D., F.A.P.A., of the Naturopathic Health Service, 154 St. Kilda Road, Melbourne, and is full of useful knowledge concerning herbal remedies.

The purposes of Naturopathy may not be familiar to all of our readers. It may, therefore, be explained that "it aims, not only to restore the diseased body to normal health, but to keep it in health. It teaches the nature of food, how it should be eaten, and when and in what quantity, and in what combination. It inculcates the necessity of breathing deeply fresh air by night as by day, of the necessity of sunshine and exercise and rest. It interests itself in the nature and quality of clothing, in recreation, in employments, in pleasures and in habits. It takes into account the nature and influence of the mind, teaching that as a man thinketh in his heart, so is he?"

It is, therefore, a much more comprehensive study than many may imagine, and from our personal knowledge of the author, whom we hold in high esteem, we are well acquainted with his qualifications as a practitioner in this particular line. We have therefore pleasure in commending this helpful brochure to our readers and in assuring them that they will find much therein to enlighten them concerning the natural road to health.

A copy will be sent, post free, by the author for threepence.

REPLIES TO CORRESPONDENTS.

D. B. (Sydney): MS. received with thanks, but cannot do anything with it this issue. We may use it later.

A. E. C. (Western Australia) Thank you for the personal experiences, but they are hardly of a sufficiently impressive character to warrant publication. We have many critical readers, and it is only something that is very striking that appeals to this type of mind. We have therefore to be judicious in the matter we select for publication.

J. W. K. (Los Angeles). We had previously seen the article and selected it for reproduction. Thank you all the same for sending it, but next time please be careful about the postage, and thus spare us the pain of being taxed 4d. again,

REPORTS OF SOCIETIES.**VICTORIA.****MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.**

I have been asked "What use is a Lyceum?" My answer is this: "A Spiritualistic Church without a Lyceum is a church without a foundation. If Spiritualists are going to devote all their time to message services and adult meetings, without making any provision for teaching the children the truths of our beautiful philosophy we will never progress very far. Think this over."

On the 14th December, at the morning session Miss G. Gardiner delivered a short address entitled "Minding Our Business," which was followed by an adult discussion. The following Sunday morning we were privileged in having Mr. McLeod-Craig to instruct us on "Organised Spiritualism." The last Sunday in the month was recitation Sunday and many interesting items were rendered. Mr D. Franklin was the exponent at the morning service on the 4th January, the title of his discourse being "Under all Circumstances Keep an Even Mind." Mr Franklin dealt with the subject in a very able and interesting manner.

At our afternoon mediums' meetings many messages of hope and comfort were delivered by the following mediums:—Mrs Bell-Jarvis (Leader), Mrs Martin, Mrs Peach, Mrs Bowden, Mrs Grey-Duncan, Mrs Douch, Mrs Browning, Madam Orion, Miss Develin, Mrs Alderwick; Messrs Ashwin, Woods, Beggs and Ridgway.

On the 14th December the M.P.S.L. was closed in the evening to enable members to attend the Combined Spiritualists' Transition Service held in honor of our arisen sister, Mrs. Knight-McLennan, who, at one time was President of the Melbourne Lyceum, and for many years prior to her demise she held the position of a Trustee to the Terry Temple Memorial Building Fund. Our President, Mrs Bell-Jarvis, was the speaker representing the M.P.S.L.

On the 21st December, Mrs Bell-Jarvis addressed the evening service, "Reincarnation" being the subject, and on the 28th December, being the last Sunday in the year, she spoke on "New Year Resolutions," and the advice given if carried out, will prove of great use to us all during the year. "Hypnotism its Use and Abuse" was the title of a very interesting and informative address delivered by our President on the 4th January.

G. M. GARDINER, Recorder.

ROTHERWOOD STREET SPIRITUAL CHURCH, RICHMOND

At the half yearly meeting held on January 13th the retiring officers were re-elected. Our Society shows steady progress in every way. The Treasurer extends hearty thanks to all friends who have so generously responded to the Building Fund Appeal; please help her to double the amount in hand before June 30th!

Mr E. M. Knight has presented to our Church two pictures which belonged to his mother, Sister Knight-McLellan. Our Committee counts it a great privilege to have the pictures, and we sincerely thank Bro. Knight for his kindness.

We are indebted to the following workers for services given: Bros. Drohan, Semmens, Chapman, Sisters Bowden, Harrison and Alexander.

Our Society extends sincere good wishes to all Societies and to "The Harbinger of Light."

I. SPENCE, Recorder.

NEW SOUTH WALES.**UNITED SPIRITUALIST CHURCH (SCIENTISTS)
SYDNEY.**

Far more satisfactory and encouraging results have attended our efforts during the past month, and we feel that, in a sense, we are beginning to make a distinct impression upon the minds of some of our congregations, to the further advancement of spiritual ideals.

Our very much tried and esteemed workers, Mrs Grant and Miss James, were the guests at our monthly At Home, which was held on December 20th; Mesdames Redfern and Hopkins gave us very interesting lectures, whilst Mr Edelstan provided us with characteristic recitations. Songs were delightfully rendered by Miss Irene Grant and the afternoon was one of the most enjoyable during our association with the Society.

The half-yearly meeting was fairly well attended and the following officers were elected:—Mr Nettleton, President; Mrs Twelvetree and Mr McLeod-Craig, Vice-Presidents; Mr Maskell, Treasurer; Mrs Tubb, Secretary; Miss Gand, Assistant Secretary and Librarian; Miss Johns, Assistant Librarian; Miss Chambers, Organist; Mrs Pearson, Usher. The following were elected as the Committee: Mesdames Hopkins and Grand; Messrs Hayes, Pearson and Baller. Mr Hayes was appointed one of the Trustees owing to that office having become vacant by the resignation of Mrs Rawes. Messrs Hayes and Pearson were appointed Auditors for the forthcoming year.

We have to thank the following speakers for the services during the last month: Mesdames Redfern, Hopkins, Twelvetree and Wiltshire, and Messrs Winterton, Ferguson and Bert Johns.

G. TUBB, Hon. Secretary.

MACAULEY ROAD SPIRITUAL CHURCH.

