

# 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.

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## LEADING FEATURES OF THIS ISSUE.

### MORE OF MY EXPERIENCES :

The Return of a Blackfellow!  
Mrs. Bright Sends Test Messages.  
By The Editor.

### THE LIVING DEAD!

Convincing Direct-Voice Phenomena.  
“Thousands Have Talked to Me.”  
By Edward C. Randall—Noted American  
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# The Harbinger of Light.

Edited by W. Britton Harvey:

AUGUST 1st, 1926.

Author of "Science and the Soul."

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## The Editorial Chair.

### When I am Dead—What will Happen to Me ?

[The "Weekly Dispatch," London, recently invited competitive Essays on the subject: "When I am Dead—What will Happen to Me?" There were three sections—one for clergymen, another for Spiritualists, and a third for anybody else. A prize of £100 was offered in each section. The Editor of this journal competed and, as might naturally be expected, he has not received the coveted cheque! He has only received a check to his ambition! The Essay was limited to a maximum of 1000 words, and seeing that there were 20,000 contestants for the combined sections, we are inclined to think that the judges should have been allowed to divide the prizes between them for "work and labor done!" It may interest the reader to peruse one of the Essays that failed, and therefore the Editor hereunder submits his unsuccessful attempt—a fate that has greatly disappointed the Printer, who holds that it ought to have won, and suggests that a substantial donation may yet be forthcoming from some well-to-do quarter to atone for the failure of the judges to give preference to this "Australian-made article!" That man is an optimist of the first water! Or, perhaps, he is thinking of the fact that the cost of producing "The Harbinger of Light" has just been increased, owing to wages having been raised in the trade, and that consequently additional financial assistance would be appreciated. In that case, he is not far wrong!]

#### THE ESSAY.

In the language of St. Paul: "There is a natural body and there is a spiritual body" (1 Cor. 15 ch. 44 v.). It will be noted that he writes in the present tense. This dictum of the great Apostle has been found by the revelations of Modern Spiritualism to be literally true. There is within each of us, here and now, an etheric, or spiritual body—to all intents and purposes a virtual replica of the physical body. At what we call "death" this invisible body—invisible except to the clairvoyant eye—gradually disentangles itself from the integuments of the mortal frame and emerges from the head, first as a cloud-like vaporous mass, and then slowly becomes shaped into the human outline until, a few moments later, it assumes the exact appearance of the physical counterpart, minus any defects or blemishes that may have characterised the material envelope.

There may, or may not, be a comparatively brief interval of unconsciousness. But after that—"What will happen to me?" Having lived the life of a decent man, done my best for my less-fortunate fellows, and discharged my other duties here as far as was humanly possible, I shall be cheerfully "welcomed home" by loving friends and immediately find myself in such surroundings that notwithstanding all I had been previously taught of the matchless glories of the world beyond, I shall be

almost transfixed with amazement by the ravishing beauties of my environment and shall begin to realise the truth of the Pauline assurance: "Eye hath not seen, nor ear heard, neither have entered in the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2 ch. 3 v.).

\* \* \* \*

Not the least pleasing phase will be the retention of my individuality, my memory, and all my innate characteristics, together with the absolute naturalness of myself and my surroundings, for I shall manifest in a vehicle of expression as real and, relatively, as tangible as the physical body, and all the objective environment—the celestial landscape and other features—will appear like a glorified duplicate of the beautiful planet on which we dwell. To one who accepts the doctrine of the extension of the Law of Evolution into the spiritual realms, this is precisely what he ought to expect. That law does not cease to operate at the grave. The incident commonly described as "death" is merely a link in its unending chain, and being all a part of the working of this universal Law, the change from the present to the next, or, rather, continued order of existence, cannot possibly be violent or radical in character. If it were, it would not be Evolution at all. It would be Revolution. But God does not accomplish His purposes by revolutionary methods. "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90-4 v.).

\* \* \* \*

I shall, moreover, expect to find an acceptable home awaiting me, seeing that I am taught by unseen tutors that by our thoughts and deeds on earth we are already building either a mansion or a hovel for ourselves of etherial or sublimated matter, and if it is situate amidst scenes of sylvan grandeur, such as now enchant the physical eye, my joy in this respect will be complete. After resting therein awhile, especially if the spirit is weary—as it may well be after fighting for Truth for years amidst "a faithless and perverse generation"—I shall begin to reflect on my earth career and become only too painfully conscious of the fact that I have left undone many things I ought to have done, and done many things I ought not to have done.

Knowing that progress will be impossible until I have rectified these numerous shortcomings, I shall endeavour to make amends by influencing certain receptive minds still in the flesh to do the things which I neglected to do myself, and to do other things to counteract the regrettable actions which, either consciously or unconsciously, I may have perpetrated. This will be a process of atonement—a purgatorial experience—and when, after much effort and many disappointments, I have accomplished my purpose, the ledger will be balanced and the way made clear for accumulating a surplus in the Bank of Heaven!

These spiritual riches, however, cannot be mine until I have paid up to the "uttermost farthing" for all that was amiss in my life upon earth. "Whatsoever a man soweth that shall he also reap!" That is the Law. Like Dives, we shall each have to undergo the experiences we have brought on ourselves, and, like Judas, we shall each go to "our

own place," and that place will be rigidly determined by the nature of the life we have lived on this terrestrial plane. The Law in this respect is inexorable and is based on the most exquisite justice. It may be termed a Law of Moral or Spiritual Gravitation, and its basic principle is **Character**. Therefore, however much we may dissemble here and deceive our fellow-men, we shall find in the Hereafter that we cannot cheat, or mislead, God. "For there is nothing covered that shall not be revealed; nor hid, that shall not be known." (Luke 12 ch. 2 v.).

\* \* \* \*

Having reached this stage, and obtained a fuller insight into my surroundings, I shall become more and more adapted to my changed environment, and, having received the necessary tuition, shall then proceed to seek an avenue of useful service to others. Whatever be the vocation, or whatever the location, it will certainly be in accordance with my desires. There is no force employed Over There—no compulsory uncongenial employment. Everyone exercises his own free-will, and every enlightened spirit is actuated by the highest altruistic motives.

In relating these anticipations I have not advanced beyond the Third Sphere—the "third heaven," as St. Paul describes it—and for the purposes of this essay it is hardly necessary to travel further. Whatever may lie beyond this stage must be more or less conjectural, but we may rest assured that continued spiritual progression will be the lot of every aspiring soul and that we shall go onwards and upwards until we eventually reach the loftiest peak of the celestial Alps and seem to almost touch the radiant fringe of the very garment of God.

## Wayside Notes.

### Is Another War Coming?

We have noticed several references of late in some of our British and American contemporaries to messages of warning having been received from the Other Side to the effect that the world was in such an unsettled condition, and there was still such a lot of jealousy or revengeful feeling among the nations of the earth, that another war was almost inevitable at no very distant date. No doubt there are many thoughtful men and women who entertain a similar view, quite apart from any notification derived through abnormal channels. Be this as it may, it is for us to direct attention to the fact that these warnings are also coming to hand in Australia.

Our own personal experiences have recently taken a turn along that line, special reference being made to certain European countries, and also to danger threatening from the East. On three occasions during the past few months we have listened to statements uttered under trance which were very solemnly delivered and calculated to make one wonder what the future holds in store. The speaker in each instance represented himself as Abraham Lincoln. We can, of course, offer no proof that it was really the great American statesman who was inspiring the message, but we were somewhat impressed by the attitude of the medium and his mode of speech.

We cannot speak from knowledge of the characteristics of Lincoln in these respects. We can only state that the medium was quite unlike his natural self in attitude and method of delivery. He rose slowly from his feet, as though trying to draw himself up to his full height, then thrust both hands

deep into his trousers' pockets, leaned slightly forward—almost a slouching attitude—and proceeded to speak in a quiet and very deliberate tone. The address, in fact, may be said to have been uttered in a monotone throughout. It very clearly indicated that the world was anything but "out of the wood," and stress was laid on the necessity of fostering the League of Nations as the hope of humanity. The address on each occasion occupied about ten minutes and was characterised by much earnestness in espousing the cause of peace.

Perhaps some of our American readers would be good enough to inform us if they recognise any of the characteristics of Lincoln in the description given, apart from the subject-matter of the discourses, which everybody knows was a theme dear to the heart of this great peace-loving friend of humanity.

### Susie Answers a Critic.

The story of "The Return of Susie," published from the pen of the Editor in the July issue of this journal, has apparently absorbed the thoughts of a number of our readers. Many letters have come to hand commenting on the "naturalness" and "impressive" character of the episode, and generously recognising the very delicate position in which the writer was placed in narrating the more intimately personal features. They all endorse our decision to "make a clean breast" of everything, and are very complimentary in their expressions of appreciation of our diffidence and frankness. We cannot acknowledge all these letters personally, and would, therefore, ask the correspondents concerned to accept our thanks in this general way.

By her re-appearance on three different occasions, through three different mediums, Susie has not only succeeded in still furthering the establishment of our conviction that our loved ones are sometimes very near and able to converse with us, but has provided us with a reply to a letter which recently appeared in the "Morning Post," London, in the course of the controversy which followed the publication in that journal of the remarkable series of articles from the pen of the Rev. Dr. Dearmer, and which have already been dealt with in these columns. The letter referred to is signed by Joseph Dawson and reads as follows:—

May I be permitted to recount a suggestive personal experience? Years ago I entered into a solemn compact with a friend that the one who died first should, if such a thing were possible, communicate with the survivor. At a later period I entered into a similar engagement with another friend of equal intelligence and character. Over thirty years have elapsed since the death of the first and nine since that of the second, and from neither have I received either word or sign, **a proof to me, knowing how anxious they were to communicate, that the way is barred.** When I reflect on all the genius and personal affection that during the bygone has passed over, I cannot but feel that, unless the one is lost and the other changed into indifference, the silence of the centuries cannot be explained except on the supposition that, for wise reasons, the laws of the universe preclude communications from the other side. We are not yet big enough to live in two worlds at once.

What is Susie's reply to these statements? She had gone from mortal ken for **twenty-five years** before she eventually succeeded in communicating with the one—the Editor of this journal—to whom she was so passionately attached, and when she at last managed to get her first message through she said:

"I have been trying so long and so hard to reach you, but you are so positive in the conditions you bring, that I have been quite unable to break through before!"

May not this explanation apply to the experience of Mr. Dawson? What "conditions" does he take with him when interviewing a medium? Are they so "positive" that they defeat their own ends, as was the case with us for a quarter-of-a-century?

The fact that the friend to whom he refers had been "dead" thirty years, and that "no word or sign" had come from him (or her), proved to him that "the way is barred." We may retort that the fact that Susie came back after twenty-five years proves to us that the way is **not** barred! Or, if it is, in certain cases, it is we who, unconsciously, keep the door closed. See how Susie had to strive before she succeeded!—"You know I loved you as I would have loved a boy of my own, and that is why I have striven so much and so often to reach you!"

Perhaps there was not the same undying attachment between Mr. Dawson and his friend, and that, after many trials, the latter gave up the effort as hopeless! But he may hear from him (or her) yet! Thirty years are neither here nor there Over Yonder! At all events, it is certainly rash to conclude that "the laws of the universe preclude communications from the Other Side," simply because he has had to wait for what he considers an unwarrantable length of time! Has he ever tried a trumpet seance? That was where Susie first "broke through."

### A Bishop Who Does Not Know!

If the spiritual enlightenment of the world depended on the teachings of the Cecils it would be a sad look-out for the emancipation of humanity. A couple of months ago Lord Hugh Cecil denounced Spiritualism as an unclean thing and said it was nothing short of sin. Now we have Lord William Gascoyne Cecil—Bishop of Exeter—echoing these sentiments at a Diocesan Conference. Speaking on the question of communicating with the denizens of the spiritual world, he said:

I do not believe that such communication is impossible. It may be quite possible, but we have no guarantee whatever that we are in fact communicating with our friends. In the spiritual world beyond the grave there must be an intelligence, probably greater than that which we possess, **and that intelligence will not permit any insolent commands to spirits to wait or communicate at the will of human beings**, but will require, on the other hand, that those guilty of presumption should be severely punished.

There, now! If this indictment be true the writer of these lines must be in for a pretty bad time! But, somehow or other, he has no sense of fear—perhaps, because he never issues "insolent commands to spirits to communicate!" And he has never yet heard of a Spiritualist who does. The Bishop must be woe-fully ignorant of the methods employed by investigators, if he really intends his comments to be taken literally, and therefore the best advice that can be offered is that before repeating such puerilities he should do a little investigating for himself. He might then discover that there was no necessity to issue "commands," but that friends of his on the Other Side had been for years eagerly awaiting an opportunity to converse with him!

Those who are really "guilty of presumption" are not the sincere investigators, but those who pronounce judgment without possessing knowledge of the facts. This is not fair. It is not fair to investigators and it is not fair to the members and adherents of the Church to which the Bishop belongs. Those among them who **know** will feel that such utterances as those of the Bishop of Exeter make them look ridiculous in the eyes of the ever-increasing thousands, who have proved from experience that his language is utterly unwarranted and could

never be expressed by one qualified to express an opinion in the matter.

