

THE HARBINGER OF LIGHT

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

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"*LIGHT, MORE LIGHT.*"—Goethe.

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The Banninger of Light.

Edited by W. Britton Harvey:

SEPTEMBER 1st, 1926.

Author of "Science and the Soul."

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The Editorial Chair.

The Problem of Reincarnation.

If we were asked if the doctrine of Reincarnation was becoming more acceptable to the general body of Spiritualists than in former years we should feel constrained to answer—"Yes." And that reply would be given notwithstanding the fact that we have no definite conviction on the point ourselves. We still remain "as we were!" The belief may be based upon truth or may be a misapprehension resulting from a confusion of ideas. We simply do not know.

We confess we do not like this attitude. We much prefer being "one thing or the other." We are not accustomed to "sitting on a fence." But when you are on the fence and are in doubt as to which way you ought to jump, what are you to do? Many people would reply—"For goodness sake jump one way or the other!" That, however, is not our method.

No matter what may be the question under consideration, if the evidence is so conflicting that we cannot deliberately make up our mind what to do, we invariably decide to do nothing at all. We just leave the matter in abeyance and resolve to preserve an open mind in the hope that further light may eventually enable us to arrive at a decision.

The time may come when we shall be out-and-out Reincarnationists—or, it may not! And, after all, it doesn't matter. We are not going to solve every problem in this brief lap of the eternal Race of Life. And, perhaps, we shall still be in doubt when we have finished the second lap and gone a step higher in our never-ending progress. That, at all events, appears to be the experience of many of those on the Other Side. There is anything but unanimity of conviction on the point among the denizens of the invisible order of existence. And it is that very fact that "makes confusion worse confounded."

If you interview mediums in France you will almost invariably be told by "controls" that the doctrine of reincarnation is true. Perhaps this is due to the influence of the teachings of Allan Kardec, the father of Spiritualism in France and an ardent propagandist of this belief. Conduct inquiries in Great Britain, however, and you will find a conflicting view expressed, the messages being both for and against. It is the same in Australia.

So far as our personal investigation is concerned, when the subject has been broached through mediumship channels, we confess that the weight of testimony has been in favour of reincarnation. But

it is taking us a long time to assimilate this truth—if it is a truth. We do not, and cannot, accept all we are told. This may, or may not, be retarding our progress in knowledge. We must chance that.

Real belief—as distinguished from the superficial variety—is not optional. We cannot always believe what we would like to believe. There are many men and women who would certainly like to believe in the teachings of Spiritualism. But they cannot. There is no room for such teachings in their mental make-up. These teachings appeal to them in a way, and yet conviction is lacking. We cannot blame them for that. We should rather sympathise with them.

There is no sense in saying you believe a certain doctrine if, in your heart and mind, you are not absolutely convinced that it is true. And that is precisely our position in relation to Reincarnation! Therefore, we are unable to state that we believe in this doctrine. But it may be true for all that! And it must be frankly admitted that, if true, it explains many problems that are otherwise inexplicable, and to those who can accept it an explanation is at once offered of the inequalities and seeming injustice of some of the phases of this terrestrial existence.

Corroboration from the Spheres.

In setting forth the teachings of Spiritualism in this journal from time to time on a dozen different points we have always included the following:—

- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, but from committing sin at all!

The words reproduced in black type do not represent conventional teaching. But immediately they were penned they stood out bold and clear as representing a great truth. We had no doubt about it. It was a "sinless" world that the Christ was aiming at, and if His mission in this respect has thus far ended in failure, it is certainly no fault of His. Perhaps this exalted ideal will be attained some day.

We direct attention to the point as a result of reading a very lengthy and powerfully-written poem in a recent issue of "The Banner of Life," published at Boston. It is entitled "Mona—Queen of Lost Atlantis." It was recorded by John L. Dryden, who is described as "the well-known philanthropist and medium of the Pacific Coast," and is stated to have been received recently from the "higher spheres." Here are a few lines bearing on the point under consideration:—

O, Brother mine, consider well the words
Of Hebrew seer of which you spake just now—
'And he shall save His people from their sins.'
Do you not see that being saved from sin
And saved from penalty incurred by sin
Are different acts? Did Jesus need some one
To die for Him? Why not? Because He knew
No sin—and, sinning not, the penalty
Infinite Justice makes a part of sin,
Upon him rested not. If all mankind
Abstained from sinful life as Jesus did,
Horror of punishment for sin and fear
Of Death and Hell would banished be forever.

Then, brother, shift your hope of future bliss
 From drifting sand of rescue from the fear
 Of death and hell, by suffering of another;
 And build upon the solid rock of such
 A life on earth as son of Mary lived;
 Give to those words of his the meaning which
 The intent and purpose of his life
 Require—and He shall save his people from
 Sinning—not from punishment for sin, but
 From committing sin, thereby obtaining
 Freedom from the guilt and penalty of sin.

Here we have very direct corroboration of the teaching first penned by us some ten years ago, and expressed in almost identical phraseology. It is strange what remarkable "coincidences" one encounters in the study of this subject! Really, they sometimes suggest a common origin!

A Cable that Caused a Stir.

The "man in the street" in Australia opened his eyes in wonderment a few weeks ago on reading the following cablegram published in a section of the Press:—

Sir Oliver Lodge, the well-known scientist and Spiritualist, made the bold prophecy in a sermon at the Manchester College chapel that Oxford scientists were on the verge of discovering the secret of life, and answers to the questions, "What is God?" and "Is death the end of man?" He predicted that before the British Association meets at Oxford again the answers to these questions will be supplied, and the universe revolutionised once more beyond all previous scope.

"Whereas throughout the nineteenth century and up to the present," Sir Oliver Lodge continued, "we have been dealing chiefly with the material world, there now lies before us the discovery of a spiritual world which has not yet been accepted by science, but there are indications that the questions will shortly be answered."

In dealing with a brief cable message it should be remembered that the sender does not always make the meaning perfectly clear. When a sentence is taken from its explanatory context it may give a quite erroneous impression as to what the speaker actually meant. We are, therefore, unable to state what Sir Oliver Lodge wished to convey by the remark that "the secret of life" was on the verge of being discovered and that the question, "What is God?" would be scientifically answered. These are such abstruse and bewildering problems that mankind has practically given up looking for demonstrative proof.

When we come to the other question, however, "Is death the end of man?" we can easily follow the distinguished scientist and accept his prophecy that before many more years have elapsed official Science will endorse the reply of the Spiritualist and "the universe be revolutionised once more beyond all previous scope."

It was the scientific materialism of the nineteenth century that gave to the world such a contracted and one-sided view of man and his eternal destiny. Since then, however, much water has flowed beneath the bridge of psychic inquiry, and there is today such a super-abundance of evidence demonstrating the existence of a Spiritual world, that only those who have not taken the trouble, or not had the opportunity, to personally investigate, fail to realise that the invisible realm has already been discovered.

Whether Science eventually accepts the fact, or not, is not a matter of great concern. The fact will remain all the same. But we believe that a few years hence Science will be compelled to fall into line with the Spiritualist, and when that time comes we shall cordially welcome its imprimatur. Meanwhile, we have the satisfaction of knowing that the Spiritualist—the much-derided Spiritualist—got there first!

The Militant Spirit in Spiritualism.

There is much more "life" in the Spiritualist movement in Great Britain than the people of the Antipodes are apt to imagine. This was pointedly demonstrated a month or so ago when the twenty-fourth annual conference of the National Union was held in the Memorial Hall, Manchester. The primary subject under discussion was the disabilities, religious and civil, under which Spiritualism and Spiritualists still suffer. For many years efforts have been unavailingly made to have the injustice removed, and inasmuch as there is a limit to human patience we now find a much more militant attitude adopted.

It was pointed out that although, with other citizens, Spiritualists are expected to share in the responsibilities of the State and were called upon to play their part in the war, they are still denied the religious freedom extended to others, the right to practise mediumship, the right to conduct marriages in Scotland, and even the very ordinary right to receive legacies legitimately bequeathed to them.

A particularly outspoken speech was delivered by Mr. Ernest Oaten, editor of "The Two Worlds," who said he had twice written to the Home Secretary, urging him to remove the disabilities complained of, but without result. A while ago, he added, the nation had called upon Spiritualists for service for national needs equally with other citizens, and he had told the Home Secretary that if such call came to Spiritualists in the future he would do everything in his power to scotch it, on the plea that they had not equal responsibility.

Men and women of true British spirit will not tolerate injustice indefinitely. Even a worm will turn in the end, and we can clearly foresee trouble if, in time of peace, some measure of tolerance is not displayed towards a virile body whose ramifications extend throughout the Empire. Let us hope that those in authority will exercise greater wisdom and a keener sense of British justice as time goes on. Otherwise, the consequences may be perturbing should a national peril recur.

The spirit of the conference generally was in accord with this militant air, and eventually a resolution was adopted "protesting emphatically against the religious and civil disabilities under which Spiritualists continue to suffer," and demanding their withdrawal.

Time of Trial Coming.

"I have every reason to believe that the human race is in danger, and that some great trial is coming to the world," writes Sir Arthur Conan Doyle in the June number of the "Occult Review."

"This trial will be altogether good in its objects and results, but will be exceedingly severe during the time that it lasts—which is usually indicated as from three to four years, of ever-increasing pressure, ending in some great exhibition of psychic power."

Sir Arthur says the messages began to reach him more than three years ago through the writing and, later, the voice mediumship, of his wife. The words number upwards of 100,000 and contain prophecies, some of which have already been fulfilled. They have been confirmed in numerous instances, and documents from all parts of the world have been received reporting the receipt of similar warning messages. Writing of the form of the trial, Sir Arthur says:

Descriptions given in the Bible of events which accompany, not the end of the world but the end of an Era, are so like those which are now predicted that the latter would seem to have been vaguely seen by

those old prophets. The spirit messages insist that the cause lies in the complete divorcement of modern thought in every country from all that is truly spiritual.

Sir Arthur is not an alarmist. Otherwise, he would have gone into details. He possesses them in abundance, and it is within our knowledge that, in the main, they agree with the particulars we have ourselves received, but which it would be very imprudent to disclose. It is sufficient to indicate that earthquakes, volcanic outbursts and floods figure conspicuously in the messages, and that, in addition to this form of scourging, revolutions and a civilisation-shaking war are mentioned.

There is very little, however, in the outlook to seriously perturb the Spiritualist. If these disasters are destined to fall on the world he will view them in the right perspective. He knows that "all things work together for good" and that the ultimate result of the tribulation will make for the spiritual advancement of the race. And that, after all, is the chief thing that matters!

Children in the Spirit World.

In the course of an address at a meeting of the University of London Catholic Society on a recent date, the Rev. Father Herbert Thurston, S.J., said "he had never been convinced that there were not other intelligences besides the blessed, the angels, and those in purgatory in the spiritual world," and went on to ask:

What happened, for instance, to children, who died at birth? Did they form a sort of celestial kindergarten? He believed that their intelligence, having once been created, must go on developing.

Every informed Spiritualist will agree with this expression of opinion. It seems, however, to be a very difficult thing for some people to realise that there are babies in the Spirit world, and little boys and little girls, young men and maidens, as well as those who attained to maturity in the life upon earth. They seem to imagine that we shall all be more or less alike on the Other Side, no matter at what age we passed from the physical stage of life.

We have tested people time after time on the point—generally good, Church-going people—and whenever we have suggested the existence of babies in the Summerland, and the necessity of nurses to safeguard them and "bring them up," they have invariably regarded the conception as being much more humorous than real. It was evident they had never been taught anything of the kind and could not possibly credit that the words of Jesus were to be taken literally: "For of such is the Kingdom of Heaven."

If, however, any reliance is to be placed on any of the messages received from our invisible teachers, it is certainly true that a baby "dying" here is just as much a baby when it arrives in the world beyond. And the same may be said of all other grades of human development. The loss of the physical body makes no difference. A boy or a girl remains a boy or a girl until he, or she, has had time to grow to maturity. They do not immediately take on the form of a man or a woman just because they have "died."