A beautiful service took place at Macauley Road Spiritual Church, Stanmore, Sydney, on Sunday evening 4th January, when Mr A. J. Abbott dedicated to Truth the infant daughter of two well-known workers, Mr and Mrs Joel Cohen, late of Melbourne. Every seat was occupied and at the request of the Committee, Mr Cohen recited "Baby Darling" composed by Mrs Cohen. During the service Mr Mahony sang with great feeling an appropriate solo entitled "The Gift." The baby was named Joy Maud Mary.

UNITED SPIRITUALIST CHURCH, STANMORE.

We are pleased to note the increase in our Healing Circle and evening services for the past month, and every indication

of good attendances. Many new faces are to be seen and the visitors take a keen interest in the series of addresses on sound, interesting, logical matter relating to the "Spheres."

On Sunday January 2nd we had again the pleasure of Mr Miller, of the Malvern Spiritual Temple, Melbourne, on our platform, and his address was most interesting. During the service Mrs Morrell conducted the beautiful ceremony of Dedication of the little daughter of Mr and Mrs Laird, of Merrylands, Sydney, the name chosen being Doreen. The musical item by Miss Brielly "Sweet Spirit Hear My Prayer" was nicely rendered and appreciated by the large congregation present.

It is with regret we have to report the very serious illness of Miss Morrell (Mr Morrell's sister) and our prayers and thoughts are with them for a speedy recovery.

Our many friends will note that Mr and Mrs Morrell have removed from their old address to 8 Simmons Street, Newtown, and may be seen daily at Leigh House, Castlereagh Street, No. 1 Room upstairs.

JNO. K. BENNETTS, Hon. Sec.

DRUMMOYNE SPIRITUAL MISSION.

The indifferent weather which we have had during the past month has had very little effect on the attendances of our Sunday evening services, which is very encouraging. We have to thank the following speakers for their valuable assistance during the month:—Mrs Haynes, who so ably and successfully conducted the service in the unexpected absence of Mrs Rees; Miss Jarvis, who always has a good message to broadcast, and Mr Johns, who gives one much food for thought; Mrs Haynes demonstrated at this service, with her usual success. Owing to Mrs Wallace (our Life resident) being on the circuit, we have only had the pleasure of hearing one of her inspiring addresses this month, but she will constantly conduct the services of the coming quarter.

Wishing "The Harbinger of Light" every success during the coming year.

ROBT. HADDON, Hon. Sec.

SOUTH AUSTRALIA.**ADELAIDE SPIRITUAL CHURCH (Incorporated).**

The above-named Church has recently been incorporated and as soon as a suitable Hall is available a commencement will be made. The object or purpose of the institution, as set out in the South Australian Government Gazette, is:—"The investigation and advancement of spiritualistic truths and research, and with that end in view, to hold meetings, to train mediums, speakers, and teachers, and to grant certificates to those whose qualifications merit the same. Also to establish and legally incorporate a council of Spiritualistic Churches in South Australia under the control of The Adelaide Spiritual Church." Mr Walter Harry Blake, 26 Olive Street, Prospect, is named as the minister and director, and also as the trustee.

**SOUTH AUSTRALIAN ASSOCIATION OF OCCULTISTS AND
SPIRITUALISTS (Incorporated).**

The above is entirely a mystical and Ritualistic Association, membership being restricted to occultists and Spiritualists seeking knowledge apart from so-called fortune telling, quality being paramount to quantity. It meets in secret—no appeal for members is made in any direction. The deletion of the word South Australian, and the insertion of the word "Australasian," is shortly to go through the Supreme Court. The incorporation of it states that the founders of an Association (Ritualistic) are held responsible for the first-twelve months until the first four officers are raised. I shall then resign as President and place my whole-hearted interest in the firm foundation of the Church.

WALTER BLAKE, President.

NEW ZEALAND.**WELLINGTON SPIRITUALIST CHURCH (Incorporated)**

The month of December has been an eventful and successful period. On December 4th a lantern lecture, entitled "Mediums and Their Phenomena," was given by the resident speaker, Mr R. A. Webb. Over 100 beautiful slides were shown, Mr Hy. Lenhart being the lanternist. There was a fair attendance, and interest in the lecture and slides was very noticeable.

On Sunday evening the 7th inst. Mrs Webb gave a trance address entitled "The Ways to Salvation."

At a special and well-attended meeting of the members of the church, held on the 17th, Mr R. A. Webb was again elected speaker and psychic; this time for two years. There were four other applicants for the position.

A Xmas Tree and Lyceum Prize Distribution on Thursday the 18th gave much pleasure and happiness to both adults and children, Mr T. Furey making a very good Father Xmas.

The combined Flower Service and Service of Song, held on Sunday evening the 21st, was an innovation that was notable for the splendid reading and singing by the Lyceumists, and for the wealth of floral display.

On Sunday the 28th we had a visit from Mr and Mrs Sparks, of Whangaree, Mrs Sparks giving clairvoyance at both the service and the after-meeting.

The New Year's Eve Social held by the newly-formed Ladies' Sewing Guild, was both successful and enjoyable.

GEO. BODELL, Hon. Sec.

WELLINGTON SPIRITUALIST CHURCH, KENT TERRACE

On Sunday, 21st Dec., a Flower Service, and Service of Song was held in the church. The hall was well decorated with flowers and the service of song was composed by Mr. Webb. A social evening was arranged for Thursday, 21st Dec., when the prizes were presented to the Lyceumists for attendance and pearls. Mr Webb, the conductor, presented the prizes. During the evening some excitement was caused, when Santa Claus made his appearance, and every Lyceumist received a small gift off the tree.

(Miss) S. KIRD, Lyceum Secretary.

Books For All The Year.

WHAT ALL THE WORLD IS READING.

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

All Orders must be accompanied by Remittances, and the Books will be despatched, carefully packed, by return of post. The Postage mentioned in each instance is for all places within the British Empire.

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

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

REFER TO THE CATALOGUE.

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

JUST TO HAND.

What Happens After Death.

With an Account of a Lecture tour of the British Isles.

By the Rev. G. VALE OWEN.