His lordship has evidently "a zeal of God—but not according to **knowledge**." A little less zeal and a little more knowledge might be very beneficial and enable him to realise that invisible messengers are not subject to "commands", but please themselves whether they wait upon us or not!

### Spiritualist and Benefactor.

If there is one man more than another who has both feet planted firmly on the earth whilst, at the same time, being a particularly cautious psychic investigator, that man is Mr. Edward C. Randall, whose name is familiar to our readers as the author of "The Dead Have Never Died" and "Frontiers of the After Life." An eminent and very successful New York barrister—recently retired, we understand, from the profession, although possibly at command in a consultative capacity—he has devoted nearly a quarter-of-a-century to closely investigating Direct-voice phenomena, the results of which are set forth in the above-mentioned books, and to-day we find him the leading figure in a prodigious project for developing hydro-electric power generated at Niagara Falls. The "Buffalo Sunday Times," of April 18th, states:

Plans for the construction of **the largest power house in America**, and the transmission of the power to Binghamton and other cities, en route to New York City, where it will furnish the base load for the existing transmission companies operating in the Metropolitan district not now served, were revealed yesterday by Edward C. Randall, president of the American Super-Power Corporation.

The magnitude of the enterprise will be gathered from the fact that there will be a double transmission line, carrying 220,000 volts, and that the engineers of the Corporation estimate the cost at \$88,000,000 (nearly £18,000,000). A man must be a very practical, level-headed Spiritualist to be able to switch off from the psychical at will and take on the tremendous responsibilities associated with such a mammoth enterprise! To be elected President of such a powerful Corporation is at once a great tribute to his intellectual and administrative ability and to the high personal esteem in which he must be held. Spiritualists should now be prouder of him than ever and will, doubtless, read his contributions to this journal with greatly added pleasure.

It is little wonder that at present Mr. Randall is unable to find time to superintend the publication of a new book he has just completed—"THE LIVING DEAD." But with extreme generosity, and to get his further psychic experiences in circulation as early as possible, he has gratuitously granted us the right to reproduce the work in serial form in "The Harbinger of Light." Those conversant with the publishing world will realise that this is a unique and very magnanimous gift, and to this is added the compliment that he has been "impressed" to make the offer because of what he describes as the "great work" that is being done by this journal!

We need hardly say how greatly we appreciate this tribute. It may, or may not, be deserved. We cannot judge. We leave that to others. But it is certainly very encouraging—the more so, perhaps, because it emanates from a supporter in a foreign country, although to Mr. Randall of course, as to all true Spiritualists, there are no "foreigners" in any really distinctive sense in the comity of nations. We are all brothers and sisters—all sons and daughters of the one All-Father and should all work



PASSING THOUGHTS.

Whatever form of mental activity causes you insomnia, abandon it, if possible, or your health will suffer.

In all the physical senses man seems inferior to lower grades of creation, but he is the sole possessor of a moral and spiritual sense.

Let us remember that our lives are legacies to posterity, and therefore our memories will either be blessed or cursed by those who succeed us, according as we have been good or bad men and women.

Those who expect gratitude, or an expression of appreciation from the beneficiaries of their philanthropic efforts, are doomed to be disappointed nine times out of ten.

The paltry plea—"I never did anyone any harm," will not secure for us that gracious invitation—"Come ye blessed of my Father, inherit the kingdom prepared for you"!

Let us see to it that only honorable and disinterested motives inspire all our words and actions.

No friendship worthy the name can exist between persons without mutual confidence and respect.

The discovery that we have harshly misjudged a fellow creature should make us feel a keen sense of self-reproach.

R. C. N.

SIR OLIVER AND THE ROYAL SOCIETY.

It seems that Professor H. E. Armstrong the eminent chemist, has virtually asked Sir Oliver Lodge to withdraw from the Royal Society (the distinguished scientific body), because of his belief in Spiritualism. In a letter to "Nature," Sir Oliver Lodge says:—

I can promise that when such a request is made officially, I will resign promptly without giving trouble; but I will not refrain from stating what I firmly believe to be the truth, as demonstrated by clear and repeated evidence, whenever such statement seems called for. If I had any uncertainty about it I would say so, but it is madness to be false to truth—no matter what the penalty may be.

CONAN DOYLE ON PSYCHIC BOOKS.

On most mornings, when he is not lecturing in the provinces, Sir Arthur Conan Doyle is to be found seated at a table in his psychic book shop. He has there also a private room where he does much of his work, which nowadays is mostly connected with psychic matters. Sir Arthur has lost nothing of his enthusiastic belief. "I have put everything of myself into this project," he says, "and from a business point of view I certainly did not look for any great return from the first year's trading.

"In one way, to be sure, I am losing money; for though I am working all the time, it is almost exclusively on psychic books, and, of course, they don't pay. But in any case, I am convinced that I am doing the right thing. I intend to carry on steadily with all the energy I possess."—"Daily Dispatch," London.

There are five Master Builders whose names will be remembered and blessed by future generations: Myers, Barrett, Crookes, Lodge and Doyle. For they will be remembered as men stalwart for the truth and fearless champions of that "judicial independence" which alone enables a man to say, "I am the captain of my soul." Thus saith the Rev. Vale Owen.

SPIRITUALISM v. CHRISTIANITY.

From the "Guardian," the leading organ of the Church of England, we quote the first paragraph of a letter by Sir Arthur Conan Doyle on "Spiritualism and Christianity":—

May I write a few words as to the relation of Spiritualism to Christianity? The mere fact that there is a very live paper which is called the "Christian Spiritualist," and that there are numerous Churches which use the same name, is surely sufficient proof that Spiritualism and Christianity are not incompatible. On the other hand there is no reason at all why there should not be a paper called the "Jewish Spiritualist" or the "Moslem Spiritualist," or the "Unitarian Spiritualist." The basis of Spiritualism is our sure knowledge that man's personality survives death, and that communication with the deceased (once called the Communion of Saints) is possible. That is the essential. All else can be added thereto.

SOMETHING LIKE A CHURCH.

From Hoquiam, Washington, comes the news of the impending erection of a new Spiritualist Church; which will be almost a model of its kind. The plans have been passed by the local authorities, and the actual structure will begin at once. The church will cost something over £10,000, and will contain a pipe organ, a room for dances, a rest room, and dining rooms for members of the congregation. The pews in the church will be upholstered, and all the interior decorations will be executed by a prominent artist. A powerful Radio Broadcasting Station will be part of the equipment of the church, and this will allow the addresses given from the platform to be broadcast.

"Torchbearers of Spiritualism."—Reviewing Mrs. St. Clair Stobart's latest book, "Torchbearers of Spiritualism," the "Morning Post," London, states: "There are . . . many dignified and thoughtful books in our language dealing with psychic matters, and Mrs Stobart's last volume stands in the very front of these. Her argument is clearly and temperately expressed, while it is supported by a mass of erudition which is handled with such a light touch that it never becomes wearisome. There are few books which contain so much information at the cost of so little strain upon the reader. . . . This remarkable book. . . . A perusal of it by Christian clergymen will certainly give them the material for that up-to-date view which the Primate recommends."

TOUCHING THAT RED DISC!

We never like the reader to be under any misapprehension as to our object—no matter what question may be under discussion.

Take the RED DISC, for instance. There are, apparently, those who think we have so little to do that we just stick it on the wrappers for fun—something to while away the time, like!

This is a misinterpretation of our motive which we desire to remove. Instead of being a sort of plaything, it is really a very business-like method of reminding the Subscriber that his, or her, subscription for the current year is fully due!

Therefore, to those concerned, we have only to add that we would very much like to receive that Subscription!

THE EDITOR.

# MORE OF MY EXPERIENCES.

## The Last of the Present Series.

### An Australian Blackfellow and Mrs. Bright.

BY THE EDITOR.  
IV.



#### Saluted by a Blackfellow !

Of all the "surprises" I have ever received, one of the most arresting occurred at a sitting with Mr. Horace Leaf, F.R.G.S., at the outset of his mission in Australia in April, 1922, as successor to Sir Arthur Conan Doyle in "stumping" the Commonwealth and New Zealand in the interests of Spiritualism.

Mr. Leaf, whose psychical powers are known far and wide, has given demonstrations in clairvoyance and psychometry before members of the Psychical Research Society of Great Britain, and also before the Special Committee of Professors and divines appointed by the General Assembly of the Church of Scotland to investigate, and report upon, the phenomena of Spiritualism. He arrived in Melbourne on a Wednesday afternoon and on the following Friday I had a sitting with him with the object of obtaining an Auric Chart.

I had been told that he possessed the power of seeing the human aura, and I was curious to ascertain how I appeared to the vision of the clairvoyant! Now I know! It is a lovely picture! It depicts all the colors of the rainbow—and a few more! My wife "fell in love" with me at once! "But," she remarked, "what is the meaning of those dull, smudgy effects?" "Those smudgy hues, my dear," I explained, "represent my defects, and I have now to

set to work to eradicate them, so that when I reach the Other Side I may look 'just Christmas' and attract the attention of every celestial 'beauty'!" "H'm!" she replied, "in that case, let the smudges remain!" So they are still there, and my intuitive sense tells me that they are really more pronounced than the medium cared to represent.

\* \* \* \*

But to revert to a serious view. Everybody ought to know that the aura is a dreadful tell-tale. If you stand in front of a mirror your physical appearance is faultlessly reflected and you know exactly what you look like to others. Now, the aura is a magnetic mirror. It reflects all the qualities, good and bad, of the individual it surrounds. And please pay special heed to this appalling thought—that when we awaken to spiritual consciousness, after passing through the gateway of death, we shall discover, probably to our dismay, that we have carried our aura with us and that every looker-on can read the story it reveals! "For there is nothing covered that shall not be revealed; nor hid that shall not be known." The apostle who wrote those lines may have known all about the aura. Whether he did, or not, they certainly apply to it.

You will have no chance of "palming yourself off" Over There for something very different from what you really are. You may do that here, but you won't be able to fool the spectators in the land of eternal realities. The ruthless hand of Truth will strip off the mask of make-believe without fear or favor, and it is for you to determine, here and now, what shall be the verdict of the myriads who will gaze upon your auric mirror.

What will your mother say? What will your sister say? What will your wife say? See to it, then, that your conduct is such as shall keep your aura bright and clear, radiating the exquisite hues produced by Purity, Unselfishness, Sympathy and Love—"a thing of beauty and a joy for ever."

\* \* \* \*

But where has the Australian blackfellow got to? Let us get to that incident without further ado. Mr. Leaf does not allow himself to go under complete control. There was no suggestion of the trance state, so far as I could see. I should describe his condition as semi-normal. But he left no doubt in my mind concerning his powers of clairvoyance and ability to interpret the message to be conveyed. He knows nothing of my past and present relatives in the Old Country and is certainly completely ignorant of the people I have known in Australia and who have "passed within the veil." Yet he introduced me to one after another, giving their correct names, and conveying a message from each of an appropriate character. There were thirteen of them altogether, and when an Australian aboriginal, whom I had known well at Warrnambool—a provincial city 165 miles from Melbourne—for a number of years, came upon the scene, I confess I began to wonder who was coming next!

I took a shorthand note of what transpired at the sitting, and this is what the medium said on this

particular experience. The comments in brackets are mine:

I hear the name of Wilmot. Yes, that is it—Wilmot. It is a peculiar name. I never heard it before. Do you recognise it? (Yes). He seems to be a foreigner—an African. No, wait a minute. Ah!, now he has come right through. He is an aboriginal man. Well, this is a strange experience. I never had an aboriginal before. You must have known him. (Yes). He is of medium height and build, thick shaggy eyebrows, moustache and beard. (Correct). He must have been quite an old man before he went on. (Yes), but he has very fine teeth. He seems to speak rather good English for this kind of man. (He could speak the language well), and yet he has a broad, peculiar way of speaking. He says he is Old Wilmot (Yes, many people spoke of him in that way). I should say they could never make this man work. (Correct). He seems to just knock about town. Everybody seems to know him—even the boys in the street knew Old Wilmot. He was what one calls "a character." (Yes, this is all quite true). He is walking about with a pipe in his mouth. (He was generally smoking.) Well, he is a droll looking character and seems to know you very well.

\* \* \* \*

It will be seen that all these particulars were true in every detail, and on asking the medium why this black-skinned old gentleman had come along in this unexpected fashion he replied: "He is just wandering about as he used to do when here in the physical body, and looked in to see you, as he might have saluted you in the street when you met him in earth life." During all the years that I knew Old Wilmot—nearly a score—he did nothing but "wander about" and as he died a few years only prior to this sitting, one can readily understand him pursuing his conventional habits.

Certain prejudiced and otherwise antagonistic individuals often speak of Spiritualists "calling-up" the dead. But I doubt if many of them would have the temerity to say that I deliberately "called up" this roving Australian blackfellow. I admit that on my way to Mr Leaf's rooms I thought of two or three friends in particular, but none of those friends manifested their presence, although a dozen others did. And this, I find, is generally the case. It is the unexpected that usually happens. The reader will have realised this on studying the experiences already submitted to his, or her, more or less critical gaze—the more the better, so far as I am concerned, and those who have discovered any serious loopholes are invited to send their comments along!