The Law of Evolution holds good beyond the grave, and no matter at what immature age we may "die" here we have to go on evolving, or growing, until the spirit germ implanted within us has reached mature years. There is nothing very wonderful, or mysterious, about it—it is a principle of Nature. The spirit germ is endowed with certain potentialities and those potentialities have to reach fruition. That's all!

Children passing from earth, being children still, have to be cared for by "spirit mothers," taught and amused, and therefore we are not surprised to read of the expansive "playgrounds" and the various forms of entertainment provided for their delight. It is rather just what we ought to expect, and it is only our ridiculous preconceptions that makes such a conception appear strange and so unlike the conventional Heaven of "harps" and "pearly gates."

The amount of stuff the average man and woman has to unlearn is simply appalling! They have, either here or in the hereafter, to be brought to a realisation of the truth that what we call the "next world" is as real and natural an existence as this terrestrial globe, and that they will find the spiritual counterparts there of most of the things with which they were familiar on earth. This may sound very materialistic to some. We cannot help that. If it represents truth it has to be faced, and if the teachings on these points are not true, then we cannot see that any reliance can be placed on any message alleged to have come from the Unseen!

Persecuted Mediums and Nemesis.

A lot has been written about the evil influences said to be attached to some of the mummies of ancient Egypt and the disasters that overtake those who desecrate their tombs. Be that as it may, here is a story of a different character, but one which, we are told, has created a deep impression in psychical research circles in Germany. It has nothing to do with mummified remains, but with real, live mediums, and raises the question as to whether Nemesis is liable to overtake those who maliciously persecute the human channels of communication between this world and the next.

In his International Notes in the May issue of the "Journal of the American Society for Psychical Research," Mr. Harry Price, its Research Officer, writes:—"Kapitan J. Kogelnik, of Braunau-am-Inn, Austria, sends me the following curious report (communicated by Professor Dr. Walter, of Graz), which is taken from "Die Weisse Fahne" (a German paper), of February 1st:—

The occultists of Gratz are deeply impressed with the strange occurrences which are happening there at the present time. It is still fresh in the memory of the public how, about two years ago, Frau Silbert, the well-known medium, was attacked by various critics of her phenomena—attacks which, in our opinion, were reckless and unjustified. And now we are witnessing, with increasing amazement, how Fate appears to play the role of avenger, as all of Frau Silbert's detractors, who have so deeply injured this medium, have, one by one, been visited by stern retribution.

The editor of the paper who launched the attack is now "economically ruined," and had to leave Graz.

The second principal adversary died a few months ago.

The third, who had communicated false information about Frau Silbert to the Press, has lost a very profitable and respected position.

The fourth, who had been active in the famous "toy torpedo" story, has been dogged by misfortune, and already deeply regrets that he ever had anything to do with this plot.

And at the time of writing, the hand of Fate has grasped the fifth member of the famous "exposure," who has just gone bankrupt and has lost all his fortune.

Mr. Price declares that "the above particulars are in the strictest accordance with facts" and adds that "the reader will admit that this story 'points a moral and adorns a tale' which should not be lost on the carping critics." In other words—"Hands off the genuine medium!"

PERSONAL.

MR. EDGAR TOZER.

For a considerable time past Mr. Edgar Tozer, President of the Victorian Council of Spiritualists, Melbourne, has been in very indifferent health and is at present taking a prolonged holiday in Queensland. His many friends will be glad to learn that he is already benefiting by the change and will wish him a complete recovery as times goes on. He is now in Brisbane where he has had the pleasure of renewing the friendship of Mr. and Mrs. T. W. Moss.

A few weeks ago he was invited to a "Florin Musicale" organised by Mrs. Moss for the purpose of augmenting the funds of the Spiritual Alliance Book Club. It was held at the Y.M.C.A. rooms, and during the proceedings opportunity was taken by Mr. Moss to welcome Mr. Tozer, who briefly responded and conveyed greetings from Victoria.

In a letter received from Mr. Tozer just before going to press, he says he experienced much generous hospitality from Sydney friends on his way to Brisbane, where he was met at 7.30 in the morning by Mr. T. W. Moss and Mrs. Davies, President and Secretary respectively of the Brisbane Spiritual Alliance. The cordiality of their welcome "made him feel at home at once," he says, and he adds:—

The Spiritual Alliance, with the aid of the Ladies' Auxiliary, has now decided to hold regular Sunday evening meetings, and also several weekly meetings at the Celtic Buildings, Brisbane. I have attended several meetings, and can say that this forward movement, headed by Mr. T. W. Moss and his ardent co-operator Mrs. Moss, augurs well for the Spiritualist cause in Brisbane. They are backed, in turn, by very earnest-thinking people, and I feel that in the near future larger premises will have to be secured to accommodate the congregations. I find that "The Harbinger of Light" is well appreciated here, and arrangements are in hand to increase the number of copies, as enquiries are coming in by new subscribers. The old and new subscribers join in good wishes for the success of Australia's Spiritualist journal and its Editor.

MR. M. J. BLOOMFIELD.

At the recent conference of the Australian Herbalists' Association, held in Sydney, Mr. M. J. Bloomfield, Hon. Sec. and Speaker of the Victorian Association of Spiritualists, Melbourne, was elected President for the ensuing year. Very complimentary references were made to Mr. Bloomfield's interest in the Association and to his exceptional organising ability, and his selection for the Presidency was unanimously endorsed—a well-deserved recognition upon which we heartily congratulate him.

A VISITOR FROM LONDON.

An unexpected visit from a Fleet-street journalist was one of the pleasures experienced by us during the past month. He was intensely interested in Spiritualism and its phenomena, and naturally the conversation turned on the number of prominent Pressmen who have been captured by the movement during the past few years.

"But the greatest catch of all," remarked our journalistic colleague, "was Hannen Swaffer. We shall not be surprised at anything after that. It fairly staggered Fleet-street. 'Swaff,' as we call him, is a brilliant fellow—a man in a million. He has the pen of a genius and is utterly fearless. No wonder Northcliffe snapped him up! And no wonder the two couldn't hit it! They were too much alike in temperament. Northcliffe sacked 'Swaff' six or eight times! But he had to send for him again every time! He is a much bigger advertisement for Spiritualism than people imagine in this

country. And, in certain respects, he is a changed character since he embraced Spiritualism. For instance, just before leaving London, I was in his office for ten minutes or a quarter-of-an-hour, and during the whole of that time I didn't hear him swear! Oh, yes, you've got him converted alright!"

Mr. Hannen Swaffer, as our readers are aware is the author of "Northcliffe's Return."

"That's a great scoop of yours in getting hold of Randall's unpublished book, 'The Living Dead,'" continued our interviewer. "He is a fine writer, and I congratulate you on having such a swag of such excellent 'copy'. And to have it offered to you for 'nix' was very magnanimous on the part of the author and a very great compliment to you and your work. By the way, when are you coming to London? What are you staying here for?"

Our enthusiastic confrere rattled on like a machine and seemed to be doing his best to carry us off our feet!

"And how do you manage to produce a paper like this—"The Harbinger of Light"—"and make it pay?" The thing can't be run on commercial lines at all! Why do you use such expensive paper? I know of no journal got up in this costly style among all the Spiritualist papers of either Great Britain or America. It is like an edition-de-luxe! Why don't you get some general advertisements and make the thing worth while from a commercial point of view? You are too much of a philanthropist! It wouldn't suit London!"

We kept up a continuous smile as question after question was whirled into space, and eventually managed to reply that "The Harbinger of Light" was essentially a propagandist journal and that we turned it out in superior style in order to create "a good impression" in the minds of those handling it for the first time.

"Good impression be hanged," came the business-like retort, "you can't live on good impressions!"

He had us there! And as he swung out of the office like a human whirlwind he exclaimed: "I'll tell them about this paper in London, and that you have discovered the secret of making a living out of 'good impressions!' Au revoir!"

And he was gone!

SPIRITUALISM AND THEOSOPHY.

We have received for review a book by Arthur W. Osborn, M.C., entitled, "Spiritualism and Theosophy," published by The Ruskin Press, Melbourne, for Solar Publications. (Price 2/-, postage 2d.) It views the subject of Spiritualism from the standpoint of a sister movement, that of Theosophy. It is always good to "see ourselves as others see us," provided that other viewpoint is a fair and balanced one, as in the present case. Mr. Osborn has, as he himself puts it, approached the study of Spiritualism with sincerity and tolerance, exercising the right to speak the truth as he sees it at present, but preserving an open mind for new aspects of truth.

In reviewing the "great services" which the Spiritualistic movement has rendered to society Mr. Osborn remarks: "I think it is not an extravagance to say that Spiritualistic phenomena demonstrated the existence of this other world." He believes that the Theosophical and Spiritualistic movements should be mutually helpful to one another, and that Theosophy has a valuable contribution to make to Spiritualism in the interpretation of phenomena and the possession of a valuable philosophy.

We welcome the spirit of co-operation which the book so clearly expresses, and recommend it to our readers as of more than ordinary value, inasmuch as it comes not only from outside our own ranks, but actually from within those of a kindred movement.

Do the Dead Deceive Us?

COMMON SENSE ABOUT TALKS WITH THE OTHER WORLD.

By ROBERT BLATCHFORD, Author of "More Things in Heaven and Earth."

The Bishop of Exeter, I understand, has been warning us about Spiritualism. I am interested in the subject and I should like to make a few remarks. The bishop says we have no assurance that spirit messages are genuine. Even if they come from spirits they may come from bad spirits anxious to delude or mislead us, and he thinks the communion or attempted communion with spirits is an enterprise which should be regarded with solemnity.

I have heard all this before, and I do not consider it useful talk. Spiritualism is commonly attacked from two opposite sides. The materialists do not believe it, and the Churches do not like it. The materialists tell us there are no spirits, and the bishops tell us there are spirits, but we ought not to attempt to commune with them. That puzzles me.

I can understand the materialist position: I held it myself for quite fifty years. The materialist says science has never discovered a human spirit, and has no reason to suppose that such a spirit exists. That is what the Church calls infidelity. But when a bishop, who believes we all have souls, is told that the living can get messages from the dead, he talks about superstition and bad spirits.

GOOD AND BAD DISTINGUISHED.

Now, if there are human spirits there must be bad as well as good spirits, for we know that there are bad men and that bad men die. But we must not fall into the error of supposing that the human spirit is not born until the body dies. Man is a spirit while in the body and remains a spirit after the body is cast off in death. That being so we are all our lives surrounded by bad as well as good spirits, and have to protect ourselves as best we may.

Why, then, should the bishop imagine that bad spirits are only dangerous after death? That seems to be what the bishop's warning amounts to, for he would not tell us to avoid communication with our fellow-creatures on the earth, lest the bad ones should injure or seduce us. And those disembodied evil ones, in what way can they harm us? They try. Spiritualists will tell us that the bad spirits often try to make mischief, but they never seem to achieve anything but a little confusion at a seance, or an attempt to spread some foolish lie.

If a strange voice speaks to one of us over the telephone, we can generally form a shrewd idea as to the amount of credence he deserves. And in the case of a spirit message, we can use our common sense. Readers of "The Pilgrim's Progress," will remember how the evil spirits whispered blasphemies in Christian's ear as he went through the Valley of the Shadow. Christian shook them off, as we all of us at times shake off vile or wicked thoughts. Decent men and women do not willingly converse with devils.

MESSAGES OF LOVE.

And I think the bishop exaggerates. He has probably never been present at a Spiritualist seance or sitting, and does not know that the great majority of the messages received are messages of love, or help or encouragement, or good will.

Why should a bad spirit tell a man that his dead

wife is happy and will wait for him in faith and affection? Why should a bad spirit tell a man that the evil he does on earth will be a barrier to his happiness hereafter, for the farther he is from grace when he passes over the farther will he have to climb?

I cannot think that an evil spirit would warn me of a danger or offer me wise counsel in a difficulty, or encourage me to hope that I shall meet again the loved one I have lost. In fact, the bishop is needlessly nervous. Spiritualists will tell him that they have no fear of bad spirits and very little experience of them, and any public place in London is more dangerous to a human being than the ordinary Spiritualist seance.