This is the latest work from the pen of this zealous and able Author, and is an exceedingly interesting narrative of personal experiences encountered on his travels, of what is meant by "death" and of what happens immediately afterwards.

Messages from the Beyond are also introduced, including communications from noble-souled "boys" who fell in the War, and there is much information which we would do well to assimilate before passing within the Veil.

Paper cover, price 2/3, postage 2d.

GHOSTS I HAVE SEEN.

AND OTHER PSYCHIC EXPERIENCES.

By VIOLET TWEEDALE.

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

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

Price, 8/6, postage 4d.

PSYCHIC MESSAGES FROM OSCAR WILDE.

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

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

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

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

Price, 10/6; postage 4d.

The Ministry of Angels.

With Foreword by Rev. ARTHUR CHAMBERS.

By Mrs. JOY SNELL, a lady well known to the leaders of Spiritualism in Great Britain and who has had twenty years' experience in attending patients in various Hospitals.

In this charmingly-written record she tells of the wonderful spiritual scenes she beheld as the souls of the patients gradually emancipated themselves from the physical body and soared away to the Summerland, accompanied by radiant angelic attendants.

She thus learned of the Ministry of Angels from her own personal experiences, and presents this narrative for the comfort and cheer of all fear-obsessed and despondent souls.

An inspiring Foreword is from the pen of the Rev. Arthur Chambers.

Price, 3/-; postage 3d.

STEAD: THE MAN.

Personal Reminiscences by EDITH K. HARPER.

The Author, whilst she was personally acquainted with Mr. W. T. Stead for upwards of twenty years, was on terms of intimate friendship and association with him during the last few years of his life. It is of these years that the present volume treats in especial, and the records given do not touch on Mr. Stead's public life so much as on his every-day interests and activities. In particular his investigations in the field of Psychical Research are fully and exhaustively dealt with.

The portrait presented is that of a man of forceful originality and chivalrous self-devotion, whose two ruling passions were an ardent love for his fellow-men and an intense realization of the constant presence of a spiritual world as real and as warmly pulsing with life as the world of flesh and blood around us.

This attractively-written work has been in such constant demand that a further edition has recently been issued, and although maintaining its original size the price has been reduced to ensure a still larger circulation of the details of the life and noble character of this remarkable man.

Price, 7/6, postage 6d.

FRONTIERS OF THE AFTER-LIFE.

By EDWARD C. RANDALL,
Author of "The Dead Have Never Died."

SOME OF THE CHAPTERS.—The Death Change. Where is the After Life? Voices of the Dead. Materiality of the Spirit World. Homes in the After Life. Child Life Beyond. Spirit Influence, etc.

On over seven hundred nights, covering a period of twenty-two years, in my own home, under scientific conditions, I talked voice to voice with the Living Dead.—Edward C. Randall.

Price, 9/6; postage, 4d.

JUST ARRIVED.
MAKING OF MAN.

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

CONTENTS:—

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

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

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

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

"Freshly, briskly, invitingly written . . . written with the hand of a master of exposition."
—"Birmingham Post."

Sixth Edition. In demand all over the world.

Price, 5/-; postage, 4d.

HEAVEN'S FAIRYLAND
(THE CHILDREN'S SPHERE).

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

With Foreword by REV. G. VALE OWEN.

Some of the Chapters: The Babies. The Elder Children. The Garden of Light. The Garden of Flowers. The Garden of Music. The Children's Home. The Schools of the Children. The Vale of Recreation. The Vale of Meditation, &c.

Price 3/9; postage, 2d.

The Progression of Marmaduke

Sketches of his life, and Writings given by him
after his passing to the Spirit-world.

Through the hand of Miss Florence Dismore.

In this book we have the vivid and convincing story of one who though dead, yet speaketh. He describes his passing over, his experiences in the Spirit-world, the conditions he finds there, and tells us much that is profoundly impressive regarding the interaction of life in this world and the next. Many of the deepest problems of our spiritual life to-day are discussed with illuminating power.

"It must have been a great delight to her communicator to have found such a channel through which to convey to the world some of the most valuable expressions of spirit guidance and philosophy in the annals of Spiritualism . . . It is to be hoped that this volume will go far and wide, as no better guide book could be found for directing us in the making of a useful life here and a more spiritual life in the hereafter."
—"Light."

"How a human soul, suddenly forced out of its physical body in the midst of a life of utter depravity and heartless selfishness, slowly wakens to the horror of great darkness it has thus created for itself in the Spirit-world, and how it gradually struggles into the Light through bitter remorse and penitence, is powerfully and dramatically told in the pages of this veritable record."
—"The Occult Review."

Cloth. Price, 5/6; postage, 4d.

"DEATH DEFEATED."

SURVIVAL SCIENTIFICALLY PROVED.

OVERWHELMING TESTIMONY OF SCIENTISTS,
PHILOSOPHERS, STATESMEN and CLERGYMEN.

—BY—

W. BRITTON HAEVEY, Author of "Science and the Soul"
and Editor of "The Harbinger of Light."

Price, 1/-; Postage: Commonwealth and New Zealand, 1d.
"The Harbinger of Light" Office, 117 Collins Street,
Melbourne.

THE BLUE ISLAND

THE EXPERIENCES OF A NEW ARRIVAL "BEYOND THE VEIL."

Communicated by W. T. STEAD, and recorded by
PARDOE WOODMAN and ESTELLE STEAD with a
Letter by SIR ARTHUR CONAN DOYLE.

A remarkable narrative given by Mr. W. T. Stead, in which are related the happenings to himself and others after the sinking of the "Titanic," and his life beyond the Veil, together with his first experiences after the shock of bodily death with many who were drowned in that great maritime catastrophe.

Price, 5/6; postage 3d.

SILHOUETTES OF SPIRIT LIFE.

UNUSUAL MESSAGES FROM THE BEYOND.

With Foreword by the REV. G. VALE OWEN.

The messages contained in this book were dictated under "control" and are reproduced exactly as they were received. They contain much matter of a character not generally received from within the Veil, and which will probably make the reader wonder if the stories related are literally true.

In his Foreword the Rev. G. Vale Owen compares some of the teachings in the book with certain Biblical records and adds: "If we apply this comparative method in reading this brochure we may perchance get some enlightenment as to the conditions prevailing in the land to which we are all tending."