### My Predecessor Calls on Me.

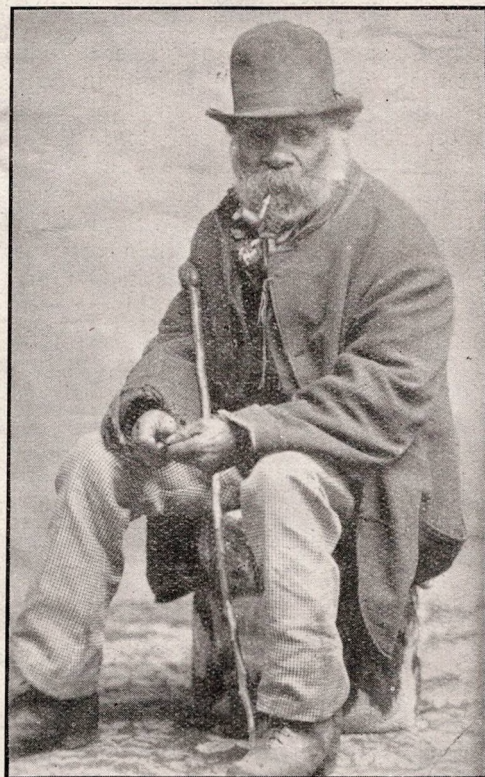
I have frequently been asked if I had ever heard from Mrs. Bright—my predecessor in the Editorial chair of "The Harbinger of Light"—since she laid aside her aged body and had her youth renewed as the eagle's. Of course I have! All my relations and friends come back and talk to me! What about Aunt Emma, "Old Ben," "Jimmy," Walter Robinson, my mother and, most impressive of all, the beloved and beautiful Susie? I could enumerate a list as long as my arm, but the foregoing will suffice.

At the "Australian blackfellow" sitting with Mr. Horace Leaf Mrs. Bright was one of the first to communicate, and the record of my notes shows that the medium stated:

I see a lady with you. She is a trifle less than medium height—an elderly person. She has a slight stoop as she stands up. She has a pleasant face and appears to be from 65 to 70 years of age. Her style of dress is peculiar. She seems to be dressed up for the occasion! It looks like a purple dress, and she wears a lace collar and has many pieces of lace about her. She seems to be one of the old-fashioned type of people and keeps to the old-fashioned style in dress. She seems to be greatly interested in you and your

work. She helps you. But how is it that she is so wrapped up in your paper? Anyone would think she owned it! With her I get the name of Annie Bright. Who, or what, was she?

Those who knew the late Mrs. Bright personally will have no difficulty in recognising her from the description given. It is remarkably exact. She was of "medium height," had a "slight stoop" and "pleasant face," had just turned 70 years of age, and certainly had ideas of her own concerning dress. But what surprised me was that Mr. Leaf had never heard of her before, and when I told him she was my immediate predecessor, as editress of "The Harbinger of Light," he exclaimed with surprise: "That explains everything." He went on—"She suggests that she predicted to you that you would take her place, and that you simply laughed at the idea and would not take it seriously at all."



MY BLACK BROTHER—"OLD WILMOT"! Introduced to the Editor through the mediumship of Mr. Horace Leaf, F.E.G.S.

This remark was heard clairaudiently by the medium, and was to me a very significant test of identity. But I have received so many remarkable tests in my time that I have long since come to regard them as quite a matter of course. It is, nevertheless, true that two or three years before she suddenly passed to higher realms—about nine years prior to this sitting—Mrs. Bright assured me that I should be her successor as editor of "The Harbinger of Light," and it is also true that I laughingly dismissed the suggestion, as very unlikely of fulfilment. This was a very natural view for me to take, seeing that I was at the time editing a daily newspaper and could see no possibility of relinquishing that position to take up the somewhat precarious enterprise with which I became associated at Mrs. Bright's death.

However, the unexpected happened and I presume the object of the lady in reminding me of the prophecy was to furnish evidence of identity. She entered upon quite an interesting conversation about the position and prospects of "The Harbinger of Light," and offered advice concerning future pro-

cedure, more particularly in regard to New Zealand.

Many other personal messages received at this sitting were likewise impressive, and were the more arresting seeing that they came through a medium who had arrived in Melbourne from England a few hours only before the interview, who had never met me before, and who knows no more about my relatives and friends—either in England or in Australia—than he knows about the inhabitants of Mars.

### Test Message from London.

MRS. BRIGHT AS ADVISOR.

Most of our readers are acquainted with the name of Mrs. Harper—a personal friend of the late Mr. W. T. Stead, and closely associated with him in his psychic investigations. They have also frequently heard of her daughter, Miss Edith Harper, who was Mr. Stead's private secretary, and who is the gifted authoress of that charmingly human work, "Stead, The Man."

I assumed the editorship of "The Harbinger of Light" at the passing of Mrs. Bright in June, 1913. Three or four months later I contemplated making certain alterations, or improvements, in the production of the paper. I had certain misgivings, however, as to the wisdom of adopting the course, and consequently consulted Mr. T. W. Stanford, of Melbourne, who had for years taken a very practical interest in the journal. This was in October, 1913. Mr. Stanford was likewise doubtful as to what would be the effect, and having regard to his ripened experience, I decided to think further about the matter before taking action.

\* \* \* \*

In the beginning of the following December I received a letter from Mrs. Harper, dated "South Park Road, Wimbledon, London, November 5th, 1913." This is what it contained:—

I feel compelled to send you the following short messages given on the dates stated at a table seance, at which my daughter and myself were the only sitters. Miss Harper and Mrs. Bright were in correspondence for some time before Mrs. Bright's passing over. The delay in sending the first message was because of a certain reticence in the matter. Last night, however (Nov. 4th.), Mrs. Bright again manifested and I promised her that I would send the message.

The first message was given on the 13th October last, and this is what was rapped out, after having given the name, "Annie Bright"—"Tell them I still hold the lamp. God bless my staff. Keep faith." We enquired what we looked like to her. Answer: "Like a light in a fog." Question: "Can you see our faces?" Answer: "Yes."

It was only whilst copying out the message from my notes of our sitting that I thought of the connection between the word "Lamp" and the "Harbinger of Light." I find by my notes that I had assured Mrs. Bright that I would send her message. I would regret not having at once done so, but for the interest of her second message, again asking that the first one should be sent to you. It was another table sitting, and, as before, my daughter and myself were the only sitters, the date being November 4th. She just gave her name—this time the initial only of the Christian name, "A. Bright," and then said ("raps," or, as some call them, "tilts")—"Give my message." Question: "The message of the other night?" Answer: "Yes."

It occurred to my daughter to suggest to the communicator that she should give some message that would be evidential to you. Mrs. Bright then said—"The suggested alterations will not meet the case. My love is in my work. Keep faith. Good night."

I need hardly say that I have not the slightest idea as to what are the "alterations" referred to by our friend. My daughter joins me in greatest sympathy with you in the loss of so facile a writer and so kindly a comrade. But:

The sunset of the earth shall be  
The sunrise of the Morning Land.

The striking point about the message is, of course, the reference—"the suggested alterations will not meet the case." What alterations? The remark is utterly meaningless unless taken in connection with the project I had at the time in hand respecting "The Harbinger of Light," and it should be borne in mind that at the very time Mrs. Harper wrote her letter in London I was daily pondering over this prospective undertaking in Australia! But would Mrs. Bright know about that? Why not? The Bishop of London—Dr. Winnington Ingram—tells us that we carry memory forward and that for some time after death "we shall still have great interest in the world we have left."

Of course, I have proved this over and over again in the course of my investigations. Mrs. Bright is Mrs. Bright still. She has only lost her physical body. But this has made no difference to her real self. She is as intensely concerned about the welfare of "The Harbinger of Light" to-day as she was when expressing in the raiment of mortality. I know this, not only from Mrs. and Miss Harper, but from the late Professor Hyslop, Ph.D., Principal of Columbia University, United States of America, and Dr. James Coates, Ph.D., of Rothesay, Scotland. She even told Professor Hyslop that since her death her photograph, and also the portrait of the late Mr. W. T. Stead, had been removed from the walls of the editorial sanctum at the office of "The Harbinger of Light." He wrote and asked me if this was true. It was. Her son desired to have them, and took them back to Queensland with him after attending his mother's funeral in Melbourne.

It should, of course, be understood that Mrs. Bright's object in submitting this test to Professor Hyslop was simply to provide evidence establishing her identity. She also made other statements, which I was able to verify, and in acknowledging my letter on the subject, Dr. Hyslop wrote that the contents afforded "excellent evidence of identity."

### A Question—and an Appeal.

I have not half finished yet; but must stop. Lack of space will not permit a continuance of my experiences. They may, however, be resumed at a later date. Meanwhile I must make room for other contributors—especially the matter supplied by Mr. Edward C. Randall, whose first instalment of his intensely interesting work, "The Living Dead," appears in this issue. I have merely given a few representative "samples" from the bulk of my records and now ask the open-minded and impartial reader—more particularly those who are mourning the loss of loved ones and who, like Rachael, "refuse to be comforted":—

"Have I, in your opinion, made out, not a conclusive case, perhaps, but, at all events, a prima facie case in support of my contention that the 'dead' not only survive, but can, and do, return to the earth plane and, under certain conditions, doubtless imperfectly understood, hold converse with some of the friends they have left behind?"

If I have succeeded to this extent, I have done all I could possibly hope to accomplish. Suppose, for instance, a similar volume of evidence was submitted in a court of law, would it be deemed sufficient to warrant the magistrates in sending the case to a jury? If you can reply in the affirmative, I am satisfied. It now rests with you to determine whether you will follow up the case, or allow it to go by default. You can please yourself entirely. I have had too much experience in the investigation of these revelations to do anything so utterly foolish as to attempt to force the subject upon you. If you

feel inclined to inquire for yourself—well! If not, I have, at least, the consciousness of knowing that my duty has been fulfilled in submitting the issue to your consideration.

\* \* \* \*

You are not likely to receive conviction, perhaps, except along the line of **personal experience**. I required that experience, and it was not until I had had it in abundance that my scepticism was broken down, and I had to admit that the commingling of the two states of existence—the physical and the spiritual—was, in my opinion, a conclusively demonstrated reality. You may not require such evidence as I have received. We vary greatly in our mental make-up. I was a Doubting Thomas of a pronounced order. My friends on the Other Side know this. I have caused them a lot of annoyance in my time, and when eventually they succeeded in compelling my belief, one of the prime operators in my conversion triumphantly exclaimed:—**"We are delighted to have got you at last, and will never let you go!"** They have certainly been as good as their word up to now, and no doubt the reader will have by this time concluded that I have, indeed, crossed the Rubicon and cannot turn back. The late Dr. Alfred Russel Wallace, who was also a very hard nut to crack, remarks in one of his works that there are no backsliders in Spiritualism. And I think he is right!

I now know that "there is no death," and that all my relatives and friends who have passed away in England since I have been in Australia have arrived safely on the other shore. **I know it because they have told me so**, and you may reach a similar conviction if you sincerely investigate. "Seek, and ye shall find." "Knock, and the door shall be opened unto you."

(Concluded.)

## WAR ON SPIRITUALISM.

Touching on the new declaration of war on Spiritualism, the "Newcastle Journal," England, refers to a few representative Spiritualists belonging to the Church. Amongst them is mentioned the Rev. F. C. Spurr, of Birmingham, who in his book, "The Heart of a Father," tells how he came into touch with his young son, who was drowned. Then follows the excerpt below:—

The Rev. Sir James Marchant, a prominent Free Churchman, speaking at a semi-public dinner the other day, related how a number of times a week for ten or twelve years he had entered an Anglican church, and while sitting there had held daily conversations with his own mother, who died when she was 96 years of age. "I know she is in touch with me," he said. "I commune with her. I know she lives. No medium comes between us. It is soul to soul, and at times face to face."

**"The Real Spiritualism."**—The articles which recently appeared in "The Harbinger of Light" from the pen of Mr. T. W. Moss, Brisbane, have been reproduced in pamphlet form for free distribution at the expense of the author. Mr. Moss holds that the real Spiritualism is not a "cult," but—a life! He differentiates between the true and the false and reaches a lofty level in unfolding the theme. Copies will be sent free on application to the office of "The Harbinger of Light," 117 Collins Street, Melbourne, or to Mr. Moss, 98 Eagle Street, Brisbane, Queensland.

Sir Arthur Conan Doyle's merits as a poet are recognised by his inclusion in the "Bookman's Treasury of Living Poets," compiled and edited by Mr. A. St. John Adcock, Editor of the "Bookman."