And when the bishop speaks of the solemnity of spiritual communion, is he under the impression that Spiritualists treat such communion frivolously? Because that is a mistake.

The problem of human survival is not a joke. It is the most serious and vital of all human problems. If a grief-stricken mother finds hope in a supposed message from her beloved child her faith might at the least be treated with respectful silence. There is nothing absurd or contemptible in a human being's faith in the Communion of Saints. Why should it be religion to believe in the immortality of the soul and be a vagary to believe that the immortal soul is not blind and dumb?

FAITH AND EVIDENCE.

Spiritualism is not a superstition. It is a reasoned faith based on evidence. I have read hundreds of criticisms of Spiritualism; but I have never yet found that disposed of the evidence. I went to my first sitting in sceptical mood. I went with an open mind; but I did not expect to get any message of serious value. I was very much astonished and impressed by what I heard, and I could find no explanation of what had happened other than that given by Spiritualists.

But I am an old materialist, and I went over the facts in the true scientific spirit. Over and over again, a score of times, I tested the evidence, seeking for some explanation of a materialist nature. The evidence remained unshaken. It remains unshaken to-day, after three years.

And it is no solution to say, "I don't believe it." There is the evidence, there are the messages; if they do not come from spirits, from whom do they come? Messages come, and many of them are of a kind which cannot be accounted for by the theories of telepathy, of thought-reading, or of fraud.

A medium tells me of a fact of which she can have no knowledge, and of which I am also ignorant. The medium could not read the fact in my mind, for it is not there. How does the materialist or the religionist account for that? If he tells me the phenomena are not spiritual, I ask him what they are, and he does not know. If he chooses to cover his ignorance and confusion with silly jibes about spooks, he must not expect serious thinkers to respect his opinion.

MYSTERIOUS, BUT NOT RIDICULOUS.

Spiritualism is mysterious, but it is not ridiculous, nor is the great mass of its evidence negligible. It is a mystery which has passed beyond the range of

the scoffers. It must be met seriously and scientifically, or it must be let alone.

As for the churches, their attitude is rather perplexing. The great point of difference between the Church and the Spiritualists is the matter of spirit communion. The Church believes in the human soul; so do the Spiritualists; but the Spiritualists claim that communication takes place between the souls of the living and the souls of the dead, and this the Churches do not believe or do not like.

Now, myself, as an old materialist, I found it more difficult to believe in a human spirit than to believe that such a spirit could communicate with us after death. I think the existence of a human spirit is a much more difficult thing to conceive than the power of such a spirit to send a message across the gulf we call death.

Again, the orthodox religious mind seems to regard the communion between the living and the dead as something forbidden, or improper. The Spiritualist view seems the more reasonable.

IN THE OTHER ROOM.

Spiritualists believe that when a human spirit passes out of the body it does not cease to be itself. Death, as the Spiritualists say, is only like passing into another room. And why should we not send to and receive from that other room messages of hope and comfort?

If a man's wife went to Africa or America would it be improper or unseemly for him to cable or write to her or her to him? She is still his wife, the woman he loved. She still loves him. And if that is so when one spirit is in London and the other in San Francisco, why not when one is on the earth and the other behind the veil?

I am not here arguing as to the validity of Spiritualist claims. That would be a task beyond the compass of one article. My object is to suggest to those who think with the bishops or the sceptics that the evidence for spiritual communion can be demolished with a laugh or a jest, that it is not so. **The evidence is voluminous, and it has never been answered or explained away.**

As for the fear of evil spirits or the feeling that communion with the spirits of our loved ones is in some way dangerous or unholy—I should smile.

Reader, if you lost a dear one and could get a message, would you hesitate? No. Nor would the Bishop of Exeter in like case. We are most of us very human.—"Lloyd's Sunday News."

PASSING THOUGHTS.

Those persons who deliberately sacrifice their health that they may die rich, are living witnesses of the fact that all insane persons are not confined in our lunatic asylums.

Blessed is the man who at the close of his life can devoutly say with one of old—"Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation"!

Our desires are so far in excess of our needs that if we got all we wanted we should be surfeited.

The discovery of dishonesty in one whom we trusted weakens the foundation of our faith in humanity.

Discourtesy stamps a person as being either ignorant, rude, or vulgar.

The man who can remain a pessimist and misanthrope during the unfolding beauty of Springtime should buy a grave in some cemetery and occupy it.

The attainment of immortality is the goal of an ambition of which none need feel ashamed.

FAKE SPIRITUALISM EXPOSED.

A ONE-SIDED FILM.

At the end of a private view of a new film "Fake Spiritualism Exposed," at the Marble Arch Pavilion yesterday (June 24th) Sir Arthur Conan Doyle who was invited to speak, suggested that the picture enormously exaggerated the dangers that arose from quack mediums and fakers of Spiritualist phenomena.

"No church," he added, "would like to see its weaker side put before the public without any reference to its stronger side, and although some weak people might be misled by tricksters, I doubt the wisdom of exhibiting the picture which must cause pain to a great number of people. I fear that an ordinary kinema patron, after seeing this picture, would leave, not feeling that he had seen only one side of a subject, but believing that it represented the whole of Spiritualism."

My own view (writes our kinema critic) is that the film is too crude and unintentionally humorous to need any serious criticism. It is described as a sincere effort to show in entertainment form the dangers of trying to get into communication with the dead through the agency of charlatans posing as Spiritualists.

Arthur Prince, the ventriloquist, takes the part of a mental specialist who exposes the tricksters by showing how they perform their tricks—which however, are simple conjuring illusions, and not, I am assured, authentic Spiritualist phenomena. Be that as it may, the film is a disappointment either as entertainment or as subtle propaganda.—"Westminster Gazette," London.

A SOCIETY CLAIRVOYANTE.

CRYSTAL REVEALS HIDDEN PERIL.

In her book "Revelations of a Society Clairvoyante," which has just been published, Miss Nell St. John Montague tells how she began seeing visions as a baby in the crystal which her ayah had given her. She first realised what these visions portended when she was only five years old, and was looking into the crystal on the verandah.

"The crystal," she says, "appeared to sway and move and lose all shape . . . slowly in the blackness I saw reflected the interior of my mother's bedroom, and my eyes became focussed upon the blue embroidered dressing-gown laid on the bed. . . My mother was approaching the bed . . . when I saw something uncoil itself from among the soft silk folds. A wild shriek broke from me as the concealed cobra darted out and reared to strike."

Miss Montague goes on to tell how her mother rushed in, and in order to pacify her called the native sentry, and together they went into the bedroom bidding the child to look—there was no snake there.

"Then, to show the truth of her words, she approached the bed. As she did so a loud cry broke from the sentry's lips . . . he pushed her aside and sprang forward, his bayonet uplifted to strike the cobra which had suddenly darted out, and reared up with inflated hood."

In this case, as in many others detailed by Miss Montague, it is claimed that the warning of the crystal averted a threatened calamity.

THE SHASTAPHONE.

NEW DIRECT-VOICE INVENTION. SUCCESSFUL RESULTS IN SYDNEY.

By M. C. BENSON, Sydney, Australia.

[We have not yet had an opportunity of testing this instrument, but if it is capable of amplifying spirit voices to the extent claimed, it will undoubtedly mark a great advance on the form of trumpet usually employed. We have known for some time past that the Shastaphone was in process of being perfected, but were not at liberty to disclose the fact. The secret, however, is now revealed by the writer of the accompanying article, who has been acting in co-operation with the inventor and who is known to us personally as an estimable character. The publication of the details will doubtless arouse much interest in Spiritualist and Psychic Research circles in various parts of the world, and in due course experiments will probably be made by independent investigators to test the value of the invention.—Ed.]



Mr. Ayling and the Shastaphone.

The Shastaphone is a wonderful invention. It is, in reality, a new form of trumpet for Direct-voice spirit communication. An advanced spirit, named Shasta, gave instructions to Mr. Ayling, of Sydney, to make the instrument. Minute details were given as to its construction, materials to be used, size, etc. Mr. Ayling, who has been an ardent Spiritualist for many years, followed these instructions faithfully, with the result that we now have a really scientifically-constructed instrument for use in Direct-voice speech.

It is named the Shastaphone after the spiritual being, Shasta, who gave the directions for its construction. It is patented throughout the world, and as soon as it is sufficiently widely known, will revolutionise spiritual communication.

It is a complicated affair internally, although it looks simple enough externally. Its use eliminates muddled whispers in trumpet seances; the voices are clear, even when low, and louder spirit voices sound like an ordinary person speaking. Rare

metals are used in the inner construction which help to make the voice vibrations of invisible communicator's sound clearer.

* * * *

To quote the description of its use given by a spirit friend, he said that a communicating spirit, by extending and vibrating his, or her, etheric envelope, created vibrations in the ether of the atmosphere in the opening in the trumpet and these vibrations, working in harmony with the ectoplasm from the medium and the magnetism from those composing the circle, were transformed into sounds or speech like the human voice, which, in turn, was amplified and broadcasted by the mechanism in the trumpet.

It will be invaluable for those desiring to form a Home circle for spirit communion, as those with a little power for spirit-voice mediumship will be able, if they have sufficient patience and perseverance, to sit regularly and reverently with a few congenial friends and listen to the voices of their dear ones in the great realm beyond the gateway called Death. Of course, the sounds in such a circle, newly-formed, may be very faint at first, but gradually the voices become louder.

A regular trumpet medium in Sydney gets wonderful results with it; in fact, they are simply astounding. Last Saturday night, July 31st, we had a sitting with this wonderful invention when several speakers spoke or sang in a convincingly characteristic way and gave various proofs of their identity in a voice as loud and clear as that of any mortal dwelling in a body of flesh and blood.

* * * *

Hopes are entertained by the spirit friends that a little later they may be able to give human ears a sample of the wonderful music of the spheres through the Shastaphone. Mr. Stead has spoken to us through it and tells us that it will help forward the great day of spiritual awakening which is surely coming.

For many months patient, loving souls have been sitting together regularly and faithfully with the object of communing with those beyond the grave, and they asked for something to make the voices clearer, and God has granted their request through one of his spirit messengers.

Mr. W. C. Helsdon, Recorder for the Leigh House Spiritualist Church, Sydney, writes: "I understand you are publishing a description of the new form of trumpet. We are using one of these instruments with the most satisfactory results."

[The price of the Shastaphone is £2/5/-. Further particulars may be obtained by writing to Mr. Ayling, 8 Ewell-street, Bondi, Sydney, New South Wales, Australia.]

WATCH FOR THE RED DISC !

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

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

GUIDED FROM THE UNSEEN.

EXPERIENCES OF FAMOUS CONTRALTO.

By D'ALVAREZ.

Do I believe in ghosts? No—but my life has certainly been influenced by unseen forces—ghosts—spirits—call them what you will, and I have always followed my intuitions in the most important moments of my career. These intuitions I feel have come to me from that mystic race to which I am proud to belong—the Peruvian Incas—to whom beauty, chivalry, and architecture were a religion in themselves.

One of my strangest experiences happened in Paris in my student days when I was asked to dine with some friends at the hunting lodge of Marie Antoinette. When I arrived my hostess took me to her room, and the feeling of an unseen presence was so strong that I became faint and could hardly take off my cloak.

At dinner I could eat nothing, and could hardly answer coherently what my neighbour said to me. My eyes were fixed on a group of beautiful figures whom I saw before me, dancing the minuet in costumes of the past. Explaining that I felt faint, I asked permission to leave the table and go outdoors to breathe the air that was swaying the most majestic trees I have ever seen. There, too, I saw my dancers as real people, moving to the accompaniment of a distant spinet. . . .

To have intuition is a great gift from God, and has saved me many heartaches. Once I had a wonderful offer from America and could not bring myself to sign the contract, as I felt a certain relative, who meant all my life to me, was going to die. She was staying in an old Elizabethan house in Wales, and, after nursing her for many weeks with almost feverish anxiety, I returned to my room one night to seek a few hours' rest.