Price, 2/6; postage, 2d.

CHRIST IN YOU.

This is a beautifully-expressed and very inspiring series of messages, peculiarly suitable for sending to friends of the Orthodox type of mind. It has sold in thousands in Great Britain,—20,000 having already been sold—and belongs to the higher order of teaching emanating from advanced souls.

The Rev. Principal Alexander Whyte, D.D., LL.D., says: "I am not able, I am not worthy, to write a 'foreword' to such a book. I have not attained to its teachings; nor am I within a thousand miles of them. But I follow after."

Price, 3/6; postage, 2d.

SPIRITUAL RECONSTRUCTION.

The messages contained in this book are a continuation of the communications published in "Christ in You," and are equally beautiful and uplifting in expression. The tone of Spirituality which pervades them throughout reaches a very high level, and although simple in language the contents contain far-reaching truths, the realisation of which cannot fail to foster the spiritual and inculcate a desire to help others in the attainment of those priceless riches which will endure to the end.

Price, 3/-; postage, 2d.

RACHEL COMFORTED.

Being the Conversations of a Mother in the Dark with her Child in the Light. By Mrs. Fred Maturin. With Prefaces by Sir A. Conan Doyle and the late W. T. Stead.

Remarkable records of years of conversations in her own home, per planchette (with no professional aid), of a mother with her dead child, aged thirteen. "Sunny's" charming homely and joyous descriptions of his life in the Beyond are, so far as is known, unparalleled throughout the world for their individuality, continuity and consistency. They also abound with evidential matter of all kinds, including incidents not within the knowledge of the sitters.

Cloth, 260 pages, 8/6; postage, 5d.

THE GUARDS CAME THROUGH.

By Sir A. Conan Doyle. Being a new collection of songs of war and other verses, including, in addition to the poem which gives the title to the volume,

Victrix—Those Others—Haig is Moving—The Guns in Sussex—Ypres—Grouching—The Volunteer—The Night Patrol—The Wreck on Loch McGarry—The Bigot—The Athabasca Trail—Ragtime.

All returned soldiers and their relatives should feel interested in these poems, and preserve them as a record of some of the experiences of the Great War.

Price, 2/6; postage, 1d.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Established 1870 by Mr. W. H. TERRY.

President:—Mr. E. O. JONES.

Vice-President:—Mrs. ASKEW.

AUSTRALIA'S LEADING SPIRITUALISTIC ASSOCIATION.

OFFICE, LIBRARY, READING ROOMS, 20 GEORGE PARADE, MELBOURNE, Open Daily 2 to 5 p.m.
DEVELOPING CLASSES:—Wednesday, 8 p.m. Leader:—Mrs. Bryning.

SUNDAY SERVICES at our NEW CHURCH, VICTORIA STREET, CITY; between Swanston and Elizabeth Streets. Take Queensberry Street Car; alight at City Baths.

The V.A.S. Library is the LARGEST SPIRITUALISTIC LIBRARY in AUSTRALASIA.

Subscription:—2/6 per Quarter, including Developing Class. Lending Library, 5/- per Quarter. Free Literature, (enclose Postage).

Speaker and Service Conductor:—Mr. BLOOMFIELD. Free Health Readings:—Tuesday and Friday, 2 to 5 p.m. Reliable information as to Psychics, Classes, and Spiritualistic Work generally. Write:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

V A S. CHURCH

VICTORIA STREET, MELBOURNE.

Cost £4,000; Independent Valuation, £6,000; Paid £1,000; Owing £3,000.

SPIRITUALISTS GENERALLY, WE ASK YOUR HELP TO CLEAR THIS OVERDRAFT.

The Members of the V.A.S. have spent over £200 in alterations in the last three months.

The Church will hold 350 PEOPLE and we wish to PAY OFF THE DEBT so as to EXTEND the BUILDING as on MANY OCCASIONS it is NOT LARGE ENOUGH.

WILL YOU HELP?

Send your Donation to:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES

(IN AFFILIATION WITH S. N. U., ENGLAND).

THE GOVERNING ASSOCIATION OF SPIRITUALISTS.

UNDER THE AUSPICES OF FOURTEEN CITY, SUBURBAN, COUNTRY AND TASMANIAN CHURCHES.


K. ALEXANDER, Hon. Sec., 42 Airlie Street, South Yarra, Melbourne.

EDGAR TOZEE, President, 84 Victoria Street, North Melbourne.

THE TERRY MEMORIAL.

Trustees: Mr W. H. Lumley, Mrs K. McLellan & Mrs J. Mann.
All Donations acknowledged by Hon. Secretary.

**Melbourne
Progressive
Spiritualistic
Lyceum**



"Fiat Omnia Veritas."

**THE
TEMPLE
OF
The Higher
Spiritualism**

Founders, Mr. Terry & Dr. Peebles

ODDFELLOWS' HALL,

RUSSELL STREET,
The Largest Auditorium used for
Spiritualism in Melbourne.
3 SERVICES ON SUNDAYS 3
Morning, The Children.
Subscription, 2/6 quarter including
Library of over 1,000 volumes.
Speakers and Mediums from
abroad, Investigators and Vistors
communicate with Secretary.
C. CHATFIELD, Hon. Sec.,
204 Nicholson Street, Fitzroy.

ST. JOHN'S SPIRITUAL CHURCHES

(Incorporated) SOUTH AUSTRALIA.

Minister:—Rev. JEANNE BROWN-DUNCAN.

Authorised to perform the Marriage Ceremony, etc.

Minister's Address:—"Roslyn," 7th Avenue, St. Peters.

ADELAIDE.—Carrington St., near Hutt St., Sundays, 3 p.m.
Lyceum, 7 p.m. Spiritual Service with Clairvoyant
Demonstrations.

The following Meetings are held during the Week, commencing at 8 p.m. and the Public are cordially invited to attend. **TUESDAY,** Healing Class. **WEDNESDAY,** Young Peoples' Club. **THURSDAY,** Investigating Circle. **MONDAYS** 8 p.m. Minister's Educational Class (Special enrolment quarterly).