## BLATCHFORD AND THE CHURCH.

Writing to the "Morning Post," London, on an address on Spiritualism delivered by the Bishop of Exeter, Mr Robert Blatchford, author of "More Things in Heaven and Earth," states:

The Bishop of Exeter expressed the hope that his hearers would have nothing to do with mediums or with any inquiries, except from a scientific point of view. I do not know what that means. Spiritualists attend seances in a scientific spirit in order to obtain evidence. As there is no means of obtaining evidence except by the aid of mediums, to ignore the mediums is to end all inquiry. Most respectfully I would suggest that our clerical friends will never get any nearer to Spiritualism by talking about it. An inquirer must test the evidence for himself. We cannot be convinced by second-hand evidence. A lifelong materialist, I went to my first seance as a friendly sceptic. I have since tried not once but more than a score of times to account for what I saw and heard on any other than Spiritualist grounds, and I have failed. I cannot rebut the Spiritualist evidence, and I have never heard or read any other man who could. It is only fair to admit the truth.

## CRITICISM OF THE CHURCH.

Sir Edward Marshall-Hall, the distinguished King's Counsel, in the course of a letter to the "Morning Post," London, criticising certain phases of the address recently delivered by the Bishop of Exeter on Spiritualism, states:

I wish the Church of England would devote itself more to preaching the happiness of the hereafter instead of always harping on "punishment." The term when applied to "souls" seems to be very inappropriate. Those of us who believe that under certain (and at present ill-defined) conditions our dear ones who have passed over are privileged and permitted to send us from time to time messages and guidances are happy in our belief, and that belief cannot be antagonistic to the real teachings of Christ. But it is not a subject to be dealt with in a letter, nor do I care even to discuss it. I feel that this belief is something within oneself, and is better left to private deliberation. If my belief is unfounded, then it has done me no harm; but if it is justified, then I have anticipated the joy that its realisation must inevitably bring to all in the hereafter.

## LAUGHTER OVERHEARD!

Mr. C. J. P. Wadman-Smith, Yallourn, Victoria, writes:

An instance occurred at my home at Black Rock which will add another link to your chain of evidence that we are overheard sometimes by friends in the other world. Feeling a little annoyed at something that had occurred, I unexpectedly discovered that the friend who had annoyed me had put the matter right, so I went into my sitting room and, being all alone, I suddenly burst into laughter. A week or so afterwards, a "control," speaking to me through a medium, said: "I was with you in the room when you burst into laughter. It was I who helped you in that little matter."

# The Living Dead and the Direct Voice.

## Unpublished Book by Distinguished American Author.

Unique Gift to "The Harbinger of Light."

"Hundreds, yea Thousands, have come and Talked to Me!"

By EDWARD C. RANDALL, Author of "The Dead Have Never Died" and "Frontiers of the After Life."

[Readers of the widely-circulated works of Mr. Edward C. Randall, the celebrated New York barrister and psychic investigator, some of whose experiences with Mrs. Emily French—an altogether exceptionally-gifted medium for the Direct-voice and who would not accept a penny for her services extending over twenty years—are narrated in the above-mentioned books, will be gratified to learn that he has magnanimously placed at our disposal the complete M.S. of a new work he has just finished and which he intends to publish as soon as he has time to supervise the details. It is entitled "THE LIVING DEAD," and embodies further records of his experiences and conclusions as the outcome of investigations with the medium named. It is brimful of extremely interesting and informative matter—scientific, philosophic, psychic and spiritual—and is written in a very lucid and attractive style.]

In his introductory comments the author appeals to mankind to examine all questions without prejudice although he frankly confesses that at the outset of his investigations he condemned, as the result of his innate pre-conceptions and utter ignorance, and entered on his experiments "for the sole purpose of proving the absurdity of the whole proceedings." The facts, however, "beat him," as they have beaten so many other sceptical minds, and in this book he gives us something of what he has seen and heard, and introduces many thought-arresting arguments.

An idea of the scope of the volume will be gathered from a very brief summary of its contents. These include an explanation of the conditions required for the production of the Direct-voice; how speech is possible, or made impossible, as the case may be; the Spirit world and where it is, is discussed; information gathered from advanced denizens of that world is revealed for the first time; invisible teachers—speaking in their natural voices, without using the vocal organs of the medium—explain what determines one's condition, position and environment in unseen planes of activity; a description is given of wonderful physical phenomena witnessed in the author's home; his methods of proving the identity of communicating intelligences are explained; the earth-bound zone is dealt with and typical cases given of those held in mental bondage; how the power of Thought can either help or hinder those in the Beyond is made clear; the Soul's progress is the theme of another section; our dual bodies and minds is a subject providing scope for introducing extracts from the audible addresses delivered by unseen instructors; the experiences of a soul on awakening to spiritual consciousness is told by one who has passed within the Veil; the varied nature of the Spheres is portrayed in entralling language by a spirit of Wisdom and Illumination; the future of Man is brought under discussion, and the purpose of Creation is the concluding theme of the volume.

It will thus be seen that the book is very comprehensive in its scope, and doubtless the reader will greatly appreciate the subject-matter as it appears in instalments in this journal from month to month. The offer of the book gratuitously is a very generous act—a quite unique gift—and we appreciate it the more because of the personal assurance of the author: "I am so impressed with the great work you are doing that I am sending you under separate cover the manuscript of a new book that I am going to publish some day, for it has occurred to me that you might run it as a Serial or, at times, publish articles therein contained that may do some good."—Ed. H. of L.]

### OPENING CHAPTERS.

#### I.

Seek, and you will find; for you have aids from Nature for the discovery of Truth. But if you are not able yourself, by going along those ways, to discover that which follows, listen to those who have made the inquiry.

EPICETUS.

#### Foreword.

I have been asked to combine and publish my lectures on "THE LIVING DEAD," and I do so in the hope that the fear of death may pass, that those who mourn may find consolation, and that all may find understanding. I have only touched upon the subject considered; more could not be done in a presentation of this character.

All the facts that we know and can gather—the miracle of death; each new birth; all teachings from the great beyond, and here; all discoveries and inventions; all poems, crystals from the brain; all the wondrous paintings, miracles of form and color; the marvelous marbles that seem to live and breathe; the secrets told by winding stream and desert sand; the record of events—evidence a Directive Force that we call God, that finds expression

not only on this poor earth of ours, but in the planes about and beyond us, where all at last must go.

I have come to know something of the plan, purpose and operation of that Directive Force, not only here, but in the planes beyond. Having come into touch with those who live there, we have discussed these questions, and their teachings, faithfully recorded, I give to you as they were given to me, unaltered and unchanged.

EDWARD C. RANDALL.

Buffalo, New York,  
March, 1926.

#### Ancient and Modern Methods of Investigation.

On over seven hundred nights, covering a period of twenty-two years and more, in my own home, under scientific conditions, aided by one of the greatest psychics of modern times, I talked voice-to-voice with the living dead.

I quite understand that the great majority will challenge that statement of fact. As it is not in accordance with their experience, they cannot comprehend it, for they fail to understand how such a thing is possible.

Let it be remembered that in all my writings I state only facts, and appeal to reason, which is the only avenue of knowledge. Our libraries are being rapidly filled with new-thought books, in large numbers, many of which deal technically with the question of survival. With much detail evidential facts are stated, but as they are unexplained they only mystify. So do Spiritualistic phenomena mystify when they are not understood. Often in such cases they fail to carry conviction. In my work I use simple language to state first the facts, then the natural law involved; the reasoning follows.

When I have told you something of my experiences, and you have reasoned with me, it is for you to say whether my conclusions are well founded. In the course of this presentation I frequently quote word for word from the many philosophical discussions which I have had with living dead men. For the moment, then, put aside any incredulity which you may feel, and approach the subject with an open-mind.

It was a rule among the ancient Jews and Samaritans to admit evidence when it appeared to be supported by several, and if any different account were presented by another person, it was rejected without investigation. For the proof of this, I remind you of Plutarch's writings, where he says:

If any person presents a proposition contradicted by another, the first should in all cases be considered as true and valid, and the latter rejected, because it was not the first presented for consideration. This rule was recognised by the Stoics, whenever they were called upon to investigate conflicting accounts or propositions.

This rather uncritical course is still pursued by people at the present time. They assume and believe that their **first impressions**, or **hereditary opinions**, are true, and reject **new ones, unheard**; at the same time they make these previous opinions the standard by which all subsequent propositions should be tested. It is scarcely necessary to refer to early historians for the germ of this idea, when the fruit is fully verified in the theology, philosophy, and even in the science of the present day. Old ideas prevail; often new evidence is rejected without a hearing.

Such is the mental attitude facing the physicist. Mankind was taught at one time, and honestly believed, that the earth was flat. Copernicus was the first of his time to advance the theory that it was round. Galileo, with a telescope, demonstrated that it was round, but such was public prejudice that in order to save his life he was compelled to retract what he knew to be true. Bruno, faithful to his provable contention, lost his life at the hands of those who clung to the old belief that the earth was flat.

Every radical change in philosophy, science, or religious teaching has met opposition and has gained credence slowly. The law of gravitation, when it was discovered, was not at first believed; the demonstrable proofs of Evolution, proclaimed by Darwin nearly three-fourths of a century ago, are still under fire. We must, therefore, expect that it will take time for the general acceptance of what I have heard and seen, and of the new philosophy based on these demonstrable facts.

In all times we have had a few great thinkers, brave men who aided in the progress of mankind. They had the courage of their conviction, and, overcoming great obstacles, threw the shining spear of progress into the face of opposition. These men enriched the world.

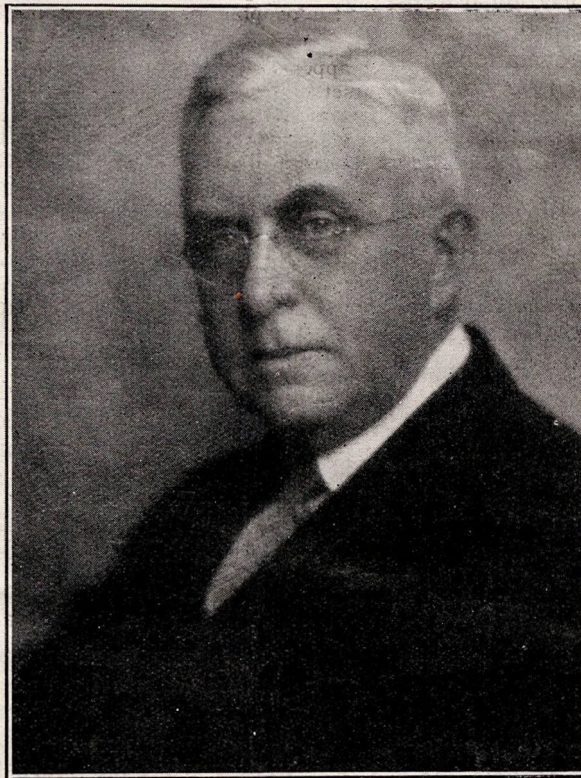
What would be our state to-day if Columbus and Magellan had not, with great courage, sailed uncharted seas, what the literature of the present but for Dante and Shakespeare, Milton and Goethe, Burns and Wordsworth? What should we now know of astronomy but for the discoveries of Copernicus, Galileo, Kepler, Descartes, Newton and Laplace? What should we know of electricity and transportation but for Fulton and Stephenson; Watt and Volts; Galvani and Franklin, Marconi, Faraday and Edison?

From the brains of Crompton and Arkwright came the looms and spindles that clothe the world. Rousseau and Thomas Paine planted in mental soil the seeds of liberty. In the memory of men now living Darwin, Spencer, Huxley and Haeckel have given us a new philosophy based on reason. Now come

Alfred Russel Wallace, Sir William Crookes, Lombroso, Richet, Flammarion, Lodge, Doyle and many others, proclaiming the discovery—not of a continent, but of a new plane in the universe peopled by all the countless dead. These men have discovered that in a world as tangible and material as this, individuality continues in accordance with natural law and under natural conditions.

These are the men on whose broad and mighty shoulders has rested the fabric of civilisation, and to them, the living, and to the living dead, we owe a large share of our development. Progression has depended, and will depend, on those who turn fresh furrows, as well as upon those who sow and reap in the old ones; upon those workers whose faces are touched by the glare of furnace fires in mines and shops, upon those who harness the energy of falling waters to give us light, heat and power; no less does progress depend upon those who walk the path of reason, even when it takes them into new fields.

Man should examine all questions without prejudice, unbiassed by hatred or love, putting aside



MR. EDWARD C. RANDALL.

timidity and fear. His object and his only object should be to find the truth. He knows, if he listens to reason, that truth is not dangerous, but that error is. He should weigh the evidence, the arguments, in honest scales, in balances that passion or interest cannot affect. He should not be bound by authority, should care little for names or customs; he should retain no opinion that his reason does not show to be true.

The intellect has no knees, no matter what the attitude of the body; a brave soul must always stand erect. We of the present must hand the torch of knowledge as our richest legacy to the coming generation; for when men do their own thinking, and learn to express their own thought, then they have intellectual wealth.

\* \* \* \*

Now I lay down as a promise that Nature gives the only revelation, and that we, by our own efforts, must learn to read the stories told by star and cloud, by rock and soil, by sea and stream, by rain and fire, by plant and flower, by life in all its curious forms, and by all forces dominant in this world. Shall we exclude the revelation of Nature evidenced by these forces in the next world?

No matter what our fathers believed and taught, it becomes our duty to gather our own facts, make our own deductions, and have the courage to express what we think, for only by this process can we develop and progress. The world is a better place now than it was a thousand years ago, or half a century ago; it is more intellectual and more spiritual to-day than it was yesterday; and it will be better to-morrow than it is to-day, for we live more spiritual lives as we live more intelligent lives. Such is the history of civilization.