I lay awake in the large four-poster bed of ancient traditions, the soothing light of a candle by the bedside. Suddenly the candle blew out and the door opened. Terrified, I jumped out of bed and was relighting the candle with a shaking hand, to try and find the way back to the sick room, when I heard a startling scream. I felt instinctively this was a warning, and my heart seemed to stop, but my patient was sleeping peacefully. I heard this same weird shriek three times, and knew only too well that this precious life was going to be taken from me. This proved only too true, and I again thank God for the voices that spoke within me, and forced me to stay in England. Without them, I should have been denied the privilege of tending those last precious hours.

Another of my intuitions is never to gamble or invest money. If I tried to become rich through investments I should lose all I possess. It is in other ways than this that one must work out one's salvation and pay the penalty of being a creative soul. The practical man would call this superstition, but for me it is a warning from some unseen power, whose commands I must obey.

To me riches mean Nature, space and the power to give consolation and hope to those who need it. This I attempt to do through my Art, by which I feel I reach channels of suffering that cannot be explained. My intuitions have helped me to understand my fellow creatures and to feel instinctively what they need and dare not ask for. I sometimes think I am but a bridge over whom certain human beings have passed to meet their true selves.—“Daily Express,” London.

AN AVOWED SPIRITUALIST.

SON OF BRITISH PRIME MINISTER.

Mr. Oliver Baldwin, the Socialist son of the Prime Minister of Great Britain, speaking in Birmingham on Spiritualism, on a recent date, claimed that on two occasions his life had been saved by angel voices.

Motor-cycling on a lonely country road at 40 m.p.h., he distinctly heard the words, “Take care,” and stopped just in time to avoid a collision with a car which was travelling fast over the cross-roads, a few yards ahead. Talking to his corporal at the front, he heard a strange voice say: “Go and see the company.” He got up and went, and immediately a shell struck the spot where he had been sitting, blowing the corporal to bits.

“I don't ask you to believe what I am going to tell you,” he said, “but I do invite you to think over it.”

He then asserted that he talked with dead relatives; that one of the most beautiful and wonderful conversations he had ever had was with an elderly woman who had died, and with her two sons who were killed in the war.

Every human being had at some time or other experienced peculiar things which could not be accounted for by any rational explanation. Sometimes children were much nearer the spirit world than might be imagined. It was in extreme youth and extreme age that people were more likely to get into touch with the spirit world.

Some people asserted that the psychic quality was dangerous. So it was. Like other human attributes, it was tiring if used to excess.

To him psychic science and Christianity were absolutely hand in hand. But that was not to say psychic science and religion went hand in hand. In the psychic world, there was not much belief in dogmas. That was why Roman Catholics were against psychic research.

“It was not until I was convinced of Spiritualism that I found life worth living at all,” Mr Baldwin continued.

“I saw millions of people round me whose only object in life seemed to be to make fortunes. That seemed to me to be an extraordinarily worthless thing to do. It was Spiritualism that made me an out-and-out pacifist, though I commanded a company in the war; and Spiritualism that made me an opponent of capital punishment, though I used to speak in defence of it. Killing is wrong. No one has the right to destroy the chances of another being's soul, and that is what Spiritualism is in this world—largely the chances of your soul for the next, or spirit world.”

He firmly believed in spiritual guidance through what might be called a guardian angel. But, he said, there was a mischievous, evil spirit world as well as the other, and one got into touch with one or the other according as one's motives were good or bad.

DEATH-BED VISIONS.

Sir Oliver Lodge, speaking at Tisbury, near Salisbury, England, said that reality dwelt in the unseen. The seen things were temporal. Death was merely a stepping from the seen to the unseen. Jacob had a marvellous vision of the unseen, and people to-day approached very near it. People on their death-beds sometimes saw that vision, and their departed loved ones appeared and helped them over from this world to the next.

SPIRITUALISM IN MAGAZINES.

The frequency with which articles on Spiritualism appear in the leading magazines of Great Britain and America is a very clear indication of popular interest in the subject. Otherwise they would not be published! Magazines, like newspapers, cater for the public taste, and it is now recognised by all those qualified to express an opinion on the point that the development of Spiritualism is fast approaching the stage when the man or woman who is unacquainted with the phenomena and teachings of the organisation will be considered *outré* in intellectual society.

The latest magazine to give prominence to the subject is "Stead's Review," Melbourne, in which has been commenced a series of articles on the rise and progress of Modern Spiritualism, "the intention being to focus public opinion on to this great and vital question, and subject it to a rational, critical, scientific and, at the same time, reverent investigation." Two instalments have already appeared from the pen of Walter Greig, who writes in a lucid and impartial strain and evidently recognises that the time has passed for ignorant ridicule and cheap sneers.

In the initial article—July issue—we are introduced to Emanuel Swedenborg, Andrew Jackson Davis and Dr. Thompson Jay Hudson. A summary is given of their respective teachings, and in the August instalment particulars are given of the experiences of John Wesley, the Fox Sisters, Sir William Crookes and Dr. Alfred Russel Wallace. The matter is freely illustrated, and evidence has been forthcoming that the articles are commanding the attention of a large section of the community, with the result that the circulation of the magazine has already considerably increased.

"Stead's" is obtainable at all railway bookstalls in Australia and from booksellers generally.

LOST DAUGHTER FOUND!

An astute journalist and expert crime investigator, Mr. W. Harold Speer has for years assisted the Scotland Yard authorities in unravelling baffling problems. He says he had never given a passing thought to Spiritualism up to a year or two ago and "felt sorrow" when he learned that Sir Arthur Conan Doyle was a believer in its phenomena. Then great grief fell upon his household. He lost his only daughter, Edie. This led to inquiry as to what had become of the dear one. And very soon the mystery was solved. This is what he says:

Within twelve months of the passing of my darling, my wife and I have had talks with her by means of the table; we have had her described by many clairvoyants; we have heard her speak to us in her own voice; we have received messages from her in her own unmistakable hand-writing; I have seen her materialise, and have felt her kissing me as naturally as ever she did when in the flesh, and recently I had a photograph taken by a perfect stranger, in response to my daughter's own request, and on the plate, above my head, appeared a photograph of Edie! As every movement of the photographer was seen by me from the moment an unopened box of plates was put into her hands, until those plates were developed, there could have been no possibility of fraud.

MR. ZANCIG CONVERTED.

The celebrated thought-reader, Mr. Julius Zancig, whose name is known throughout the world, has publicly announced his conversion to Spiritualism, which formerly he had ridiculed, as the result of receiving a test message from his first wife, Agnes, through the mediumship of the Rev. F. T. Hill of Philadelphia. The message ran: "Be skal modes igen" ("We shall meet again"), the very words agreed upon by them in the event of communication after death being possible. Mr. Hill did not know one word of Danish, nor did any person know of the compact by Mr. Zancig with his wife.

Mr. Zancig has now opened a place in Philadelphia for the holding of meetings under the pastorate of Mr. Hill. His second wife is devoted to Spiritualism. They have had many wonderful manifestations, whilst adherents are numerous and constantly increasing in numbers. In a letter to "The Banner of Life," Boston, Mr. Zancig says:—

I want to take this means of publicly making an apology to the many honest workers and believers in Spiritualism for my blindness and scepticism. If I have said unkind things in the past I now have the full realisation that a message can be received or given if one is attuned to the conditions and is a believer. From now on I intend to spend my earnings to further the Cause and in the near future will erect a suitable Temple to the memory of Agnes and where I can carry on the work for the benefit of humanity.

TALKS WITH A "DEAD" SON.

The evidential value of the recently-published book: "From the Other Side—Talks of a Dead Son with his Father," is receiving increasing recognition and, consequently, the work is creating much interest. The author is Mr. J. H. D. Miller, a professional man, of Belfast.

In referring to the book on a recent date, in the course of an address at the Everyman Theatre, London, Sir Arthur Conan Doyle described it as a simple human appeal, and very valuable to enquirers as containing a general description of the leading ideas of Spiritualism.

Amongst the points emphasised by the speaker was the fact that Mr. Miller was a man who had no belief in Spiritualism, and knew nothing about it until his attention was called to the fact that some friends belonging to the same church were receiving, through a planchette, operated by a little girl, messages purporting to come from a certain Hardie Miller, who wished to get into communication with his father. At first they said nothing, fearing that Mr. Miller would not welcome it. Subsequently however, he was asked whether he had lost a son named Hardie Miller, and admitted that he had—his son was killed in the fighting in 1916.

Sir Arthur dealt graphically with various passages in the book, and brought out vividly its message concerning the life beyond as one which, generally speaking, was infinitely brighter and happier. He made a telling point when he referred to the fact that Hardie Miller waited three years before he could get into touch with his father, owing to the father's ignorance of spirit communication.

Dr. Geley, the well-known psychologist: "The facts revealed necessitate the complete overthrow of the materialistic physiology and conception of the universe."

The Living Dead and the Direct Voice.

UNPUBLISHED BOOK BY DISTINGUISHED AMERICAN AUTHOR.

"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 book 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. Herewith we present the second instalment.—Ed.]



MR. EDWARD C. RANDALL.

President of the American Super-Power Corporation, which is carrying out the largest hydro-electric power scheme in the United States at an estimated cost of \$88,000,000 (nearly £18,000,000).

II.

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.

The Medium

I was indignant when first a gentleman asked me to attend a seance in his home, where Emily S. French was to be the medium—I was prejudiced and arrogant, for I was wholly ignorant. I had never made any study of the subject, but I did not hesitate at once to condemn what I knew nothing of. I went for the sole purpose of proving the absurdity of the whole proceeding.

Out of this reluctant meeting there ultimately grew a friendship and a work that lasted many years. For a long time I was not satisfied of the genuineness of the phenomena, and as I could not understand it I sought in many ways to disprove what I saw and heard. It was so different from my preconceived notions and so astounding in its potentialities that my brain could not grasp it; nor did I ever fully comprehend it, until the principle involved had been explained and the law of Nature stated in such simple language that, gradually, I came to comprehend the fact that life continues beyond its physical expression on this plane. Ultimately I came to understand that with right conditions those in the after life can talk to us now as they talked in Earth life.

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Out of that meeting with Mrs. French grew a friendship that I did not lose in her dissolution, for we shall meet again. She made me her friend by being honest; I made her my friend by being fair; and together we worked to understand what death was, and to learn something of the character of life that followed. Some years before her dissolution she became both blind and deaf, so that all the beauty of the physical world was shut out; but still our wonderful work went on.

She was an instrument through which a large group of spirit people worked. She was one of the noblest women I have known, who enriched herself by aiding others. By her help many tears that fell from furrowed cheeks were stayed. Ignorance and prejudice excited only her pity. She came to know that wretchedness and pomp lose all distinction in the democracy of death—that only character survives. Without money and without price she devoted the greater part of her declining years to doing what I have sought to do; and when her work was done, weary with the burden of over eighty years, she welcomed the change and met the end with confidence and courage, for her psychic sight had long beheld the splendour and reality that await the living dead.

* * * *

In my early investigation the one great question was: How could a person, who was dead and buried, be living; much more, how could he talk and communicate in a perfectly natural manner? Such must be the mental attitude of all who have failed to make the study which I have made of the laws governing death, or, better, of that most important change in life's progression.

First, a group of spirit people, through long and

continued demonstration, sought to prove to me beyond question that life continued beyond the grave. Only when that was done, and well done—for I confess I was stubborn—did they enter upon a course of instruction, the fruits of which I now offer to you.

Voices in the Dark.

My research work was of necessity done in the dark, as I have said. **Vibration governs every condition.** Heat in its nature is a mode of motion, or vibration; cold is a result of low temperature—that is, of lower vibration. The group that control a seance where the independent voice is in evidence can operate only in the dark where the vibrations are slow; they can no more function in the light than human beings can exist in intense cold or terrific heat.

There is so much prejudice against our work because it is done in the dark, that I would make further explanation. In the seance room spirit workers, who control the conditions that make spirit voices audible, actually draw from the medium and others present ectoplasmic substances, to which they themselves also contribute; these mingled ectoplasmic substances are precipitated about and upon the vocal organs of a spirit who is to speak, with the result that the rapidity of the spirit's voice vibration is lessened to the degree at which our ears can catch the words. Light, which is high in vibration, disintegrates such ectoplasmic formation. Therefore, darkness is necessary if we would hear the particular voice expression of a spirit.