Secretary: Mr J. Davidson, 228 Hindley Street, Adelaide.
PORT ADELAIDE.—Marine Institute, Divett Street. **SUNDAYS,** 7 p.m. Spiritual Service with Clairvoyant Demonstrations. Members' Class every Monday 8 p.m.
Secretary, Mrs. CRAIB, Church Parade, Port Adelaide.

DUNEDIN SPIRITUALISTIC ASSOCIATION.

(REGISTERED).

SMITH'S HALL, HANOVER STREET.

SUNDAY SERVICES, 7 p.m. Visitors Welcome.
Psychometry Meetings Wednesdays, 8 p.m.

R. McCONNELL, Secretary, 9 Alexandra Street, Caversham, Dunedin.

S. O. L.

SPIRITUALIST OCCULT LODGE.

Every Sunday, Socialist Hall, Exhibition St., Melb., 3.15 p.m.
Fluent Speakers, Earnest Workers, demonstrating the Truth of Spiritualism. Developing Classes.

Mrs. F. HANGER, President; Mrs. M. W. ARTHUR, Vice-President.

Mrs. E. MARSHALL, Secretary, 9 Westgarth St., Fitzroy.



ORDER OF LIGHT (Incorporated)

—AND—

First Theomonostic Church of Adelaide.

President:—Rev. LILY LINGWOOD-SMITH

Deputy President:—Brother Atkinson.

Vice Presidents: Sisters R. Fritsch, Joy Le Fevre and E. Clark
Hon. Treasurer and Social Conductor:—Mr. O. MILLS.
Hon. Secretary, Order of Star:—Sister JOY LE FEVRE.
Members' Fees, 1/- per quarter. Library, 1/- per quarter.
Classes:—Monday, Healing (President); Wednesday, Investigating (President); alternate Saturdays, Higher Developing Class (President) 3 p.m. All Visitors and Investigators heartily welcomed.

Registered Office and Library, at "Trinidad," 19 Goodwood Road, Wayville.

The Rev. Lily Lingwood-Smith, registered by the South Australian Government to grant Licenses for Marriages, and to perform Spiritualist Marriages, &c.
Hon. Secretary, Mr. O. MILLS, 23 Lily St., Goodwood, S.A.

STANMORE SPIRITUALIST CHURCH,

LEIGH HOUSE, CASTLEREAGH STREET, SYDNEY.

Leader:—Mrs. ELEANOR MORRELL.

Sunday—Children's Lyceum, 2.30; Healing Circle, 3.30; Services 7.15 p.m.

Developing Classes, Mondays and Wednesdays, 8 p.m., at 86 Stanmore Road, (near Enmore Tram Terminus).

First Class Library open to all Members.

Mr. W. D. Morrell, Registered by New South Wales Govt. to perform Spiritualist Marriages, &c., &c.
(Private Address, 8 Simmons Street, Newtown, Sydney).

JNO. K. BENNETTS, Hon. Sec.,

"Mazar," Livingstone Road, West Marrickville, Sydney.

ROTHERWOOD ST. SPIRITUAL CHURCH, RICHMOND, VICTORIA.

MRS. BEAMS, President.

Sunday Service, 7.15 p.m. Prominent Speakers.
Wednesday, 7.30 Psychometry.

L. TAYLOR, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH,

—246 HIGH STREET.—

SUNDAYS: 3 p.m., Mediums Meetings; 7 p.m. Church Service.
WEDNESDAYS, 8 p.m., Developing Class.
THURSDAYS, 2.30 and 7.30; Meetings, Mrs. Plum.

President: Mrs. A. PLUM. Hon. Sec., L. J. PLUM.
18 Oban St., opp. Hawkesburn Station.

—BUY AN—

OMERAPLANCHE (Planchette)

Registered Trade Mark No. 23289

No OMERAPLANCHE is Genuine without the Trade Mark.
6/6, 7/6, 8/6. Post Free.

Sole Agents:—

VICTORIAN ASSOCIATION OF SPIRITUALISTS,

M. J. BLOOMFIELD, Hon. Sec.,

20 Latrobe Parade, Melbourne, Victoria.

THE SPIRITUALIST CHURCH OF N. S. W.

President:—Mr. J. McLEOD CRAIG.
Nine Societies in Affiliation.

All Organised Societies in New South Wales eligible.
Certificates issued to competent Exponents and Demonstrators.

Regulations and information may be obtained from:—
GEO. T. HAYES, Secretary, 53 Ormond Street, Paddington,
Sydney.

DRUMMOYNE SPIRITUAL MISSION.

SERVICE EVERY SUNDAY MASONIC HALL,
BRIDGE ROAD, DRUMMOYNE at 7.15 p.m.
Life President:—Mrs. E. WALLACE.

"Kandy," 11 Tavistock Street, Drummoyne.

Hon. Secretary: ROBT. HADDON, 9 Gardners Avenue, Ryde.
Bridge Road, Drummoyne, Sydney.

"THE HARBINGER OF LIGHT" ON SALE.

NORTH SYDNEY SPIRITUAL CHURCH.

FRIENDLY SOCIETIES' HALL, LANE COVE ROAD.
Two Stops past Post Office.

Sunday, 3.15 and 7.30 p.m. Tuesday, Health Readings, 8 p.m.
Use of Library Free to Members. Visitors Welcome.

President:—Mr. G. BUTCHER.

Secretary, Mrs. S. H. FISHER, "Montoro," 13 Kyngdon Street,
Crow's Nest, North Sydney.

LEINSTER SPIRITUAL CHURCH,

COOK'S RIVER, SYDNEY.

Mrs. CROSS TURNER, President. L. L. BRADWYN, Sec.

Sunday Services: Children's Lyceum, 3.15; L. L. Bradwyn,
Conductor. Evening Service, 7.15 p.m.

Thursday, 3 p.m. Medical Service. Diseases diagnosed and
prescribed for. Sufferers seeking healing, and searchers after
Truth, cordially welcomed.

UNITED SPIRITUALIST CHURCH (Scientists)

I.O.O.F. TEMPLE, 140 ELIZABETH ST., SYDNEY.

Sunday Services, 3.15 and 7.15 p.m.