\* \* \* \*

I want you all to note that I work along and within natural conditions, as all psychists do, and that any statement of mine which does not appeal to your reason, should be rejected by you. If my contentions do appeal to your reason, I hope that they will be an incentive to greater effort, to the end that each individual may understand in his own way, this, the greatest proposition in the world to-day.

I have given much thought to the states of the public mind. It is well known that where the Catholic church in its parochial schools has the instruction of a child until confirmation, it rarely loses its hold, and that this is so to a degree with all religious teachings. My only explanation of this is that when young the mind is peculiarly receptive. Mind is material, substance, which, when receptive, readily absorbs whatever impressions are given it, whether true or false. So it becomes impregnated, colored, or stained, until the only way to change it is to bleach it back to the normal. This can be accomplished through the process of reasoning, by new conceptions, ideas, facts.

\* \* \* \*

The hope of immortality was not born of any book or creed. That idea, like the sea, has ebbed and flowed; its waves have beaten upon the shores of time since man came up out of savagery; and it will dominate human thought until it be known and accepted as fact.

The great question to-day is not whether we date back to the ape-man or sprang full-grown from the mind of a creator. It is this: Does life continue beyond this physical world? If it does, under what conditions does it continue, and where? And where, then, are those whom we call dead? Are they in the cemetery, where monuments mark their

resting places, or do they live in another world, a world that is tangible, material and real?

Knowledge on this subject can come from but one source, and to that source we must go, as some have gone. Those who have approached this subject have discovered facts which reveal secrets that have lain hidden since the birth of time.

Knowledge of the future state can be based only on the laws that are found in operation in both the physical and spiritual planes. Except by new advances in the study of psychic phenomena, the part that a living being will take in the future life can never be understood. The law of cause and effect holds the secret. What is true of earthly existence is also true of the great future that lies beyond. The principles are one and the same.

It is true that we cannot see the future state, but we can, in a measure, prove its existence and know a little of conditions there. The proof depends on learning how to derive the meaning of a process, from the facts involved in it.

\* \* \* \*

Knowing something of the sorrow and grief that stand about an open grave, knowing something of the doubts and fears in the hearts of those who have lost loved ones, knowing that in the presence of death, or, as we must call it, dissolution, old beliefs, creeds, and promises fail to comfort, I cannot but be amazed at mankind's indifference, when there comes out of the invisible positive proof of immortality.

All wish for happiness for their loved ones beyond this life. All hope to meet again the loved and lost. Immortality is a word that Hope through all the ages has been whispering to us all. But this mystery of life and death we have never understood; we are just coming to understand it in a limited way. Words spoken eighteen hundred years ago are faint; the sounds of the clods upon the coffin are loud; yet all the time our dead are near. Can we who have the evidence that the dear ones live on, refrain from giving it to human hearts that otherwise may break?

Christian teachers for centuries have taught that there is a life beyond this. Great physicists, the foremost men of science, have now demonstrated and proved as a fact that earth life goes on, no matter what the character of that life has been. It would seem that Christian and physicist should work together, for do they not work to the same end? Religion gives us hope, psychic research knowledge.

### That Something We Call Death.

There is one splendid thing about the play called Life. We now know that when we die it is not the end. That change called death and then the curtain rising on another life. No man can remember when he commenced. As far as we are concerned we now live both eternities, the one past and the one to come, and it is a delight to me to feel that I shall always see and mingle with those I love.

It is only from those who have made the death change that any knowledge of what actually happens can be gained, and it is from those who have left the world of man and become inhabitants of the next plane of activity that I have gained such knowledge as I now possess. The sensations experienced in dissolution have been described to me. They all agree that final dissolution is without pain, that it is perfectly natural; when the inner body or etheric form silently emerges out of the physical garment it wore, the dawn is like awaking from a night of sleep; they find themselves conscious,

unchanged in form or feature—the same persons as before, with nothing added to or subtracted from their personalities.

\* \* \* \*

There are those in the next plane of activity who meet the newcomers, aid in their adjustment, and help them to comprehend the great change through which they have passed. They are met with words of welcome, with tenderness and encouragement, so that very quickly they come to understand just what has occurred. Just what happens in this death change is suggested in the following verses:

As the faint dawn crept upward, grey and dim,  
He saw her move across the past to him—  
Her eyes as they had looked in long-gone years,  
Tender with love, and soft with thoughts of tears.  
Her hands, outstretched as if in wonderment,  
Nestled in his, and rested there, content.  
"Dear heart," he whispered, "What glad dream is this?  
I feel your clasp—your long-remembered kiss  
Touches my lips, as when you used to creep  
Into my heart; and yet, this is not sleep—  
Is it some vision, that with night will fly?"  
"Nay, dear," she answered: "it is really I."  
"Dear wife," he said, "it is you, I know!  
But I knew not the dead could meet us so,  
Bodied as we are—see, how like we stand!"  
"Like," she replied, "in form, and face, and hand."  
Silent awhile, he held her to his breast  
As if afraid to try the further test—  
Then, speaking quickly: "Must you go away?"  
"Dearest," she murmured, "neither night nor day!"  
Close on her bosom, then, she drew his head,  
Trembling, "I do not understand," he said;  
"I thought the spirit world was far apart . . ."  
"Nay," she replied, "it is not now, dear heart;  
Quick, let me close your eyes with kisses . . . so . . .  
Cling to me, dear! . . . 'tis but a step to go!"  
The white-faced watchers rose, beside his bed;  
"Shut out the day," they sighed; "our friend is dead."

\* \* \* \*

We must bear in mind that our present vision is extremely limited. All Nature is in motion, but we do not see or sense all its vibrations. Individuals do not actually see each other—they see only the physical expression, the outer garment that clothes the inner soul body; therefore it is not strange that we cannot see spirit people after dissolution, when we realise that we were not able to see them before.

We have much to learn concerning matter. It does not cease to be, when it ceases to be visible. From the generic rock, steadily up through the earth, the water, the air and beyond, vibrations increase in geometrical progression according to natural law, but with our limited knowledge we regarded matter as something that resisted muscular effort, something solely physical. In truth and in fact we have but little conception of matter. It is only within the last few years that everyone has come to know that there is no empty space, that the universe is all material, that all space is filled with ether, which is a kind of matter in very rapid vibration; now we know also that the home of spirit people is a place where conditions are as real and tangible to them as the physical is to us. In that mental plane vibrations accord with the mental; in this physical plane vibrations accord with the physical.

Again, let us consider that from the invisible we all have come, and that back to it we all return. A mind which reasons well must accept the proposition that the invisible is the **real**, for the seen and tangible are the results of invisible causes.

(To be Continued.)

## WHAT GOD NEEDS!

"There was not a man to till the ground." Speaking on this text at a recent Spiritualist Community Service, in London the Rev. John Lamond D.D., said:—

In every age great men are needed as leaders, and always when the need arises one comes forward. After Moses came the Christ, who revealed the new religion for which so many laid down their lives, but which in its turn got covered over with dogma and ritual. There is a well in ancient Rome which for centuries was filled with debris and rubbish, but during the excavations it was cleaned, and at once the water flowed as pure as it was hundreds of years ago. That is what we Spiritualists are trying to do—to clear away the accumulation of rubbish that is hiding our faith so sadly. In God's name let us be up and doing. He needs men and women to testify to the wonderful truths of Spiritualism, to spread them throughout the whole world, and become a centre of living spiritual force.

## "SPIRITUALISTS IN HIGH PLACES."

Writing in "T. P. & Cassell's Weekly" on "Spiritualists in High Places," Mr. Henry Devon tells how the Empress Eugenie summoned Home to give a seance at the Tuileries, and that at first it was a failure because of the presence of the Duc de Bassano and Count Walewski, but upon their withdrawal became an immediate success:—

Not only did the tables turn, but the pictures swung themselves to and fro on their nails, the candelabra ascended towards the ceiling, an invisible accordeon played tunes underneath the tablecloth, and one of the ladies of the company was sensible of the touch of a clammy hand. From that time forward Home was a made man. He followed the Court everywhere—to Fontainebleau, to Biarritz—and gave seance after seance. At one seance, given in a kiosk at Fontainebleau, there were present, among others, the Grand Duchess of Baden and her daughter, Mary Duchess of Hamilton. Invisible hailstones rattled against the kiosk window, and a voice was heard saying: "What are you all doing here? This is not the place for you. It is Sunday, and you ought to be at church." And the whole company, it is related, were so scared that they scurried off to say their prayers without delay.

## NO SHAMS OVER THERE!

Preaching at a Spiritualist Community Service in London, the Rev. G. Vale Owen recently said no book of the New Testament can be properly understood unless one is an experimental Spiritualist, because those who wrote the book were Spiritualists. St. Paul attributes all the spiritual gifts to the Holy Spirit of God. The early Christians made the same mistakes that Spiritualists do to-day, and St. Paul had to write very sharply to them. The Early Church was by no means a Communion of Saints, but they were "called" to be saints. St. Paul told his followers that the only solution is love or charity; if we only know in part we can only give forth in part. Now we can only look at things as in a mirror, because we cannot see the true image. Our spirit bodies represent what we really are, and that is what our spirit-friends see, not our natural bodies at all or what we think we are. As our spirit friends know us, as we really are, so when we cross the border we also will know them in the same way.

# THE VRILLIC FORCE.

## A WONDERFUL HEALING POWER.

By Victor E. Cromer, Dip. Ec.

When Dr. W. J. Kilner, B.A., M.B. (Cantab.), M.R.C.P.A., wrote his book "The Human Atmosphere (the Aura)" he opened up a new vista so far as the diagnosis of disease was concerned, for Dr. Kilner discovered how to see the human aura both in health and disease by purely physical means. He has thus proved the existence of the human aura, for it is now possible by means of the screens indicated by him for anyone to see the human aura with the naked eye.

"Hardly one person in ten thousand," says Dr. Kilner, "is aware that he or she is enveloped by a haze intimately connected with the body, whether asleep or awake, whether hot or cold, and, although invisible under ordinary circumstances, it can be seen when conditions are favorable. . . . This cloud or atmosphere, generally termed the aura, is the subject of this treatise, in so far as it can be perceived by the employment of screens containing a peculiar chemical substance in solution."

Dr. Kilner's book therefore deals entirely with the purely physical side of the aura. He divides the human atmosphere into three parts:—(1) The Etheric Double, which extends only one-quarter of an inch outside the physical body, but interpenetrates and envelopes it; (2) the inner aura, which extends about nine inches all round the body, and (3) the outer aura, which radiates about eighteen inches or two feet around the body.

### To Help Diagnosis.

Dr. Kilner describes in detail the effects upon the aura in disease and in health, as the outcome of his experiments, and adds in conclusion: "The study of the aura has been a labor of love, but the main object, which is to help medical diagnosis, has been perpetually kept in view."

Now the vrillic force, with which I have been experimenting for a number of years, deals with a development of the etheric double and etheric auras so lucidly described by Dr. Kilner. Being in possession of the necessary vision to see the human aura without the use of screens, and having developed the power to use these etheric vibrations as a healing force, I have been enabled to study the effect of healing treatment upon the diseased auras, and the subsequent effect of such treatment upon the physical body in the healing of disease.

The vrillic force is generated by turning or transmuting one's etheric double from a latent into an active force. Everyone has an etheric double, but in most people it is latent, and therefore inactive. To change that etheric double into an active, vibratory force is to turn it into a healing power, for it is the source of vitality itself.

Healing is accomplished by imparting some of this healing magnetism from the healer to the patient, and it is scientific healing when the operator thoroughly understands the nature of the force with which he is dealing. In my case the magnetism arising from the activity of the etheric double can be distinctly heard when the force is in operation. It makes quite loud electrical discharge, and can easily be heard over a large room or in the presence of a fair-sized audience.

## The Force Can be Demonstrated.

The majority of people would not believe such a power was possible until they heard it in operation; but a demonstration of the force can be given at any time, as once the activity of the etheric body is aroused it can be set in motion at any time by the simple process of mental concentration. Not only can the vrillic force be heard in the manner described, but it is quite easily felt by most people at once, though some people require several treatments before they can feel its vibrations strongly.

Even people who are not "psychic" in any way can soon see the force, and there is nothing more lovely in appearance than the wonderful shades of color into which the magnetism resolves itself. Heliotrope, mauve, violet, gold, lilac, pink, sky blue and magenta are some of the colors which are frequently seen. The diseased conditions, on the other hand, appear in the aura of the patient as dark blotches or patches of red or brown, while the lines of the aura are broken up and distorted, and the outlines of the aura are irregular.

### The Vrillic Force at Work.

When the healing force is directed towards a diseased condition the beautiful healing colors are seen in conflict with the darker colors of disease, and after a while the more beautiful colors can be seen gradually dissipating the diseased conditions, and physical healing results from the action of the brighter magnetism on the body.

The use of the vrillic force can be taught in the same way as any other subject can be taught, by means of lectures and demonstrations, without the use of any apparatus but the human mind.