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Given the natural condition which excludes light, we need further an instrument—that is, a medium—who can contribute such ectoplasmic substance. When we have both darkness and an efficient medium, the curtain between the two worlds falls and we can talk voice to voice with the living dead. At the end of the seance the ectoplasmic atoms taken from those present are returned and the light may be restored. One might as well demand that a negative be developed in the light, as that this work be done in the light. Conditions govern all scientific experiments.

Nor is it to be demanded that the experiment succeed every time. Have you never had the experience of failing to get the desired result in a laboratory experiment until the skilled assistant helped you by making conditions right?

* * * *

I distinctly recall my early impressions—the death-beds of those I loved and held dear, the open graves, the lonely cemeteries, the fear of death, so that my sympathy goes out to the vast multitude who, knowing nothing of that great change, look upon it with horror, a subject to be avoided. I carried that burden for years and know how heavy it is; but I have come to know that this change the world calls death, which we call dissolution, is the greatest privilege, after birth, that the Master Intelligence has planned for the human race.

Death is simply a change, a step in life's progression, planned by the Infinite power that directs all things in Nature. We should realise that every natural law is for our good. When they understand this truth, the fear that fills the heart, the mind, the consciousness of so many, will be lifted, and happiness will increase beyond measure.

* * * *

"How can a dead man talk?" I asked one in the after life. "That is a proposition that people, know-

ing nothing of life beyond, naturally question. Will you explain just how it is possible?" He answered:

I have told you before, that in the change you call death your present inner etheric body separates from or emerges out of the flesh garment used in earthly expression. This inner body has, in earth life, all bodily organs, simply coated with a fleshy covering. No spirit body awaits occupancy here. In dissolution your present inner body comes intact, in its present form, to this plane of activity.

You had etheric vocal organs before the great change, and you have them after. When we can gather from a medium and from others present that material you know as ectoplasm, we first add to it and then precipitate it about the organs of speech of a spirit person who desires to speak.

Under such conditions a spirit's voice vibrations are sufficiently slowed that your ears catch the sound. In this manner, a tone can be recognised, and identity proved beyond question. No organ of the body, nor any part of the body, is lost in dissolution's change, except the flesh covering. As there is very little real change, and none at all in organs or personality, it is natural that a spirit person can talk to those in earth life when opportunity is offered.

This is not a miracle. It is accomplished by understanding conditions, and by proceeding according to the governing law.

* * * *

Many an hour have I spent with Mrs. French without result. We had to consider atmospheric conditions. Nothing could be accomplished just before a storm, when the atmosphere was in a state of agitation. Again, if the medium was mentally disturbed, or if I was not in a normal physical state, the results were nil. Then again, we were required to have each night, as far as possible, the same conditions.

The conditions we formed were partly physical and partly spiritual, a kind of temporary halfway house where inhabitants of the two worlds could meet and talk with each other. It cannot ever again be said: "The dead know not anything."

Consider for a moment what knowledge of this truth means. Not only does it take from the heart all fear of death, but it opens an avenue of understanding that will revolutionize human thought, and bring intellectual regeneration. In the beginning the work was experimental, the voices but indistinct whispers. The radio at this time had not been heard of, but we did understand that we had to tune in, as it were, to adjust ourselves and come into harmony with the group that was endeavoring to come into touch with us. Years were spent in scientific work, perfecting these required conditions, but as we labored on from one year to another, whispers became voices that could be recognised, leaving no question of identity.

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In the latter years of this work, investigators of psychic phenomena came from Europe to witness what we were doing. It was pronounced more wonderful than anything they had accomplished, the finest manifestation of the direct or independent voice that had been known up to that time.

I have talked voice to voice with many of the living dead. I have heard the spirit prattle of children, the trembling voices of old men and others, still in the earth condition. Friends of my youth, long forgotten, have greeted me, and have recalled events long passed. Those I have known and loved in later years have thronged the half-way house, with words of greeting and encouragement. From them I have learned that the next state is so far in advance of anything we have here, that none would return to earth life if it were possible.

I have come to know that those who uttered elemental truths, who had sympathy for the whole

human race, who were great enough to prophesy a grander day, but who had passed into spirit life, are as alive to-day as when once they roused, by their bodily presence, by their living voices, by their works of art, the enthusiasm of their fellow-men.

Where is the After Life ?

Is the after life a condition or a place? It is both. It is a condition in a place. Around and about this globe are exceedingly fine etheric belts, or zones, similar to the belts or zones about the planet Saturn. We live within the limits of physical vibrations, where all things appear natural to us. The living dead, having discarded their physical bodies, live within these etheric zones, where all is as natural to them as conditions here are to us.

It is very difficult for the human mind to comprehend that we actually live now in a thought world, that all we hear and all we see are thought creations clothed in the physical garment. One never saw love, but it is a fact, a force, and we see and feel its expression. The inhabitants of the next plane of activity also live in a thought world, in mental planes, and by thought they create and build the same as we do, with the exception that their mental conceptions and creations are not clothed with physical substance.

The whole world is engaged in the invisible commerce of thought. That is to say, the world exchanges thoughts by words, symbols, sounds, colors and forms. The motions of the silent, invisible world, where feeling glows and thought flames—that contains all seeds of action—are made known only by sounds and colors, forms, objects, relations, uses, and qualities, so that the visible universe is, as it were, a dictionary, an aggregation of symbols, by which and through which is carried on the invisible commerce of thought.

* * * *

In the economy of Nature nothing is ever lost. Never a flower that grew and blossomed, never a tree that spread its branches, never a weed in barren field, ever has been or can be lost. The etheric form of every flower and tree and weed, when it throws off its physical covering, passes into a future state, the same as we do. All that we have in this physical world is but a poor imitation of that which exists in the realm of the real.

The inhabitants of the after life have atmosphere, flowers and trees, mountains and rivers and running brooks, and they have homes where families are brought together again, all in pursuance of Nature's great plan. They have all we have here and much we know not of. Is it not presumptuous for any to contend that the Infinite Power, the Master Intelligence, could plan only, and did plan and people only, this little globe we call the earth?

* * * *

We should realize that throughout the centuries, from the very dawn of time, there has been change, and change, and change: generation after generation has come, attained the development of which it was capable, and passed on to the invisible; and the generations that are to follow will, by virtue of this natural law, develop, increase, add to human happiness, and ultimately join that procession that for ages has marched into the invisible.

Master minds in these philosophical discussions have told me, and in a measure I have come to comprehend, that this earth is but a unit in a myriad system of worlds, and on this earth, according to Nature's law, an atom from out the infinite mass is separated, is physically clothed, is born, grows, develops power and spirituality; and, behold, a per-

sonality which, in the death change, passes on to the next plane of activity! The atom that develops the individual is living force. It is Life itself, and cannot be lost.

* * * *

All life is infinite and of God; this earth is but an incubator, developing and increasing the sum total of life force. Who shall say that ultimately all who live may not become a part of that Infinite Intelligence, and work as one with the force that fashions worlds? I do not know, and those with whom I have been privileged to discuss the question do not know. They do not know what is beyond them any more than we know what is beyond us. They receive and accept teachings from those who are in planes beyond themselves, the same as we do. Discard if you will my experiences, treat what I am saying as theory—but does it not seem natural? Does it not appeal to your reason?

* * * *

"From whence comes all life force of the Universe?" I asked. This was the answer:

There is a great central force, the emanating rays of which are gradually lessened in their vibratory action, reaching the lowest ebb in the centre of your earth.

This central vibratory action is in the highest sphere we know, so intense and so high in vibration that souls who are in the highest state of development are the only ones who come near its circle. It is the apex of the universe, from which the rays lessen as they go out through infinite space to all spheres.

Some of the other planets are much higher in vibratory action than is your earth, so that if one, retaining earth conditions, were to go to them he could not see any life, because his sensitiveness to vibration is so much lower.

This condition is apparent when once one has grasped the immensity of the universe and the harmony of its laws. If you were able to see all the conditions and people beyond you, life would appear as chaos and confusion—each sphere mixing with another—no regulations, no harmony anywhere. As it is, each has its own place in the scheme of progression; the invisible wall of vibratory force is a safety guard to continued rational living.

Those who pass through each stage of the soul's progression are slowly but surely becoming a part of that great force. It is the contention of many here that individuality is lost in the immensity of that great harmonious force, and becomes in turn a tiny part of the new conception in the earth form. It is a part of this force that creates life in earth form, and that part is taken from the infinite whole.

A Spirit's Environment.

"What determines one's condition, position, and environment in your plane of activity?" I asked. The answer came:

Character, and in this regard there are many factors to consider. With you in earth life, wealth and birth have much to do with your position. Education and social status also are factors; one may be selfish and cruel and yet hold place and power, but in dissolution, stripped of gear and gold and all things physical, he comes naked into this world of ours. Before transition one may hide, dissemble, and deceive, but with us character—that is the soul body—is visible, so that as we come in contact with one who has passed the portal, we know at once what he is.

* * * *

"What law" I asked, "fixes and determines one's status there?" The reply was:

The dominant law is one of harmony. It may be said that the law of attraction with us corresponds in principle to your law of gravitation; as your physical body is subject to the latter law, so are you, when separated from its flesh garment, subject to the law of attraction. When one comes here he is irresistibly drawn into that condition and company for which he is fitted by character. So the selfish are together; the immoral and cruel have like companionship; thieves and murderers are among their kind. Also the charit-

able, the kind, the devout, the spiritual, are drawn to congenial souls, among whom they work in harmonious accord. This is one of the laws, fixed and forever in force.

* * * *

"What of opportunity for advancement?" I asked.

That, too, is provided for. A spirit may work out of his environment, no matter what it is, and may climb the heights. Indeed, all must ultimately progress; but the way for some is dark, dreary, and lonely. Only by one's own effort can he advance to higher planes; through work, that is by helping others, the soul of the individual spirit becomes developed, refined, more spiritual. The same law that fixed his status on his arrival will advance him to whatever condition he earns, so that he may constantly be in harmony with his associates.

Every wrong act in earth life must be lived over here, and lived right, before one can progress. If your world knew this fact, incentive to wrong would be counteracted, so that you would have a better world and a happier people. As you are developing character every hour of your earth life, you see how important it is to build it right.

* * * *

"Our thoughts, then, build character?" I said.

You have so little knowledge of true psychology that it is difficult to explain the process. First of all, you have a mind that functions in and through your etheric brain; it receives impressions and suggestions from our side; it formulates what you know as ideas by catching spirit suggestion, and through observation. It is colored at times, unfortunately, by hereditry, selfishness and desire, but it has perfect freedom—limited only by the laws of your society—to express itself, and so to build character.

You are answerable to the State for violation of the laws of the State only if you are discovered; but you are answerable to the higher laws for every act and deed without exception, for your world holds no secret from us. I do not mean that a personal God watches you from day to day, but I do know that those who love you and are interested in your development can witness your acts, and do know your very thoughts. When in the death change you come here, your character is visible to all, so that your personality becomes common property.

* * * *

Another said:

Thought is as material as granite, differing only in vibration. It takes not only form, but color; a thought is as real in itself as though it were expressed in the physical, for of necessity the thought itself precedes the physical expression of it. As thought is real and lives for ever, you can see the importance of keeping it clean.

One who conceives low, selfish, and beastly thoughts, is even now surrounded by a dark and filthy mental condition, in which foul conditions he will find himself when the flesh garment that hides from your eyes the real self is cast aside. Where else could a wise and beneficent Providence place him? Should such a character mingle with those who are clean and pure?

* * * *

"Explain, if you please, how thought molds one's personality," I said.

Let me illustrate if I can. Consider for a moment the brain as a machine, through which passes mental fabric. The results may go far and wide, but the brain is yours, never for one moment to be lost or destroyed. It creates what is called an aura—that is an integral part of your spirit body.