Saturday, 8 p.m. Lecture and Demonstrations.

Private Classes held during the week.

Use of Lending Library free to Members.

Secretary: Mrs. G. TUBB, 693 Old South Head Road, Vaucluse,
New South Wales.

A Cordial Welcome awaits all Friends.

"UNITY" CHURCH OF SPIRITUALISTS.

ODDFELLOWS' HALL, PITT STREET, AUCKLAND.

Secretary:—Mr. OWEN JONES, Mira Street, Ponsomby,
Auckland.

Pastor:—Mrs. HARRIS-ROBERTS.

CHURCH OF SPIRITUAL RESEARCH,

SCOURFIELD CHAMBERS, COLLINS ST., MELBOURNE.

Sunday Meetings 3 p.m. and 7.15 p.m.
UP-TO-DATE SPIRITUALIST LIBRARY.

President:—Mr. H. HENRY.

Secretary:—Mrs. INKSTER.

BRISBANE SPIRITUAL CHURCH,

C/r BRUNSWICK & LEICHAEDT STREETS, VALLEY,
BRISBANE.

SUNDAY SERVICES: Lyceum, 2.30; Afternoon, 3.40; Even-
ing Service, 7.30. Improvement Class: Monday Evening.
Investigation Class: Tuesday Evening; Psychometric Read-
ings: Wednesday and Friday, 8 o'clock; Developing Class,
Thursday.

W. J. KERLIN, Secretary, Conon Street, Albion, Brisbane.

Wellington Spiritualist Church (Incorporated).

NEW CENTURY HALL, KENT TERRACE.

Mr. THOS. KIRK, President.

Service every Sunday Evening at 7 p.m.

Visitors Cordially Invited.

Splendid Reference Library open to Members.

GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

THE AUCKLAND SPIRITUALISTS' CHURCH.

(INCORPORATED).

AUCKLAND, NEW ZEALAND.

Services at 175a SYMONDS STREET, 3.15 and 7 p.m.

President:—Mr. H. FRITCH.

Hon. Secretary:—H. A. CLARKE, 46 Torrance St., Omehunga,
Auckland.

FOOTSCRAY SPIRITUALISTIC CHURCH.

MECHANICS' HALL, NICHOLSON STREET.

President:—J. K. McSHANE.

Sunday Services, 3 p.m., Mediums' Meetings; 7 p.m., Flowers;
Church Service. Tuesday Evenings, 8 p.m., Psychometric
Readings.

MALVERN SPIRITUAL TEMPLE.

VALETTA HALL, VALETTA STREET, MALVERN.

Mediums Message Meeting, 3 p.m., Healing Circle; 7 p.m.,

Lecture and Flower Readings, Mr. Miller and Mrs. Allen,

Leaders. Strangers Welcomed. Temple of Higher Spiritualism.

H. PARKER, Hon. Sec., 73 Edgar Street, East Malvern.

**SPIRITUALISTIC CHURCH OF WESTERN AUS-
TRALIA (Incorporated 1905).**

197 MURRAY STREET, PERTH.

Sundays, 3.30 p.m., Flower Service; 7.30 Address, followed by
Clairvoyance. Mondays, 8 p.m., Public Propaganda Lectures;
Tuesdays, Inner Circle. Wednesdays, 8 p.m., Psychometry.
Thursdays, Developing Class. Fridays, Public Hearing.
Saturdays, Study Class for Psychic Phenomena.

No Workers, Mediums or Speakers receive remuneration for
their services in this Church.

F. G. BOWERS, Hon. Sec.

"THE HARBINGER OF LIGHT."

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE

The undermentioned Subscription Rates include Postage.

| | |
|--|------|
| The Commonwealth and New Zealand | 9/6 |
| South Africa | 10/6 |
| Great Britain | 10/6 |
| The United States of America and Canada 2 dol. | 60c. |

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money
Order. Postal Notes are not negotiable in the Commonwealth.
Letter postage from the United States is 5 cents.

"THEOSOPIY IN AUSTRALIA."

The Monthly Journal of The Theosophical Society in Australia.

Illuminates the Principles of Theosophy, explains and inspires
life in all its phases, and gives the progress of the Theosophi-
cal Movement in Australia and elsewhere.

Edited by MRS. JOSEPHINE RANSOM.

Subscription, Post Free (payable in advance): Commonwealth
and New Zealand, 9/- per annum; elsewhere, 10/- per annum.
Single copy, 9d. and postage.

Siddeley Chambers, 114 Hunter St., Sydney, (Australia.).

THE INTERNATIONAL PSYCHIC GAZETTE,

BRITAIN'S POPULAR PSYCHIC MONTHLY.

Edited by JOHN LEWIS.

Annual Subscription, 8/- Post Free.

It is Bright and Broad in Outlook, and discusses every phase
of Spiritualism, Spirit Photography, Clairvoyance, Psycho-
metry, and other Psychic Studies.

Subscriptions may be sent by Postal Order to The Inter-
national Psychic Gazette Ltd., 69 High Holborn, London,
W. C. 1.

MRS. ETTA ROTHWELL,

TEACHER OF ASTROLOGY.

Nativity and Numerology—progressed directions for 1924
30/-; Progressed directions for 1924, 7/6. Send full birth
date, hour, place, personal appearance.

G.P.O., Box 1196, Wellington, New Zealand. Money Order
from Australia.

"WHO'S WHO."

William C. Hartmann, an ardent investigator of Psychic
Phenomena, and Apostle of The New Psychology; a member
of the American Society for Psychical Research, The Inter-
national New Thought Alliance, The Theosophical Society,
and other Organizations, is compiling "Who's Who in Psychic,
Spiritualistic and Astrological Realms."

All Authors, Lecturers, Psychics, Mediums, Clairvoyants,
Astrologists, Palmists, Healers, Numerologists, Practitioners,
and others, interested in these or kindred pursuits, are in-
vited to send for Free Listing Blank, which will be furnished
by the publishers, The Occult Press, of Jamaica, New York,
who will bring out this most timely and interesting book.

THE MAGIC CIRCLE, Registered Design No. 3867.

2/9, post free in Commonwealth; 3/3 beyond.