In order to understand the range of cases treated, the following culled from recent treatments are given:—

Case of ulcerated pylorus, completely cured after ten weeks' treatment, one hour per week.

Case of old-standing sciatica, cured after six weeks' treatment, half hour per week.

Case of headache lasting for one week, cured in three minutes.

Deafness of twenty years' standing, practically cured after two months' treatment.

As most people are prejudiced at the start against anything in the nature of "spiritual" treatment, it is mainly so-called incurable cases that have come along for treatment, so that, one has been "up against it" with nearly every case.

It would be good if the Spiritualists would devote the next twelve months to the study of history and philosophy; and if the theologians (and the untheological among the clergy also) would study Spiritualism. But as this is too much to ask of average human nature, I would content myself with asking the theologians to get into touch with the Society for Psychical Research at 31, Tavistock-square, and with asking the Spiritualists to respect the critical value of such research work.—Dr. Percy Dearmer, in the "Morning Post," London.

A country pastor was one day visiting a member of his flock when the conversation turned on milking cows. The farmer remarked that a herd of cows required so much attention that they were a grand institution to keep people out of mischief. The pastor said he would rather be kept out of mischief some other way, but the farmer's reply was: "What could be higher or better than the Milky Way?"

Every day that is born into the world comes like a burst of music, and rings itself all day through, and thou shalt make of it a dance, a dirge or a life march, as thou wilt.—Carlyle.

## WHAT IS ECTOPLASM ?

In a recent lecture on "The Psychic Movement," at Queen's Hall, London, Sir Arthur Conan Doyle had much to say about ectoplasm, which name was bestowed on the peculiar substance by Professor Charles Richet of the University of Paris, one of the greatest physiologists in the world, after having convinced himself of its existence. We quote the following from a report in the "Islington Gazette":

The next hundred years of man's progress will be as much devoted to the study of Ectoplasm as the last fifty years have been to protoplasm. Ectoplasm, he added, was a peculiar vapour which seemed to come from the medium, appeared to solidify and eventually take the form of a sort of plastic putty-like material which was finally built up into figures of persons or other psychic objects, and could be handled. It seemed to commence with a thought on the part of the medium; or a suggestion of somebody outside the medium was sufficient to cause the appearance in the shape of the ectoplasmic vapour. Ectoplasm was soluble, as a rule, in light.

## SPIRITUALISM AND THE CHURCHES.

An onslaught on Spiritualism was recently made in the columns of the "Morning Post," London, by Lord Hugh Cecil and was effectively replied to by Mr. E. P. Hewitt, K.C., who stated:—

Although Spiritualism is not in itself a religion, it is a powerful aid to both religion and morality. It establishes beyond question:—(1) The existence of a Supreme Being. (2) That there is a future life. (3) That the future life commences immediately on death. (4) That a person's future condition is determined, to a large extent, by such person's behaviour whilst on earth, good conduct here being rewarded, and evil conduct punished in the future life.

Mr. Hewitt goes on to show why telepathy as an inclusive explanation of spirit communications cannot be correct, and clears up the common misapprehension regarding "familiar spirits," which expression is definitely associated in the Bible with black magic, or the deliberate attempt to hold communion with the Powers of Darkness—to which modern Spiritualism bears no resemblance. He rebuts the Church's charges against "Controls," and maintains that mistakes in transmission are natural and inevitable: "The great majority of messages received are of a high moral tone, with a spiritual and elevating tendency, and many of them are also highly instructive." With respect to theological doctrines that Spiritualists have rejected, Mr. Hewitt writes:—

As instances of such teachings, I may mention the awful notion of eternal punishment—whether by flames of fire or otherwise—and the doctrine of the resurrection of the earth-body, and that there is a prolonged sleep in the tomb, the particles of the earth-body being reunited at some far-distant "Judgment Day." In these and other matters, however, Orthodoxy is being taught by Spiritualism and is modifying its attitude accordingly.

We see but half the causes of our deeds, seeking them wholly in the outer life, and heedless of the encircling spirit-world which, though unseen, is felt, and sows in us all germs of pure and world-wide purposes.—J. R. Lowell in "A Glance Behind the Curtain."

Nowadays people know the price of everything and the value of nothing.

## GOOD EVIDENCE OF SURVIVAL.

Writing to our London contemporary, "Light," Mr. B. K. Kirby states:—

Last September there passed away a gentleman whom I knew well and who did a great deal of pioneer work in the earlier days of the telephone. During the last nine months of his life he was paralysed, and I visited him each week. On the last occasion I saw him—a few days before his death—he said he would like to give a signal as a method of communicating his identity to me from the other side. I proposed my initials, the letters of which are not often found together, "B. K. K." He had them printed on a large piece of paper and fixed on the bed. On April 5th last a remarkably good medium to whom his spectacles had been given for psychometric purposes, gave me the following message as coming from my friend:—"B. K. K." (Repeated twenty times or more). "Remember the signal. Now we see through a glass darkly, then face to face." The medium was quite a stranger to me.

## WARNED AGAINST SUICIDE.

It cannot be demonstrated that Spiritualism drives people to suicide, but there are many instances on record shewing that it has saved many a man and woman from taking their own lives. A case in point, related by a correspondent, appears in the "Birmingham Sunday Mercury":—

I have a friend who lost a son in the war. Her sorrow was so intense that she was on the point of taking her own life. She said that she would go mad. Nothing seemed to make her understand the wickedness of such an action until one evening she attended a Spiritualist meeting. The medium, after describing different spirit forms, said to her: "Sister, you are grieving for your boy, your firstborn, who passed over during the war." The medium went on to describe this boy and even to give his name, and she also said: "What you have been thinking of doing recently is very wrong, you must try and think that God knows best. Your cross may be heavy for you to bear, but look around you and see others, mothers and wives, how they are bearing their load of trouble bravely and well. Your boy bore himself bravely. Are you going to be brave, too, and not bring shame to your boy's action by taking the coward's way out?" No wonder that my friend still says that Spiritualism saved her reason and her life.

### Life.

Do not weep for me dear heart,  
Though I have crossed the bar,  
Do not think that we must part,  
For I am not afar,  
Life begins when day is dawning,  
This is Life and this is morning.

R. S.

It is to be hoped Spiritualists will not descend to the level of their opponents, and employ the weapons of religious rancour. I have some good friends amongst the Roman Catholics, but we can always find better employment than to throw brickbats at each other. There is something wrong with the man who cannot enter our purely human relationships, regardless of differences of view, whether religious or political. But there are always stupid people, and against stupidity even the gods contend in vain.—Mr. Hannen Swaffer, author of "Northcliffe's Return."

# THE NUTSHELL PAGE

People who are under the misapprehension that Spiritualism is opposed to Christianity should keep abreast of what some of the leaders of the movement in Great Britain are saying on the point. Speaking in London on a recent date at what are known as the May Meetings in connection with the cause, Mr. Hannen Swaffer, author of "Northcliffe's Return," said, amidst applause: "I stand here tonight for Christian Spiritualism." And he continued: "I believe that the evidence we are collecting will be of such a monumental character that the Churches will have to take over the movement itself. The Early Church was a Spiritualistic Church. The Christian Churches will either die, or they will continue to exist through our truth."

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The "Jewish Chronicle," London, publishes a few instances in Talmudic literature which sufficiently prove that Jewish sages believed not only in a future life, but also in a natural communication between that life and life on earth.

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We sometimes hear complaints about the scarcity of good "test" mediums in Australia. The same complaint appears to also apply to Great Britain, where, Mr Hannen Swaffer tells us there is "a grave shortage." One Spiritualist society was trying to arrange for a visit from Mrs. Etta Wriedt, the well-known voice medium. Other friends of his were asking Miss Ada Besinnet to come, while others were looking forward to the visit of Mr George Valiantine in the autumn. It would thus be seen that they had to go abroad (America) for evidence to convince people.

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Well-known in London as journalist and expert crime investigator, Mr Harold Speer says: "When one realises that there are hundreds of firmly established Spiritualist churches all over the country, and that in addition every other street in our cities and towns contains families who have their own private circles; that many of the most brilliant and learned scientists, doctors, clergymen and keen business men have satisfied themselves of the truth of survival, no apology is needed for bringing the subject before those who may yet have to learn that there is no death."

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Speaking in London before the Marylebone Spiritualist Association, Mr Vout Peters the well-known medium referred to the open vision, and said people asked him how to cultivate it. His answer was that some sort of power was latent in many people, but that if not there it could not be bought. It came unsought. He referred to the sensitiveness of the medium to vibrations, and said there were three states of consciousness: (1) normal conditions, used in everyday life; (2) sub-consciousness, that reservoir of memories which are continually coming up to us; (3) super-consciousness. Clairvoyants, as far as he could describe it, raised their consciousness an octave, which gave a higher vibration.

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In the opening of an article in the "Manchester City News," headed "Truth, Fraud, or Illusion?" the writer of it remarks that the celebration of the seventy-eighth anniversary of Spiritualism "is something of a phenomenon in itself, considering the stream of ridicule poured upon it," the "exposures," the denunciation by the Churches, and its burlesque upon the stage. Yet this writer observed that during Easter-week there were "crowds flocking into the Co-operative Hall, at Ardwick, in order to testify their unshaken faith, and to give or receive further proofs of the truth of their convictions."

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Henceforth we may appeal to our Elder Brother, who once dwelt as we do on the planet, and who is still carrying on his work in a spirit of love and sympathy, with an extraordinary omnipresent power to help. He did not leave us comfortless, his Spirit came to us, and abides with us, unless in our terrible freedom and self-sufficiency we reject the helping hand. He told us the Kingdom of Heaven was within us. He showed us the heights to which man could rise.—Sir Oliver Lodge ("Evolution and Creation").

\* \* \* \*

There are two angels that attend unseen  
Each one of us, and in great books record  
Our good and evil deeds.

—Longfellow.

Speaking in London on the articles which had appeared in the "Morning Post" on the Church in relation to Spiritualism, from the pen of the Rev. Dr. Dearmer, Sir Arthur Conan Doyle said Dr. Dearmer had spoken of the Society for Psychical Research, but he (Sir Arthur) did not know of any instance in which that Society had helped the truth. It was now largely conducted by well-meaning men, some of whom were merely intelligent mediocrites. They grasped anything that was against Spiritualism, and anything in its favour they ignored. He did not think they were safe guides to the clergy, who were seeking to investigate the matter, the result was that they degraded the subject.

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A Birmingham friend writes to the "Two Worlds" concerning happenings in their home circle. They have been accustomed for some time to table tilts and raps, but recently a spirit friend came (the daughter of one of the sitters), and after she had given several messages, she was asked if she could play the piano. The table started rocking, and became completely levitated, and, rising some two or three inches, the edge of the table top played for some five minutes without stopping on the piano keys. The correspondent adds: "I might state that it broke one of the keys, but we considered it well worth it."

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Then, again, Sir Arthur Conan Doyle, writing in the May issue of the "National Spiritualist," Chicago, stated: "The essence of Christianity will be preserved, for nothing can supplant the ethics and example of the Great Teacher, but all that is irrational and all that is unintelligible will have disappeared."

\* \* \* \*

Alluding to the recent general strike in England Sir Arthur Conan Doyle writes: "We Spiritualists must pray to the great Centre of all things and to those angel-spirits who are His ministers and messengers that grace may come upon our land. We feel that every conflict, whether it be of war or of social unrest, is a fresh proof that modern Christianity needs reinforcement, and we believe that this strengthening is to be found in a closer communion with those invisible forces which have a higher wisdom than our own, and which work always in the direction of unselfishness and duty. We implore all who are of our communion to lay aside their personal interests in their efforts to restore peace and prosperity to the commonwealth."

\* \* \* \*

A strong defence of Sunday golf was made by the vicar of St. Nicholas's Church, Wallasey, England, when he dedicated two stained-glass windows, interpreting the playing of golf as the modern equivalent to "walking through the cornfields." (The reference is to Christ's justification of the disciples when they were rebuked by the Pharisees for appeasing their hunger in the cornfields on the Sabbath day).

\* \* \* \*

Speaking at a Spiritualists Community Service in London on a recent date, the Rev. Vale Owen took for his subject the verses from St. Matthew: "Lay not up for yourselves treasures on earth . . . for where your treasure is there will your heart be also." After Jesus was in the wilderness, He went on a tour through Palestine among the northern people and from among them He took His disciples, not cultured or learned people. His teaching on that tour in the Sermon on the Mount was summed up in the words "Repent ye," which, literally translated, means "change your opinions," "re-assess the value of things." How were we to lay up treasures in Heaven? It all centred round the word "Love." It meant "service for others." Only those who were truly worthy would be of the nobility of heaven.

\* \* \* \*

The Bishop of Lincoln (Dr. Swayne), writing on "Hints of a Future Life," in the "Weekly Dispatch," on a recent Sunday, although largely restricting his field of view to Biblical teaching, takes a liberal and modern view of the question. He regards the life after death as "a life of full consciousness, a life which carries with it the possibilities of higher fellowship and higher friendship than even the sacred and happy friendships of this life." It is "a life of progress and purification."

\* \* \* \*

Duty is what we expect from others; it is not what we do ourselves.