We even now can tell the character, and know the extent, of your spiritual development by the color of the emanations that come from your soul center and find expression in acts and deeds. Your soul body is a thought body; as all thought is material, so your inner or etheric body is molded, fashioned, and tinted by your thoughts from day to day.

Our thoughts from day to day, then, are woven like tapestries, in patterns involved and strange, with dreams and fancies interlaced, with harmonies that go from us and return to catch the pulsations of life's great theme, as wondrous as traceries in frost, wrought on glass by winter's subtle art.

"What of memory?" I asked. "Do we retain for all time consciousness of this earth life?" One answered:

The images that are impressed in one's soul during earth life are so persistently real that it is almost impossible to change them. Thoughts make those images, but few realize that they are building something so real and lasting. Here, one lives with these images, until one is able, by effort and strength of purpose, to change them into something more worth while.

The time will come when one must have about him only what is lovely, beautiful and harmonious, for without those conditions there can be no real progress; then all the old images of deceit, jealousy, and unhappiness must be torn down and destroyed. They are not pleasant things to find in one's home-life here. The home including any of them can never be beautiful or properly built.

Come to us with as little of the discord of earth life as possible; it will be so much easier to get used to conditions here, and there will be the less to get rid of.

* * * *

I gather from information given me by advanced souls that individuality is never lost, and that this individual life of ours—whether it has birth within a palace or a hut, no matter how it fails at times, or wallows in pools of ignorance and vice—must at some time reach the great ocean of eternal life, from whence it came, clean and pure.

"A mind that reasons well," one said, "will admit at once that nothing in Nature, animate or inanimate, can be destroyed. You may break down the atom, you may change solids into liquids, even into gases, but you only change the form of energy, or life-force contained therein, by doing so. This is a fact that your scientific group accept. Now go a step further: within your physical body, as in all matter, there is force, life force; when the physical is broken up you no more destroy the life force that functioned therein than you can destroy the energy contained in a lump of coal. And so, I say, individuality and force, in any form, are never lost; every soul, no matter what its condition on earth may have been, will develop and progress forever, to higher conditions even than we know."

(To be Continued.)

Love's Birth.

You ask me to tell you how love came my way,
It stole gently in, turned my night into day,
It came as a rosebud with dew of the morn,
Perfumed so sweetly and bearing no thorn.

It stayed by my side all the years of my life,
Happy in sunny hours, a comfort in strife,
Fresh from the heart of God, tender and true,
This is my story of true love, to you.

R. S.

The Mount of Vision.

Let be thy wail, and help thy fellow-men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darken'd heart;
Nor list for guerdon in the voice of men,
A dying echo from a falling wall;
And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if thou
Look higher, then—perchance—thou mayest—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!

TENNYSON.

Professor Lombroso (University of Turin): "I am ashamed and grieved at having opposed the psychic facts. Genuine psychical phenomena are produced by intelligences totally independent of the parties present."

Survival.

If we believe that death ends all
T'were vain to "watch and pray,"
To live a self-denying life
Or tread the narrow way!

If, when we reach life's eventide,
We see no shining light
Stretching beyond the gloom of death,
Enrapturing our sight—

Then we might say to our poor souls:
"Be merry and drink deep
Of pleasure's cup, because this life
Will end in dreamless sleep!"

But a small voice persistently
Says—"death we all survive!"
So, when this body's in the grave
Our souls will be alive!

That voice speaks true! The future life
Is no mere dream or guess:
Do we survive the change called death?
Christ and God's Word say—"Yes!"

Moreover, people in this world
From sorrow's depths can smile
Because they know their so-called dead
Are only "lost awhile."

Remember in that life to come
We'll reap what here we sow!
If we indulge in wilful sin
The harvest will be woe!

But if on earth we truly strive
To speak and do what's right
(Although we don't accomplish much)
"At evening t'will be light":

And when the shadows melt away
And this world's conflicts cease,
The seed we scattered by the way
Will yield love, joy, and peace!

R. C. N.

SPIRITUAL HEALING.

Eliminating doubtful cases and cases of but very partial relief, one is obliged to acknowledge that Mr Hickson is gifted with a certain power of spiritual healing. The conditions that he observes are the same that Christ observed: consecration to the Father, faith, prayer, obedience; sympathy with the sufferers, and the demand for faith on their part. Nothing here is incredible. Each case must be judged in the light of its own evidences. In one diocesan conference certain clergymen pointed out that the work of spiritual healing is attended by dangers, and needs to be very carefully guarded. We quite agree. But that affords no reason whatever for looking askance at the work, and treating it with a generous supply of cold water. It may be that Mr. J. M. Hickson has been granted a peculiar gift in this direction, as Sir W. Barker to set bones, and M. Coue to control the mind.—"London Quarterly Review."

Salaam!

I pray the prayer that the Easterns do—
May the peace of Allah abide with you.
Wherever you stay—wherever you go,
May the beautiful palms of Allah grow.

Through days of labour and nights of rest,
May the love of good Allah keep you blest.
So I touch my heart as the Easterns do—
May the peace of Allah abide with you.

Society often forgives the criminal; it never forgives the dreamer.

It is always with the best intentions that the worst work is done.

A DIRECT TALK.

Death is only the gateway to a larger life and mortals enter the spirit world with as absolutely substantial bodies as we have here, only more refined and ethereal. There are different degrees of happiness over there. Memory is the undying worm. Conscience, reason and justice are the three judges. There is intense mental suffering as the consequence of wrong doing. God builds no hells; He burns no man's fingers here nor damns a man's soul there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon. We are moral beings with the power of choice. Punishment follows sin; there is no escape.—Dr. Peebles.

THE GREAT RETURN!

I, too, was timid and afraid, and fearful of contact with what we term "ghostly" visitants, but now? Ah, well! I am wiser. I now know that our beloved "dead" come forth from the grave, re-animated, strangely fortified, and with fuller powers of life and love. My dear ones have come to me with loving thoughts and with helpful intent, and, mark me well, friends, they come not alone! Their mission, earthwards, being undertaken in the interests of those they love, compels the willing co-operation of those higher forms of spirit-beings whose work on every sphere of life it is to teach, guide, lead and emancipate. These Higher Intelligences form part of Heaven's Hierarchy, and are of that Great White Brotherhood over whom the Lord Christ rules with the Mighty Power of Love. Accompanied, then, with such potent Messengers of Love, we should at all times hold out loving hands of welcome to such of our "dead" who come back to assure us of their living, loving regard, and of their deathlessness.—Sir W. Earnshaw-Cooper.

What's Wrong with the World?

What's wrong with the world, steeped in strife and unrest,
With its people bewildered, afraid, and distress
By threats of rebellion, disasters, and war,
Extending to countries both near and afar?

What's wrong with the world, with its thousands unfed,
Who clamor in vain for work, wages, and bread,
Who live without hope, and who die in despair,
While thousands have wealth they're unwilling to share?

What's wrong with the world, wherein vice is embraced,
Where the bad are exalted, the good oft debased,
And the things that would seem most souls to obsess
Are a craving for pleasure and lust to possess?

What's wrong with the world that condones sin and shame,
That breeds base corruption and crimes without name,
Which cause even angels to weep and to sigh,
And ring from their victims a heart-rending cry?

What's wrong with the world? No man living can tell
All the things that have made parts of earth like a hell;
But one thing we possess—that is freedom of will,
And therefore can choose to do good or work ill.

And also we know what is blighting this world—
The flag of rebellion 'gainst God is unfurled!
His Word has been flouted, His being denied,
His people derided, His laws all defied!

More questions arise: Is the world growing worse?
Will it always remain as if under a curse?
Will the time ever come when grim warfare will cease,
And the rage of the heathen give place unto peace?

We only can answer: The world will improve
When envy and hatred are banished by love;
When God is revered and His precepts obeyed,
Then joy will abound and the sin plague be stayed!

R. C. N.

Launceston.

The History of Spiritualism.

GREAT WORK BY SIR ARTHUR
CONAN DOYLE.

EULOGY BY THE PRESS.

A comprehensive, consecutive, and impartially-written story of the origin and development of the world-embracing movement known as Modern Spiritualism, has hitherto been the one thing lacking in the library of the student of this important subject. That lack, however, no longer exists. It has been supplied—amply supplied—by the monumental work of Sir Arthur Conan Doyle, entitled "The History of Spiritualism." It consists of two massive volumes, published by Cassell & Company, and is illustrated with many full-page pictures which greatly add to the interest of the text.

The author, as the reader will readily understand, is one of the busiest men in Great Britain and, consequently, he tells us in the Preface that, in the vast amount of research entailed, he found it necessary to enlist the assistance of Mr. W. Leslie Curzon "whose knowledge of the subject and whose industry have proved to be invaluable." Mr Curzon may well feel proud of being associated with such an enterprise and of the handsome tribute paid to his ability and conscientious aid by Sir Arthur.

* * * *

The work has been such a very short time in our hands that we have been quite unable to do more than hurriedly scan its 700 pages, and as we desire to give the reader some idea of the scope of its contents as early as possible, we take the liberty of quoting the following summary from the pen of the editor of our London contemporary, "Light":

The history starts, not at the Hydesville rappings, but with that extraordinary genius, Emanuel Swedenborg, of whom the author says, "In spite of all his theological symbolism, his name must live eternally as the first of all modern men who has given a description of the process of death and of the world beyond . . . which corresponds with the descriptions which we ourselves obtain." Naturally enough the outstanding personalities in Spiritualism are dealt with; Andrew Jackson Davis, the Fox Sisters, D. D. Home, Sir William Crookes, Alfred Russel Wallace, Eusapia Palladino, Stainton Moses, and a host of others whose names are identified closely with the development of the movement, and these and their work are described, examined and weighed with judicial conciseness, and with the author's customary concentrated and vivid style, thanks to which the history of the subject has been worthily presented in two volumes instead of twenty.

But a history must justify its name, and not consist only of biographical records, and it is in this respect that Sir Arthur's latest work may claim to be, so far, almost unique. It traces out from its earliest beginnings the course of Spiritualism, follows it down through the years, examines and appraises the forces which have diverted, retarded or given impulse to its flow, until we are brought to the present time. In short, it is a history, though not merely an "outline." The religious and philosophic aspects of the subject are searchingly dealt with, spirit-photography, ectoplasm, and the other manifestations of psychic power described and discussed, and a number of features which I might describe as appendages to Spiritualism are given a place commensurate with their importance.

Interesting photographs are included, and the scope of the work may be indicated by the fact that there are nearly seventy columns of index in which almost every kind of reference is included. True, I failed to find one or two names of mediums, that I had half-expected to be included, but one must allow an historian to exercise his discretion in assessing values.

"The History of Spiritualism" is a vital and comprehensive work and forms an outstanding peak in the literature of the subject.

The testimony of reviewers outside the movement is equally generous. Press notices received from England make it abundantly clear that the History has been acclaimed on almost every hand and frankly welcomed as an exceptionally impartial and entertainingly-written presentation of the case. It is the impartiality of the author, in fact, which seems to have mainly impressed most of the critics. Evidently Sir Arthur understands the business of an historian better than they had imagined. That business is to conscientiously state all the facts, whether they tell for or against the cause one has espoused. No fair-minded critic will accuse the author of falling short in that regard. He dwells on both weaknesses and strong points and does not attempt to gloss over features which, to say the least, are unpleasant.

PRESS NOTICES.

A few brief extracts from some of the reviews will serve to indicate the general appreciation of this magnificent work on the part of the Press of Great Britain:

Sir Arthur Conan Doyle has produced the book that was needed. His "History of Spiritualism," beautifully printed and thoroughly indexed, will be a standard work. It is needed, because the time has come when most sensible people want to know something definite and accurate about a movement which is of the utmost importance to the human race, and no real history of it has existed. Such a history, to be adequate, must be from the inside, and the work of a man who is prepared to accept phenomena for which the evidence is sound and strong. . . . To write the really good history of Spiritualism you must be scrupulously candid and fair. Sir Arthur is almost too candid and fair. . . . Sir Arthur's pages are wonderful human documents. He is by nature a great storyteller, and he knows by instinct how to marshal his facts, which is where the ordinary historian breaks down. His history marches.—"Morning Post," London.