Obtainable at "The Harbinger of Light" Office, Melbourne.

Wholly set up and Printed by B. L. Hickie, James Street, Gee-
long, for the Proprietor, W. Eritton Harvey, and Pub-
lished by him at Austral Buildings, Collins Street, Mel-
bourne.

THE HARBINGER OF LIGHT

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

Founded in 1870 by
Mr. W. H. Terry.

|| "LIGHT, MORE LIGHT."—Goethe. ||

Registered at the G.P.O. Melbourne for
transmission by post as a Newspaper.

Vol. 56—No. 661.

MELBOURNE, MARCH 1st, 1925.

Ninepence.

LEADING FEATURES OF THIS ISSUE.

INVESTIGATION OF "MARGERY":
A Sinister Discovery.

EXPERIMENTS IN TELEPATHY:
Very Impressive Results.
Scholarly Investigators Interested.

WHAT IS COMING?
Dennis Bradley and Conan Doyle on
World-Wide Cataclysms.

TRIBUTE TO DR. GELEY:
Remarkable Spirit Photographs.
By Sir Oliver Lodge.

DO THE DEAD STILL LIVE?
Some Convincing Experiences.
By Sir Arthur Conan Doyle.

DO YOU WANT HEALTH?

MR. McLEOD-CRAIG,
MENTAL AND MAGNETIC HEALER AND HERBAL
SPECIALIST, TREATS SUCCESSFULLY:
**THE NERVOUS SYSTEM, THROAT, CHEST, SCIATICA,
LIVER, KIDNEY, AND STOMACH DISORDERS, RHEU-
MATISM, NEPHRITIS, FAILING EYESIGHT, and all
CURABLE DISEASES.**

Our Special System of HERBAL TREATMENT, is the result
of 25 years' study, and I have treated Patients all over New
Zealand and Australia successfully.

We Import our Herbs from the Grower and Guarantee the
Herbs prescribed to be Pure and Fresh.
**PERSONAL AND INDIVIDUAL SUPERVISION IN EVERY
CASE.**

Three Months Treatment, £3/3/-, Postage, 2/3.
One Months Treatment, £1/5/-, Postage, 1/3.
One Box of Herbal Food, £1/10/-, Postage, 2/3.
Herbal Food can be retained by the weakest stomach.
We post the Herbs to any part of the World.

MAGNETIC HEALING AND SUGGESTIVE THERAPEUTIC HEALING.

Mr. McLEOD-CRAIG has long held the reputation as the
foremost Magnetic Healer in Australia and New Zealand. This
form of treatment is a sure and certain cure for all Nervous
troubles, no matter how long standing, or from whatever
cause. Lessons given in Magnetic Healing.

Absent Mental Treatment by arrangement. Free Diagnosis.
Address: "Craigielea," Blandford Avenue, Bondi, New South
Wales.

LET NATURE CURE YOU.

Spiritualists everywhere have always been advocating
Nature cure. A copy of my latest book—

"**THE NATUROPATHIC HOME HERBAL,**"
will be sent, post free, to readers of "The Harbinger of
Light," on receipt of three Penny Stamps.

J. T. HUSTON N.D., F.A.P.A., Naturopath and Optometrist,
2 York Terrace, 154 St. Kilda Road, Melbourne, (2 doors from
Commercial Road) Telephone, Windsor 2050.

MURDOCH BUCHANAN

Late Hon. A. A. Billson & Buchanan

HOUSE, LAND, FINANCE & INSURANCE AGENT

Head Office: Albany Chambers, 230 Collins St., opposite "Age",
Melbourne. Phone Central 1119.

Private Address: "Portree," 9 Service Street, Hampton.
Phone x 6373.

... SPIRITUAL HEALING ...

Mental Science, Occultism, Psychology.

ALL INTERESTED SHOULD OBTAIN A COPY OF
THIS BOOKLET

"I AM THE WAY."

OVER 10,000 WORDS OF PRICELESS INFORMA-
TION.

EDITION LIMITED.

AND NOW TO—

The Life Science Institute,

Box 82 Daking House, Pitt Street, Sydney.

W. DONAHAY, Ophthalmic Optician,

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.
Second Floor. Phone 6772.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Established 1870 by Mr. W. H. TERRY.

President:—Mr. E. O. JONES.

Vice-President:—Mrs. ASKEW.

AUSTRALIA'S LEADING SPIRITUALISTIC ASSOCIATION.

OFFICE, LIBRARY, READING ROOMS, 20 GEORGE PARADE, MELBOURNE, Open Daily 2 to 5 p.m.
DEVELOPING CLASSES:—Wednesday, 8 p.m. Leader:—Mrs. Bryning.

SUNDAY SERVICES at our NEW CHURCH, VICTORIA STREET, CITY; between Swanston and Elizabeth Streets. Take Queensberry Street Car; alight at City Baths.

The V.A.S. Library is the LARGEST SPIRITUALISTIC LIBRARY in AUSTRALASIA.

Subscription:—2/6 per Quarter, including Developing Class. Lending Library, 5/- per Quarter. Free Literature, (enclose postage).

Speaker and Service Conductor:—Mr. BLOOMFIELD. Free Health Readings:—Tuesday and Friday, 2 to 5 p.m. Reliable information as to Psychics, Classes, and Spiritualistic Work generally. Write:—

M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

V. A. S. CHURCH

VICTORIA STREET, MELBOURNE.

Cost £4,000; Independent Valuation, £6,000; Paid £1,000; Owing £3,000.

SPIRITUALISTS GENERALLY, WE ASK YOUR HELP TO CLEAR THIS OVERDRAFT.

The Members of the V.A.S. have spent over £200 in alterations in the last three months.

The Church will hold 350 PEOPLE and we wish to PAY OFF THE DEBT so as to EXTEND the BUILDING as on MANY OCCASIONS it is NOT LARGE ENOUGH.



WILL YOU HELP?



Send your Donation to:—
M. J. BLOOMFIELD, Hon. Sec., 20 George Parade, Melbourne.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

(IN AFFILIATION WITH S. N. U., ENGLAND).

THE GOVERNING ASSOCIATION OF SPIRITUALISTS.