## NOTES FROM AMERICA.

### PSYCHIC PHENOMENA RIDICULED.

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

America, booming along the road of material progress, has no other use, apparently, for any form of psychology than to discover hidden and "infallible" ways leading to personal supremacy and material success; therefore, it is not strange that Spiritualism should be treated with scant respect.

Recently a New York magazine contained an article making a mockery of spiritualistic phenomena, but my answering letter, very moderate in tone, drew from the Editor a "sorry we cannot find space"—"for Spiritualism" perhaps he meant. But we Spiritualists should not be surprised when our phenomena are ridiculed by a foolish generation. Did not St. Paul warn us that to "the natural man" the things of the Spirit are "foolishness"? In fact, it may fairly be said that the seeming incongruity presented by spiritual facts is the measure of the materiality of the observing mind. For minds warped by materiality give a comically distorted reflection of spiritual things—just as a curved mirror makes ridiculous whatever it reflects. But in both cases the comicality lies in the reflection, and not in the things reflected.

#### NO TIME FOR GHOSTS.

At last a "ghost" has pushed its way to the front page of our daily newspapers! Though nothing short of a murder could have brought such prominence to a ghost. For the American public is not interested in ghosts, but it dearly loves to read the details of the latest murder. A Mrs. Zamora, of Tracy, had a four-year-old ward, who disappeared. Delmuto, a workman, went to live in the house which the Zamoras had vacated subsequently to the child's disappearance. Delmuto affirms that one morning, on returning home after a night's work, he saw on the porch the little ghost of a child, with her hands lifted above her head, and illuminated with a soft light. He was impressed by the sight of the apparition to search for the body, found it, and gave information that led to the woman's trial. But, of course, one would need a surer knowledge of the facts than can be gained from the papers before deciding upon the authenticity of any ghost whatever.

#### TELEPATHY RULED OUT!

There is nothing very new in the Palo Alto news, namely, that after a prolonged investigation Prof. John Edgar Coover, of Stanford University, has once more decided that telepathy, or thought transference, by mediums or others, is an impossibility. And we are informed that Prof. Coover made 9,000 tests with normal persons and 1,000 tests with mediums, and that his tests were uniformly negative!

I preserve a copy of the newspaper account of the above pronouncement, because it is likely to become historic, as being the final public denial of this great natural fact—a fact recognised by all scientists worthy of the name, as well as by the general consensus of an intelligent public. It is currently reported that Prof. Coover's psychological department at Stanford enjoys the usufruct of more than half a million dollars with which to carry on investigations, but double that sum would not be sufficient, without the addition of a modicum of commonsense.

Prof. Coover's labored search after telepathy reminds one of Punch's picture of the Scotchman searching with a lantern for a very obvious joke, and saying, "I canna see it!" And considering that "telepathy," which is so often to be seen on the public stage, and at a moderate price, has escaped the scrutinizing eye of the Professor, it is hardly necessary to add that he has utterly failed to discover a single instance of spirit communication.

A learned professor hunting for spirits when he cannot find telepathy reminds one (again) of Punch's intoxicated bandsman hunting for his railway ticket, after losing the big drum! It seems quite natural to compare Prof. Coover with Punch's characters, because his solemn denials of the obvious are becoming more comical than detrimental, now that evidences that go to refute his conclusions are to be found scattered throughout every community.

#### A PRODIGY—AND SPIRITUALIST.

The rostrum of our local Spiritualist organisation which for a period was so competently occupied by Mrs. Lingwood-Smith, Adelaide, South Australia was, during the month of February, taken by Dr. Austin, of Los Angeles, a very able man, formerly President of the Methodist College in Toronto.

The only two lectures of Dr. Austin's that I was fortunate enough to hear dealt with his own interesting experiences before and after leaving the Methodist Church. Very happily and humorously he told of his expulsion from the Church, because of his belief in the truth of Spiritualism; and he recalled with joy his first deep breath of relief as he left the synod and stepped out into the starlight night a free man.

He then took us back to his early days at college, and introduced us to one of his fellow students, Mary Melville, a small, insignificant child of a girl—and a Spiritualist at that! Of course, in those days, the little Spiritualist was despised by everybody, even though in her work she easily surpassed all others of her age.

But it happened about the time of the first Chicago Fair that a prize was offered to find "the greatest mathematician," by means of an examination paper so difficult that no ordinary mathematician would even tackle it. Mary raised a smile by asking her instructor for a copy of the paper, which she took home, and by some mysterious method of her own she not only won the prize but came within twelve marks of the possible thousand!

#### MATHEMATICIANS AWE-STRUCK.

This remarkable performance brought Mary an invitation to the meeting of a mathematical society in Philadelphia where, on arriving rather early at the designated hall, she was told "Yes, little girl, this is the hall, but to-night there is a meeting of mathematicians, so you must have come to the wrong place." Surprise, as well as deep respect, were evinced when it was learned that the little girl was Miss Melville, the "Canadian Mathematician!" And when it was suggested that she might like to say a few words, though of course it could not be expected that a girl so young would give an address to such an elderly and seasoned company, she stepped on to the platform and for an hour and a half spoke on Sir Isaac Newton and his work, while the assembled mathematicians listened with rapt and almost awed attention to what they afterwards declared was the most profound and closely rea-

soned exposition of the higher mathematics that they had ever heard.

All doors in Philadelphia were now open to Mary, and the city offered her every opportunity if she would only remain there. But Mary was not to be drawn away from her humble Canadian home, where she and her adoring father could experience the greatest joy of their lives by getting off together into a corner somewhere and discussing Spiritualism—which was not a very welcome subject with the rest of the family.

#### MARY'S TRAGIC DEATH.

But it seems as if the lives of all such abnormally gifted mortals were destined to be of short duration. One day, when her father was absent, Mary passed into a state of coma, which seemed to necessitate the calling in of a doctor, who in turn handed her over to the undertaker, who left the "body" on a stretcher out on the porch during the night of a Canadian winter. Her father having rushed home, carried Mary into the warmth, where she revived for a while, but the frost had penetrated too deep to permit of her recovery.

Dr. Austin ended his story by confiding that one of the regrets of his life was that although he had lived for three years in the same building as Mary Melville he had never got to know her—and all because of his prejudice! And the worthy Doctor implored his audience to get rid of their prejudices, saying that as a small coin might conceal the whole circle of the sun so could prejudice keep from their souls the light of God's truth.

### KATHLEEN.

#### DOCTOR OF DIVINITY AS SPIRITUALIST.

In a sympathetic review of the recently published work—"Kathleen"—by the Rev. John Lamond, D.D., formerly a prominent Presbyterian minister of Edinburgh, but now an active worker in the cause of Spiritualism, the "Weekly Scotsman" states:—

Strong confirmation of Spiritualist theories Dr. Lamond finds in the Acts of the Apostles and in the writings of St. Paul. Peter had his prison fetters loosed, and was led forth by an angel to rejoin his friends. Paul and Silas in a similar case were set at liberty by an earthquake. If there is no possibility of communication between the seen and the unseen worlds, he argues, then such narratives are mere idle tales; but if there is the possibility of such intervention, then such narratives can be accepted in the light of modern experience. In all the writings of the Old and New Testaments it is assumed that communication between the seen and the unseen worlds is possible. Why, the author asks, should that communication have ceased? "If it was possible nineteen hundred years ago, it is possible to-day. This is really the crucial question. It is a question that will be debated with increasing earnestness during the coming years." Many, Dr. Lamond observes, have found themselves dissatisfied with the somewhat barren creeds of the Churches, the lifeless form of many Church services, and more especially with what might be termed the world outlook prevailing in many minds. Dr. Lamond looks to the revelations of Spiritualism as a means of turning men's minds to the facts of Christianity. There are those, he says, who have outgrown the older views of the unseen world, and are ready to welcome the wider and more sublime conceptions that have been revealed and which commend themselves alike to reason and commonsense.

### FINDING WATER.

The Calcutta correspondent of the "Morning Post," London, recently communicated to it interesting news about Major C. A. Pogson, the Bombay water diviner. He writes:—

A few weeks ago there appeared in the Bombay budget estimates an item of Rs. 60,000 (£4,500) for the salary and expenses of a water diviner. Attempts were made to refuse the grant, but they failed, although they brought into prominence a man who had been working quietly for several months, and who can claim an extraordinary series of successes.

The man was Major Pogson, who had travelled some 1,500 miles and located 76 sites for agriculturists to sink new wells. Of 27 wells that were excavated on his "prospect," water was struck in 24 of them—the other three being in course of excavation. The "Post" correspondent continues:—

Another great advantage conferred by Major Pogson is that he has found out places where the water-flow is more grouped in certain localities—a factor which would facilitate the launching of large irrigational schemes on those particular spots. He has also reached conclusions as to the methods of dealing with tracts where flows of water, instead of being confined to their actual courses, are following lines of least resistance in extremely porous wells.

### WHAT ECTOPLASM DEMONSTRATES.

Ectoplasm as such does not demonstrate survival. But when, with more than the rapidity of thought, it builds up and breaks down, or dematerialises at the word of command, producing by means of materialised hands and feet, seamless wax gloves, from which no living hand or foot could be withdrawn without damaging the glove, it demonstrates intelligence other than that of the experimenters. When it reproduces by the agency of a temporary materialisation, or of a supernormal photograph, a death-wound, unknown to any of those present, but afterwards verified, survival as associated with ectoplasm is as clearly proved as any fact can be in this wonderful but relatively imperfect world, for here we have an instance of memory. Memory pre-supposes mind: both imply thought and all three demand conscious life, or rather self-conscious existence, as an essential prerequisite for any similar manifestations whatsoever.

From Miss F. R. Scatcherd's article, "Ectoplasm as Associated with Survival," in "Survival," edited by Sir James Marchant.

Dr. Hancock, of Birmingham University Research Laboratory, has invented a device that will enable miners to work in a temperature little below that of an inferno. A perforated tube is worn round the waist under the clothing. A small injector is attached, and by the pumping of one cubic foot of compressed air per minute about 50 cubic feet of the air surrounding the wearer is drawn in and blown round the body.

A young woman who was busy buying goods in one of the largest stores in Nevara suddenly dropped the piece of cloth she held in her hand and cried out: "Grandpa's burning! Oh, help him! He's burning!" She was assisted home, and arriving there found that her grandfather, who was paralysed, had fallen on to the fire and was, indeed, burning. This strange case of telepathic vision has created quite a sensation on the Continent, and is, indeed, a remarkable instance.

## TO RECORDERS—SPECIAL!

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

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

## REPORTS OF SOCIETIES.

### VICTORIA.

#### A NEW CONSTITUTION.

Some months ago a Special Committee, comprising some of the leaders of Spiritualism in Melbourne, was appointed for the purpose of drafting a new Constitution to govern the movement in this city. The revision having been completed, the draft was submitted to a meeting of Spiritualists generally, held at the Protestant Hall, Exhibition Street, on the evening of Tuesday, July 13th. Mr. Edgar Tozer presided, and there was a large attendance.

The Chairman explained that it was desired to place the cause on a better footing in Melbourne and the Committee had drawn up the Constitution accordingly. He trusted that the object sought would be achieved and that it would eventually lead to Spiritualism receiving the imprimatur of the Government as a religion.

Various phases of the proposals were informally discussed, but as the members of the Societies had not had an opportunity to study the details of the draft, copies have been typed for their consideration, and at a later date another general meeting will be convened with the object of dealing finally with the matter.

#### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

We are sorry to have to report that our President (Mrs. Callen) has been very ill, but is now progressing favorably, and we hope ere long to have her back with us again.

At the morning session on 20th June Mr. Chatfield addressed the morning session, Mrs McDonald was the speaker at the evening service and her trance address was much appreciated. On the 27th June Mrs Gawley led the morning sessions in an interesting discussion, and in the evening Mr Orlo-Smith was the able exponent of our Philosophy. Mr Waschatz was the exponent at the morning session and in the evening. On 4th July, Mr Howard Edie started a new series of addresses, "The Golden Age of the Past" being the title of the first lecture. On the 11th July, Mr Lumley was the speaker at the morning session, and in the evening, Mr Edie took as his subject, "The Psychology of Man's Fall," each of Mr Edie's addresses being preceded by musical items and dramatic recitals.

We wish to thank all mediums who have helped at our afternoon mediums symposiums viz: Mesdames Martin, Peach, Browning, McDonald, Gourley, Ogden, Shelton and Messrs Shaw and Windlow.

Best wishes to the Editor of "The Harbinger of Light."

G. A. GARDINER, Recorder.

#### CHURCH OF SPIRITUAL RESEARCH, MELBOURNE.

Temporary Premises: Zercho's Buildings, 157 Collins St.

The Committee extends hearty and sincere thanks to all friends and workers who have assisted us during the past three months. By work, donations and attendance many have been very kind to us and their loyalty during Mr Moorey's enforced absence, through physical disability, is worthy of the highest commendation. Among the generous donors are Mrs Hall, Miss Lawson and Mr E. O. Jones, whilst we do not disparage in the least degree the efforts of every member of our Committee.