"The History of Spiritualism" gives both sides of the case . . . It is an interesting review of the development of Spiritualism from Swedenborg to the present day, and it is remarkably unbiassed—considerably more so than Mr. McCabe's "Popular History of Spiritualism," which aimed at attributing everything to fraud or delusion. . . . Extreme Spiritualists will be amazed by some of Sir Arthur's concessions.—"Daily News," London.

Sir Arthur Conan Doyle's "The History of Spiritualism" is an important and impressive work. The character of some of the most eminent Spiritualists—men like Sir Arthur Conan Doyle, Sir Oliver Lodge, Sir William Crookes, F. W. H. Myers and so on—obviously sincere and of high intellectual and scientific attainments—has always been a greater difficulty in the way of the unbeliever than the evidence of seances and apparitions. It confronts him again in this book.—"The Star," London.

During the past few years Spiritualism has built up for itself an extensive literature, which has arrested much attention; but it is safe to say that these two volumes have really put the top stone on to the whole library. . . . The absence of theorising throughout, and the vast array of authorities set forth instead, is very acceptable to the uninitiated, the impartial student; meanwhile it is impossible for a fair minded reader not to realise during the perusal of this remarkable history that a tribute is due to the unprejudiced way in which the joint authors have on the one hand dealt out to "frauds" their unreserved condemnation, and at the same time have presented the apparent evidences of proved phenomena with moderation and obvious impartiality.—"Sheffield Daily Telegraph."

Two things are to be noticed about this "History" before the serious reader can fully appreciate it as a fresh and weighty contribution to our knowledge of the important subject with which it is concerned. . . So far as we have been able to test it, the "History" is soundly informed and trustworthy on what we may venture to call the public and established facts in the unfoldment of Spiritualism: criticism of the marvels of which Sir Arthur tells once more must necessarily be left to the unsolicited judgment and sympathies of each reader. An open mind is, clearly, the proper mental attitude in the circumstances.—"Liverpool Post and Mercury."

Sir Arthur Conan Doyle's "The History of Spiritualism," is a sober and reasoned account of the life and work of each of the pioneers of Spiritualism by an author who knows how to marshal his facts in the most convincing way. . . This is a very brave book, and Sir Arthur has not burked the fact that the science is still in its infancy, and that even the best of the Spiritualists are merely groping for a fuller Revelation.—"Newcastle Chronicle."

As a general comment on the work, it may be said that Spiritualism is to be congratulated on securing Sir Arthur as its historian, and that the reading public are to be equally congratulated on having the history presented to them by a writer so fully informed and well qualified for the task, which must obviously have entailed an enormous amount of reading and research.—"Yorkshire Post."

There are many books on Spiritualism and on the leading figures associated with the modern movement, but hitherto a consecutive and comprehensive history has been wanting. This want is supplied handsomely in Sir Arthur Conan Doyle's new publication. . . The history is an impressive testimony to the author's extensive acquaintanceship with both the literature and the experimental side of the subject, with which he has prominently identified himself.—"The Scotsman."

Having regard to the nature of the subject with which the volumes deal, these critiques—and they are but samples of the bulk—can only be regarded by Spiritualists generally as extremely gratifying and tending to emphasise the great modification in the attitude of the Press of Great Britain towards the cause in recent years—thanks, in a very large measure, to the incessant campaigning, transparent honesty, and enthusiastic earnestness of the producer of this literary coping-stone of the historic arch of Spiritualism.

THE DEATH BLOW!

After reading the foregoing eulogistic critiques of Sir Arthur Conan Doyle's "The History of Spiritualism," the reader is invited to ponder over the following comment contained in a review of the book published in "The Argus," the leading daily morning newspaper of Melbourne :

"Outside spiritualistic circles it must appear that this book is destined to be the death-blow of the movement."

We reproduce the extract (1) for the entertainment of posterity and (2) to indicate to readers throughout the world the incredible prejudice and utter ignorance of the unassailable strength of Spiritualism displayed by an important, though obfuscated, daily journal in this marvellous city of nearly a million souls!

Sir William Crookes, F.R.S., says (December 9th, 1916): "The facts point to the existence of another order of human life continuous with this, and demonstrate the possibility of connection between this world and the next."

"HOW SPIRITS COMMUNICATE."

This is the title of the latest book from the pen of the Rev. G. Vale Owen.

The first section of the book deals with the methods of the spirits in communicating, and outlines various phases of mediumship: trance, clairvoyance, automatic writing, etc. It contains quite a number of evidential incidents, which constitute a valuable record of fact.

Part 2 deals with messages received from the spirit world, and deals with "The Mission of Jesus," "The First Stage of Progress," "Heavenly Life," "The Temple of All Hallows," and the services held within it. The latter chapters tell of the efforts made by a company of the Rev. Vale Owen's late parishioners to erect on the inner side of life a Temple to perpetuate their association with one another, and with him, for mutual worship and spiritual progress, and forms an interesting commentary upon the way in which lovers of various forms of denominational worship may cling together and perpetuate their ideals after the change of death.

The last chapter comprises advice to investigators, and contains a number of very useful hints. A cheap and useful booklet.—"The Two Worlds."

STILL THEY COME!

Although, for thousands of people, the certainties of To-day suffice, there is an ever-increasing number striving to discover the secrets of To-morrow, states the "Manchester Evening News," and the most striking phase of modern Spiritualism is the eagerness with which matter-of-fact business men and level-headed thinkers are taking up the Challenge of the Unseen.

CONFUSION ABOUT REINCARNA-TION.

The reviewer in the "Evening Standard," London, of Sir Arthur Conan Doyle's "History of Spiritualism," makes what Sir Arthur allows to be "a very reasonable point as to the difference between the French and the British schools of thought upon the subject of reincarnation." Pertinently the critic remarks:—"If the spirit people find they have to reincarnate, why do they not say so, and why should they disagree?" Sir Arthur replies:—"The difficulty disappears, I think, when we realise that these spirit people are by no means omniscient, and that the matter concerns their future, which appears to be a subject for debate among them, as it is with us."

Sir William Barrett, F.R.S.: "I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us. It is hardly possible to convey to the inexperienced an adequate idea of the strength and cumulative force of the evidence."

NEW AND ENLARGED CATALOGUE!

New books are being published so frequently of late that we have been compelled to revise and considerably enlarge our Catalogue.

It is now ready, and we shall be pleased to forward a copy on application, post free.

Put it in a secure place for future reference!

Can We Communicate with the Dead?

THE COMMUNION OF SAINTS.

By The REV. CHARLES TWEEDALE, F.R.A.S.

[In addition to being a clergyman of the Church of England, Mr. Tweedale is a militant Spiritualist; the author of the voluminous and convincing work, "Man's Survival After Death," which fairly staggered Robert Blatchford; and an amateur astronomer of such repute that he has been elected a Fellow of the Royal Astronomical Society. He even makes his own telescopes. In the accompanying picture he is seen standing beside the latest production of his genius in this direction. It is a clock-driven equatorial telescope which he designed and made himself recently—a very fine instrument which can be taken to pieces, moved and re-erected in five minutes. He is the Vicar of Weston, near Otley, Yorkshire, draws packed congregations, and is absolutely fearless as a protagonist of Spiritualism.—Ed.]

The "Communion of Saints" as defined by the Church, includes communion with the angels, with the faithful departed, and with the faithful still on earth in the mortal body. It is evident from the above consideration that the Communion of Saints must consist largely of communion with the "dead." Communion means fellowship, mutual intercourse. There can be no effectual fellowship and mutual intercourse without communication. Psychic phenomena constitute the only effectual and recognisable means of this communion with the dead and with the Spirit-world. It is idle to deny it, and utterly vain to say that the Communion of Saints consists only of some mystical or emotional experience "independent of material agency," and lying entirely outside psychic phenomena. How could it ever be proved that such emotional and mystical experiences were not purely **subjective** and imaginary if they were not evidenced by objective psychic phenomena in some form or other?

The Church cannot produce a scrap of evidence in proof of a communion with the departed and with the Spirit-world which is "independent of material agency" in the sense of being independent of the objective. Emotion has its acknowledged place in religious experience as a phase of the internal witness, but the real communion "with those whose rest is won" must stand, and always has stood, upon the solid basis of **evidential** experience, as it did in the case of the conscious and mutual communion of the Apostles with their arisen Lord, or the conscious and mutual communion of Christ with Moses and Elias.

"A DEAD LETTER."

The Communion of Saints has for long been a dead letter in the Churches, utterly neglected and unpractised. Recently attempts have been vainly made by noted Churchmen to maintain that this is not the case, as, for instance, when Lord Halifax said,

"There is a real communion of living and departed Christians. . . . We can speak to them and they to us," Seeing that he maintains the objective and actual communication with, and the identification of, the departed is either impossible or incapable of proof, how have the departed ever spoken to him or he to them? Has he ever heard them speak? And, if so, what have they said?

The only means of "speaking" from the Spirit-world to us here in the mortal are by the direct voice, by a materialisation, or through a psychic in trance, or by clair-audience. Has his lordship ever been "spoken to" by the departed in these ways? Has he ever had any communication from the Spirit-world? If not, I tell him bluntly that his talk about his communion of saints is mere

sentimental nonsense and pious make-believe, and that he has never in all his life had any real communion with the departed, or with the Spirit-world, that he has had any means of recognising as such.

This observation applies equally to all those who, combating the reality of present-day objective communication between mortals and the Spirit-world, yet illogically and fatuously claim in the next breath to enjoy that effective communion with the departed which they have been at such pains to discredit and deny.

FUTILE STATEMENTS.

Utterly vain is it to say, as some are now doing, that we can "hold fellowship with the departed by prayer, or in the Holy Communion, or by hope." Such statements are meaningless and futile. It is impossible to hold any proved and recognisable communion with the departed save only by psychic means. No objective and proved communication with the departed can be obtained by partaking of the Holy Communion, or by any of the means at present available in the Christian Churches; nor can the Church give to any one a particle of evidence of communication with the departed by these means.

As for the statement that the departed "live in our memory and our souls remember them"—if this is the kind of present-day evidence of survival and life beyond that the Church holds out to men, small wonder if they turn away and say, "Let us eat and drink, for to-morrow we die." To talk of the "real communion with the departed through the love of God in Christ Jesus" as something that can be had apart from objective psychic experiences is mere jargon. The Church cannot give anyone a particle of evidence of any such real communion. In vain does the Church profess interest in the departed and sympathy with the bereaved, while she deliberately bangs the door on this real and objective psychic communion, and deprives the bereaved of the unspeakable consolation which it brings.



PSYCHIC PHENOMENA.

Psychic phenomena form the mechanism and the channels for communion with the saints departed, just as they constitute the mechanism of, and the channels for, all revelation and revealed religion. No system of religion based on revelation can ignore them and continue to live. For lack of them the modern Church is totally unable, under her present regime, to give any present-day objective proof to the inquirer or the bereaved, either of that Spirit-world of which she constantly talks, or of that resurrection from the dead on which she bases her hopes. One cannot well have less than nothing. She fails just at the crucial point.

We have just been told that "psychical phenomena exist, and we ask our men of science and our psychics to examine them and tell us what they mean." Well, they have examined them, and have told us a great deal for many years past, which not only shatters into bits the Church's teaching concerning the resurrection of the mortal body, and "the resurrection at the last day," but also throws a flood of light on spirit manifestation and existence which she has never even attempted to give.

Much is made of the statement of Sir Oliver Lodge to the effect that "he would not say it was wise for all to make the full investigation that he has done." Well, I have been in close touch with Sir Oliver for many years, and I happen to know that he is in favour of investigation for all those of normal balance, intelligence, and health, who care to make it.

The Church cannot withstand the weight of evidence much longer. A policy of obscurantism may delay the general acceptance of our facts for a brief period, but can no more prevent this acceptance than it can prevent the rising of to-morrow's sun.

"THE LAND OF MIST."

CONAN DOYLE'S FINE NOVEL.