UNDER THE AUSPICES OF FOURTEEN CITY, SUBURBAN, COUNTRY AND TASMANIAN CHURCHES.

K. ALEXANDER, Hon. Sec., 42 Airlie Street, South Yarra, Melbourne.

EDGAR TOZER, President, 84 Victoria Street, North Melbourne.

THE TERRY MEMORIAL.

Trustees: Mr W. H. Lumley, Mrs K. McLellan & Mrs J. Mann.
All Donations acknowledged by Hon. Secretary.

Melbourne
Progressive
Spiritualistic
Lyceum



THE TEMPLE OF
The Higher
Spiritualism

Founders, Mr. Terry & Dr. Peebles

ODDFELLOWS' HALL,

RUSSELL STREET,
The Largest Auditorium used for
Spiritualism in Melbourne.
3 SERVICES ON SUNDAYS 3
Morning, The Children.
Subscription, 2/6 quarter including
Library of over 1,000 volumes.
Speakers and Mediums from
abroad, Investigators and Visitors
communicate with Secretary.
C. CHATFIELD, Hon. Sec.,
204 Nicholson Street, Fitzroy.

ST. JOHN'S SPIRITUAL CHURCHES

(Incorporated) SOUTH AUSTRALIA.

Minister:—Rev. JEANNE BROWN-DUNCAN.

Authorised to perform the Marriage Ceremony, etc.

Minister's Address:—"Roslyn," 7th Avenue, St. Peters.

ADELAIDE.—Carrington St., near Hutt St., Sundays, 3 p.m.
Lyceum, 7 p.m. Spiritual Service with Clairvoyant
Demonstrations.

The following Meetings are held during the Week, commencing
at 8 p.m. and the Public are cordially invited to
attend. TUESDAY, Healing Class. WEDNESDAY,
Young Peoples' Club. THURSDAY, Investigating Circle.
MONDAYS 8 p.m. Minister's Educational Class (Special
enrolment quarterly).

Secretary: Mr J. Davidson, 228 Hindley Street, Adelaide.

PORT ADELAIDE.—Marine Institute, Divett Street. SUN-
DAYS, 7 p.m. Spiritual Service with Clairvoyant Dem-
onstrations. Members' Class every Monday 8 p.m.

Secretary, Mrs. CRAIG, Church Parade, Port Adelaide.

DUNEDIN SPIRITUALISTIC ASSOCIATION.

(REGISTERED).

SMITH'S HALL, HANOVER STREET.

SUNDAY SERVICES, 7 p.m. Visitors Welcome.

Psychometry Meetings Wednesdays, 8 p.m.

R. McCONNELL, Secretary, 9 Alexandra Street, Caversham,
Dunedin.

S. O. L. CHURCH.

YORK HOUSE, LITTLE COLLINS STREET, (Between
Elizabeth and Swanston Streets).

EVERY SUNDAY, 3.15 and 7 p.m.

Advanced Speakers and Earnest Workers, demonstrating the
Truth of Spiritualism.

Mrs. F. HANGER, President.

Mrs. E. MARSHALL, Secretary,

9 Westgarth Street, Fitzroy.

Mrs. M. W. ARTHUR, Vice-President.



ORDER OF LIGHT (Incorporated)

—AND—
First Theomonistic Church of
Adelaide.

President:—Rev. LILY LINGWOOD-SMITH

Deputy President:—Brother Atkinson.

Vice Presidents: Sisters R. Fritsch, Joy Le Fevre and E. Clark

Hon. Treasurer and Social Conductor:—Mr. O. MILLS.

Hon. Secretary, Order of Star:—Sister JOY LE FEVRE.

Members' Fees, 1/- per quarter. Library, 1/- per quarter.

Classes:—Monday, Healing (President); Wednesday, Investi-

gating (President); alternate Saturdays, Higher Developing

Class (President) 3 p.m. All Visitors and Investigators

heartily welcomed.

Registered Office and Library, at "Trinidad," 19 Goodwood

Road, Wayville.

The Rev. Lily Lingwood-Smith, registered by the South

Australian Government to grant Licenses for Marriages, and

to perform Spiritualist Marriages, &c.

Hon. Secretary, Mr. O. MILLS, 23 Lily St., Goodwood, S.A.

STANMORE SPIRITUALIST CHURCH,

LEIGH HOUSE, CASTLELEAGH STREET, SYDNEY.

Leader:—Mrs. ELEANOR MORRELL.

Sunday—Children's Lyceum, 2.30; Healing Circle, 3.30;

Services 7.15 p.m.

Developing Classes, Mondays and Wednesdays, 8 p.m., at 86

Stanmore Road, (near Enmore Tram Terminus).

First Class Library open to all Members.

Mr. W. D. Morrell, Registered by New South Wales Govt. to

perform Spiritualist Marriages, &c., &c.

(Private Address, 8 Simmons Street, Newtown, Sydney).

JNO. K. BENNETTS, Hon. Sec.,

"Mazar," Livingstone Road, West Murrickville, Sydney.

ROTHERWOOD ST. SPIRITUAL CHURCH,

RICHMOND, VICTORIA.

MRS. BEAMS, President.

Sunday Service, 7.15 p.m. Prominent Speakers.

Wednesday, 7.30 Psychometry.

L. TAYLOR, Hon. Sec.

PRAHRAN SPIRITUALIST CHURCH,

—246 HIGH STREET.—

SUNDAYS: 3 p.m., Mediums Meetings; 7 p.m. Church Service.

WEDNESDAYS, 8 p.m., Developing Class.

THURSDAYS, 2.30 and 7.30; Meetings, Mrs. Plum.

President: Mrs. A. PLUM. Hon. Sec., L. J. PLUM.

18 Oban St., opp. Hawkesburn Station.

—BUY AN—

OMERAPLANCHE (Planchette)

Registered Trade Mark No. 23289

No OMERAPLANCHE is Genuine without the Trade Mark.

6/6, 7/6, 8/6. Post Free.

Sole Agents:—

VICTORIAN ASSOCIATION OF SPIRITUALISTS,

M. J. BLOOMFIELD, Hon. Sec.,

20 Latrobe Parade, Melbourne, Victoria.