We are exceedingly pleased to have our Speaker, Mr J. M. Moorey, back with us once again and we express our heartfelt thanks for his recovery, after three operations for throat trouble, to normal health. We note with much gratification that he has, in spite of these operations, retained all the force and energy characteristic of his addresses. Already there is a marked increase in the attendance at our services (no slight to others is intended, all Speakers have a personal following) and as the size of our present location is quite inadequate—we shall be relieved to hear that our new premises are ready for occupation.

June and July socials were unqualified successes. Our Socials are held on the first Tuesday in each month in the Protestant Hall, Exhibition Street, where old and new friends may be assured of a pleasant evening and a hearty welcome.

Kindly thoughts and best wishes to the Editor and all readers of "The Harbinger of Light."

WM. GREENWOOD, Recorder.

### SCHOOL OCCULT SCIENCE.

The past month has been a record one for the School. We have been very fortunate in securing the services of such able lecturers as Mr Robert Lees, B.V.Sc., who gave for his subject, "The Secret of Happiness." On June 27th we had the pleasure of welcoming Mr Howard Edie to the School. His subject was "Occultism in Art," which every one enjoyed. We are pleased to say that Mr Edie is giving a course of lectures at the School in August. Mr J. A. Farquharson gave a very practical demonstration on "How to make a Talisman," which proved very interesting indeed. Mr Chapman gave some wonderful messages at the close of the evening. On Sunday afternoon, June 22nd, Rev. Dr. Hurston led the afternoon service for us. There were no messages given, for all were so anxious to receive the spiritual food which was given, and all went away satisfied.

Our Club, which was held on 22nd, proved a huge success. We desire to thank all workers who have given their services so freely on Sunday afternoons, viz.: Mesdames Wale, Johnson, Harden, Madam Orion, Messrs Dent, Woods, Windlow and Howel.

Best wishes to all who are spreading the gospel of truth.

RUTH GARVIN, Recorder.

### S. O. L. CHURCH.

On Sunday evening, June 27th, we held our first Musical Service, and we are greatly indebted to all the artistes who gave us such a feast of music, instrumental and vocal. So many expressions of pleasure and appreciation have reached us, that we intend holding another one shortly. Our only regret that evening was at the close of the service, when, in singing "God be With You till we Meet Aagain," we farewelled our friend and brother, Commander Lauder, who sailed for home that week. We have missed his presence very much at our services, and in class, and our best wishes have gone with him for his future welfare.

Our President, Mrs Hanger, Dr. Moore, and Mr H. A. Steele have occupied our evening platform during the month, and the addresses have been most helpful; Mrs Hanger, Mr E. Gill, and Mr Steele giving the demonstrations.

Despite the most inclement weather on Saturday, June 26th we had a large number of people at our Monthly Church Social, who all enjoyed the musical items, dancing and cards and the opportunity for social intercourse with one another.

The Church membership roll is increasing steadily, several new members joining each month.

Our heartfelt wishes for a safe return in renewed health and strength go with Mr Edgar Tozer, President of the V.C.S.C., who will be sojourning in a warmer climate for a season; his whole-hearted service to the cause he holds so dear, is well-known.

A helpful and appreciative thought to "our Editor," who so ably keeps the flag of Spiritualism unfurled all over this Continent, and beyond.

E. MARSHALL, Hon. Sec.

### NEW SOUTH WALES.

#### UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY

We have to announce the passing on of a very old and valued worker, Mrs Briggs, who was connected with this Church for many years. Both she and her husband worked very hard for the cause she loved. Our deepest sympathy goes out to the family of our sister, and to those who attended her during the last days of illness.

At our half-yearly meeting our esteemed President (Mr Nettleton) whose health has not been too good for some time resigned his position and intends to take a rest for a while. In the meantime, Mrs Rose Weeks will continue to carry on the work, and fill the position as President, until our old friend has fully recuperated.

Our Church services continue to improve, many thanks to the speakers who have given their services during the month.

Our last "At Home" was given in honour of Madam Saary-avoi, and there was a large attendance to meet her. Our very hearty thanks to the Social Committee, particularly to Mrs Hopkins and Mrs Grant—who worked so hard to make the Social a financial success, also to the artists who gave their talents to make the evening so enjoyable.

S. WILSON, Secretary.

#### STANMORE UNITED SPIRITUALIST CHURCH.

All our services during the month at Leigh House, have been well attended, the series of three lectures upon "The Dangers and Delights of Mediumship" delivered by our leader (Mrs. Morrell) attracted large audiences, as did also the special lecture entitled "The Veil Lifted" on the occasion of the Memorial Service to the late Mrs Hassall.

On July 10th a successful social and dance was held on behalf of the Church funds, it is intended to hold another on August 14th. Our Lyceum was delighted by a visit paid by Mr Mathieson of Southampton, England, who brought hearty greetings from English Lyceumists.

The services at our Enmore Mission have been so successful that it has been found necessary to move into larger premises, we have very fortunately secured a large Hall on the ground floor at Hatte's Arcade, opposite Newtown Post Office, there is plenty of space for 200 people, and our first services there on July 11th had every chair occupied. We have also been extremely fortunate in securing the services of an experienced choir-master and organist who is very busy training our choir for a special effort at our anniversary services on August 15th, when Mr A. D. Kay, M.L.A., and Mr J. Oates will be our chief speakers.

At the Occult Class under Mr Morrell's guidance, and the Healing Meetings on Tuesday nights we are privileged to witness wonderful manifestations of "Spirit Power."

W. D. MORRELL, Recorder.

QUEENSLAND.

SPIRITUAL CHURCH BRUNSWICK & LEICHHARDT STS., THE VALLEY, BRISBANE.

We are again pleased to record good progress during the last month, our attendances are ever increasing, and good work is being done.

Our weekly Socials are very well attended, and very enjoyable.

Our Sunday afternoon Circle is always well attended and as this Circle is open to all who wish to express their views, ten minutes are allowed each and we find good work is being done.

We have the pleasure of having Mrs Cross Turner with us, and are always pleased to welcome her, as we are convinced that her mission is to give and not take. We take this opportunity to thank all our Speakers who give their services freely.

Wishing success to all Churches and also to "The Harbinger of Light."

W. J. KERLIN, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

It is with great pleasure we report good progress. Our church meetings have been well attended. Most of our services have been conducted by our Pastor, the Rev. Lily Lingwood-Smith, Ps.D., others who have given most valuable help are the Rev. Jean B. Duncan and Brother E. W. Lowe as Speakers, and Sister Janet Watson, Sister Wylie and Master John Le Fevre as soloists, and Bro. G. Solly as demonstrator. The Esoteric Mystic Circle have made good progress; Concentration and Divine Healing are their first subjects to deal with and have every hope of gaining useful knowledge.

The Pastor's Flower Psychometry and Higher Developing Classes are well attended. On Saturday afternoon July 10th the President's At Home was well attended, Mr Dobbins gave a splendid address; questions on spiritual subjects were answered by various members and experiences given. Later a Birthday Tea was given to Bros. Dobbie and V. Williams by the Busy Bees, about 40 participating, and the usual toasts were given. In the evening the Church's monthly social and dance took place and was one of the most successful held; a splendid programme was carried out by the following: Sister Hyde, Piano; Sister Francis, Violin; Master Brinkworth Clarinet Solo; Vocal Solos by Sister Wylie and Master John Le Fevre; Recitation, Bro. Ken Williams, Comic Sketch, Bros. G. Solly and Scrag. Bro. R. S. Brown for half an hour mystified the audience with his conjuring tricks, dancing and supper, with Auld Lang Syne, finished up a most happy gathering. The following members of the Busy Bees—Sisters Elsie Solly, Lily Lowe, Gladys Fritsch and Joy Le Fevre—deserve great praise for their indefatigable labours to make everything a success.

With all kind wishes to "The Harbinger of Light."

GEO. SOLLY, Hon. Secretary.

WEST AUSTRALIA.

SPIRITUALISTIC CHURCH OF W.A. (Inc.)

The three years' lease having expired, we have moved to the Forrester's Hall, which is a beautiful place. Our opening services have been very good. The monthly "At Home" (which is managed by the Ladies' Committee, of whom Mrs McDonough is President) was much enjoyed by a large attendance.

The Lyceum is not very large, but is well-conducted on pleasing lines.

The Inner Circle and Healing Circle are sources of much spiritual help, and relief is given to many through the healers. One of our healers (Mr Over) deserves special mention for the many cases that go to him and whom he visits, and the success of his treatments.

The Church has a highly spiritual and worthy standard which speaks well for its officers, mediums and members. We are much indebted to mediums and speakers from other churches including Mrs Morris, of Fremantle, Miss Birkett, Bassendale; Mr Thornett and Mr Shepherd.

We much appreciate the high tone and character of "The Harbinger of Light."

CHARLES LATHWELL, President.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Incorporated).

A very enjoyable social was held on the 19th June. The music supplied for the dancing and vocal items was of the best. Every elocutionary, instrumental and vocal turn was well given, and much appreciated by the audience.

Our church front looks very clean and bright in its new coat of paint. The generous bearer of the cost of the needed decoration must feel repaid by the smart outward appearance of his beloved place of worship.

On Sunday evening, the 27th, Mrs E. Webb was the medium for a very outspoken and appealing address on the power of thought, entitled "Of What Are You Thinking"? The subjects dealt with by the resident Speaker during the month, were: "Ring Out the False, Ring in the True", "Is Spiritualism Satanic?", "The Moral Code of Spiritualism."

There are several very willing healers and clairvoyants working in the Sunday after-meeting, and on Thursday nights at the week-night public meeting. The workers are busy also preparing for a Sale of Work to be held on the 21st August, when it is hoped to raise a sufficient sum to clear off the small remaining debt on the building.

Greetings to the Editor and his readers.

GEO. BODELL, Hon. Sec.

Our Lyceum sessions this month have been very pleasant. On June 13th our Conductor, Mr R. A. Webb, called upon Mr F. Turner to distribute the certificates won by some of the Lyceumists in B.S.L.U. Examinations. We are very pleased

with our successes, as we had 10 passes out of the 14 Lyceumists who sat. The results were as follows: Mrs Webb, honours; Miss L. Webb and Miss G. Webb, first-class; John Fuery, Mr Easton and Mr Barton, second class; Eric Ruidell, Iris Ruidell, Esma Ruidell and Elva Harris, third class. After the distribution of certificates, we held an Open Session. A steel guitar solo was given by Miss G. Webb; recitations were given by Eileen Swede, Minnie Francis, Esma Ruidell, Ray Jarvis and Mr Easton.

Fraternal greetings to all fellow Lyceums and to "The Harbinger of Light."

(Miss) L. WEBB, Lyceum Secretary.

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REPORTS MUST BE SIGNED.
Recorders should carefully note that all Reports of Societies must be signed. Otherwise they cannot be used in future.
THE EDITOR.
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Replies to Correspondents.

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

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

W. E. R. (Dunedin): Thank you for leaflet. We are so choc-a-bloc with matter at present that we cannot use more than a fraction of what we would like to publish. But we will keep it on hand.

E. B. (Corowa): Thanks for stamps.

E. J. (Launceston): We appreciate your reference to Susie. We forwarded the extra copy.

M. J. U. (Perth): Thank you for submitting M.S. for our perusal. We hope to use some of it later.

H. H. (Kenya Colony): Your experiences correspond with those of many others, and we were pleased to receive your contribution to the total.

B. H. (Newtown, Sydney): The matter is interesting, and probably true, but without adequate corroboration the general reader is not impressed by such "wonders."

C. B. (Brisbane): Your suggestion is, in our opinion, impracticable. We do not know of any mediums who would undertake such work. Many of the experiences you relate are familiar to investigators and are among those which many Spiritualists do their best to disseminate.

Name Wanted! On July 15th we received a Money Order for 9/6 from St. Albans, New Zealand, for annual subscription, presumably, to "The Harbinger of Light." There was no letter enclosed, and consequently we do not know to whom to credit the remittance. No doubt the sender will communicate with us in due course.

UNHARMED BY FIRE.

In a recent issue of the Johannesburg "Star," South Africa, the following particulars are given of a fire-walking ceremony by Hindus at Martizburg:—

Two large wagon loads of wood about six tons in weight were burnt, and the glowing coal was spread out in a bed 30ft. long and 12ft. wide. . . . The fire-walkers, who appeared to be in a state of religious frenzy, were held under control, and were only released before the bed of fire. One by one they threaded barefooted through the embers, some quickly and others very deliberately. Each individual, after this ordeal, had to wade through a pool of water mixed with milk, and was received in the outstretched arms of his co-religionists. After the fire was extinguished, the ashes were collected by the Hindus. The fire-walkers had hardly received a blister, and afterwards followed the procession of the Goddess Kali through the streets of the lower end of the town. A leading Hindu explained that anyone who intended participating had to prepare ten days before the ceremony. The preparation consisted of a strictly vegetarian diet, abstinence from indulgence of any kind, purity of thought and deed, and finally faith.

A prominent Society psychic enthusiast tells me that not only do several bishops confess their faith in supernatural phenomena, but recently the head of a Northern diocese, to test his beliefs, attended a seance specially given by a West-End medium.—"Sunday Chronicle," Manchester.

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