This unusually interesting book has just reached us from the pen of Sir Arthur Conan Doyle—interesting, both to enquirers in the early stages of Spiritualistic phenomena as well as to more advanced investigators of this most deeply interesting and vitally-important subject.

Throughout the book there runs a romance which serves to keep a lighter vein of interest, whilst, at the same time, through the character of the famous Doctor Challenger, who figured in that interesting book "The Lost World," we get the man of science with all his knowledge and its accompanying conservatism, gradually, by the inexorable force of demonstrated psychic phenomena, converted to the usual type of ardent and enthusiastic convert.

The description of seances and spirit healing are such as one would naturally expect from the trained observer of the author's type, whilst the persecution of the medium is also unfortunately, very true to life and present-day conditions generally.

In the appendix will be found verification of the various important phenomena set out in the book, as well as reference to the good work of Dr. Carl Wickham, of America, and Mr. Edgar Tozer, of Melbourne.

It is a book to read and to lend to friends, and one from which everyone will benefit, if only to the extent of raising and stimulating the desire to know more of ourselves and the wonderful universe of spirit which the Infinite Creator has ordained, and in which we live, move and have our being, now and throughout eternity.

J. M. M.

Sir Oliver Lodge's mature conviction is set forth in a speech at Browning Hall, Walworth, as follows: "I tell you that we do persist. Communication is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that survival is scientifically proved by scientific investigation."

MR. VICTOR CROMER.

HIS WORK IN SYDNEY.

Our Sydney correspondent writes:—

On August 10th Mr. Victor E. Cromer, Dip, Ec., arrived in Sydney where it is his intention to spend some time.

During the course of the next few weeks Mr. Cromer will address various gatherings in the city and suburbs, and on August 22nd he will give the first of a series of public lectures on The New Renaissance. These lectures will be held in Burdekin House, Little Theatre, Macquarie Street, (opposite Parliament House) on successive Sunday evenings, commencing at 7.30 o'clock.

In addition, Mr. Cromer will hold classes for intensive study of the nature and use of the so-called Vrillic force; and will see patients for treatment, chiefly at his rooms in The Lodge, Burdekin House.

Many friends will have the pleasure of meeting Mr. Cromer for the first time at a Reception on Saturday, August 14th, at the home of the Rev. A. and Mrs Rivett, of Gordon.

Particulars in regard to the giving of lectures, and the organisation of classes, and arrangements for healing treatment, may be had from Miss Mary Rivett, "Esperance," McIntosh Street, Gordon. (Tel JX 2033).

LECTURE ON SPIRITUAL HEALING.

On Friday evening, August 13th, an intensely interested audience of about 250 people gathered at the Children's Library, 119 Devonshire Street, to hear Mr. Cromer's first public lecture in Sydney. The subject of the lecture was Spiritual Healing.

Mr. Cromer dealt with the scientific and demonstrable basis of the healing principle from the point of view of the necessary understanding of the nature and function of the health aura, or etheric double, and of the effects upon it of the Vrillic force. The wider implications of the subject were touched upon in showing the relationship between physical health as brought about by the influx of this great healing power, and the quickening of the mental and spiritual faculties. By understanding this relationship shall we not come nearer to the real knowledge and practice of Christ's dictum: "Heal the sick and preach the gospel?"

The audience was representative of many interests; and, if one may judge from the general expression of opinion upon the lecture, before scientists, artists, and practical men of affairs alike, vistas have indeed opened which most are eager to explore through a fuller understanding of what Mr. Cromer has come to show.

A PLEASING RECEPTION.

On Saturday afternoon, August 14th, a Reception to Mr Cromer of some ninety guests was held at "Esperance," Gordon, the home of the Rev. A. and Mrs. Rivett. The setting was, perhaps, ideal. Among the trees and fern-covered rocks of the "bush" garden a sense of radiant joy seemed diffused as so many, hitherto certainly linked in some community of spirit, now personally met with Mr Cromer and with each other, in many cases for the first time.

As Mr. Cromer spoke of "Living Waters" his rostrum was one of the little bridges spanning the stream which meanders through the garden, and the sense was very intimately present with many that here was indeed a symbolism of some deep spiritual reality: for just such a gathering to the river of ever more abundant life is surely at the moment in process of taking place.

HOW TO KEEP THE FLAG FLYING.

Has it ever occurred to you that one way in which you can help us to keep the Flag of Spiritualism flying in Australia, Tasmania and New Zealand is to purchase the Books we stock for your edification and enlightenment?

Should you desire to help by this means, send for the New and Revised Catalogue now ready at the office of "The Harbinger of Light."—post free on application.

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.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The present session of the Lyceum is drawing to a close. All positions are open for nomination, and we invite all financial members to take part in the coming elections.

The exponents at the morning sessions have been Mr. Frank, Mr. Chatfield and Mr. Waschatz, each address being followed by an educative discussion.

The attendances at our afternoon mediums' symposiums have increased considerably during the past month and our thanks are due to the mediums who have given their services, viz.: Mesdames Martin, Peach, McDonald, Trainer, Browning; Messrs Ogden, Oliver Janes and Shaw.

Mr. Howard Edie has occupied the platform at the evening services and much knowledge has been received from this able teacher.

Best wishes to the Editor of "The Harbinger of Light" and all who are working to spread the Gospel of Spiritualism.

G. A. GARDINER, Recorder.

S. O. L. CHURCH.

Interesting lectures have been given from our platform during the past month. Our President (Mrs. Hanger) addressed us on July 18th, and also on August 8th, and gave us two inspirational lectures of high character, which were most helpful. On July 25th Mr. J. A. Farquharson (of the Melbourne Theosophical Society) was our lecturer; his subject was "Australia and the New Race," which was greatly appreciated and most educational, showing the evolution of the different races. Mrs. E. Marshall gave a second talk on Numerology on August 1st, entitled "The Life-story of the Ego, as told by Numbers." Mrs. Hanger, Mr. E. Gill (our Vice-President) and Mr. H. A. Steele have been the demonstrators at our evening services.

The other work of the Society is going on well, and we again thank our loyal workers and supporters of our afternoon services; many mourning and aching hearts have been comforted by the messages from "beyond the Veil," and much relief has been given to those suffering from bodily ailments by our efficient healers.

Best wishes to our Editor and his valuable paper which is indeed a credit to his untiring zeal and ability.

E. MARSHALL, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH, MELBOURNE.

It gives us much pleasure to report excellent progress in all sections of our work. Particularly gratifying is the consistent attendance at our afternoon meetings and our thanks are extended to the workers who have worked so loyally and well to bring about this result.

Our Speaker, Mr. J. M. Moorey, has given a series of splendid and helpful talks and continues to draw large audiences. On Sunday the 8th August a beautiful Remembrance Service was held and dedicated to the memory of Mrs. Garvin—an old and true friend of the C. S. R. who recently passed to the higher life, together with all friends who have also joined the great majority.

Twelve new members joined us during the month.

Our Socials continue to be most popular and successful, the next—plain—will be held on Tuesday, 7th September. All are cordially invited to spend an enjoyable evening with us.

To our worthy Editor greetings and congratulations on the fine issues of "The Harbinger" which we consider to be the best journal of its kind published. To all readers thereof, best wishes.

WM. GREENWOOD, Recorder.

MALVERN SPIRITUALIST TEMPLE.

Since our last report we have held our second quarterly meeting, and judging by our balance sheet, our work is booming at Malvern. Of late, we have been favoured by visits from Mr. Wallace, and Mr. Ashwin, whose addresses were well received. Our leader's lectures have been up to the usual high standard, and were followed by some wonderful psychic tests.

We wish to express our gratitude to Mrs. Haworth and Mr. Preston for their true spiritual assistance, and hope to see more of them in the near future. Visiting psychics comment very favorably on the harmonious conditions at our services, which are made brighter by the generous donations of flowers each Sunday by Mrs. Miller.

The "Harbinger" is to be congratulated on securing such a valuable spiritual work as "The Living Dead," for publication. Wishing the journal all spiritual success.

WM. SHERBURN, Hon. Sec.

SCHOOL OCCULT SCIENCE.

During the past month our platform has been occupied by Mrs. Capon of the Theosophical Society, Mrs. Vere Polis, Mr. Henry and Rev. Dr. Huston, whose lectures were both in-

structive and inspiring. These lectures were much appreciated by large audiences.

One of our members, Mrs. E. R. Garvin, passed to the higher life suddenly on 27th July. While we realise what Mrs. Garvin has gained, we deeply sympathise with her family in their sad bereavement, especially with Miss Ruth Garvin, our pianiste and recorder. A Remembrance Service was held on August 1st to wish our arisen sister God-speed in her new life.

Our Universal Club still proves to be a huge success, being well attended by many, both old and new friends.

We desire to thank all who have given their services so freely for the school. Best wishes to all who are spreading the gospel of truth.

W. DENT, Hon. Sec.

UNIVERSAL TRUTH CENTRE, GEELONG.

Mr. Stephen Foster, Spiritual Missioner and Demonstrator, of Melbourne, has occupied the platform of the above (formerly Spiritualist Research Society) on alternate Sundays during the past two months, with increasing success and interest. The change of name indicates a desire to leave behind many of the distressing conditions that have, unfortunately, crept into the cause of Spiritualism by the free use of the name by so many undesirable elements being introduced under the name of Spiritualism that have robbed it of its beautiful significance.

Mr. Foster's addresses have been of a high order and his psychic work of exceptional ability, and we look forward to good results from his ministrations.

A branch, under the new name, is being opened at Ballarat, and we anticipate that ere long a great revival of interest in the cause will result from the present effort. The two oldest members of the now defunct Spiritual Research Society, Messrs T. Walls and W. Tipple, have entered into the undertaking with enthusiasm, and are optimistic as to its ultimate success while the services of such mediums as Mr. Foster are available.

Many copies of "The Harbinger" have been distributed and we hope thereby to increase the number of regular subscribers to same.

WALTER TIPPLE, Hon. Sec.

NEW SOUTH WALES.

LEIGH HOUSE SPIRITUALIST CHURCH.

The services during the past month have been very successful, large congregations attending. Mrs. Morrell's lectures have carried strong appeal by reason of her lucid, logical statements of the facts of Spiritualism. The Lyceum and Healing Services have also been carried on with marked success.

A most enjoyable social evening was held on Saturday, 14th August, a large crowd of members and their friends having a really good time. The net proceeds are being devoted to the Lyceum Funds. A further social evening will be held at Leigh House on Saturday.

A series of "Trumpet" seances are being held at Leigh House, Mr. Chas. Bailey being the medium. The new trumpet—the Shastaphone—is used and the manifestations of spiritual power have been such as to confirm all listeners in their belief in Spiritualistic teachings.

It is announced that Mrs. Eleanor Morrell has resigned from the Stanmore United Spiritualist Church. On and after Sunday, September 5th, the services will be held in the name of the Leigh House Spiritualist Church, with Mrs. Morrell as Leader.

W. C. HELSDON, Recorder.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.) Kent Ter.

The searchings and the progress of a soul from its parental faith, through agnostic doubt to spiritual knowledge, was the theme of an address delivered by our Speaker, Mr. R. A. Webb, on Sunday July 4th. Other subjects taken during the month were—"The Sign of The Cross in History and Religion"; "The Name of Spiritualism"; "Longfellow's Psalm of Life."

The Social held on Saturday the 17th was well attended and greatly enjoyed.

In commencement of a project to beautify our Hall by the hanging of portraits of Spiritualistic celebrities on its walls, a splendid portrait of the late William McLean was unveiled on Sunday the 25th by the President, Mrs. E. Webb. In earnest and well-chosen words she spoke of Mr. McLean's solid foundation work for Spiritualism in Wellington. He was mainly instrumental in building the present beautiful hall for the Spiritualists of this city to worship in. He arranged for the visits of several well-known American mediums at a time when Spiritualism was having a stiff fight for recognition, and thus materially helped the movement along. May the presence of the portrait of such a pioneer be a constant incentive to us to "go and do likewise."

The task of getting together goods and donations for a Sale of Work to be held at the end of August is finding plenty for our workers to do. Greetings to all Spiritualists.

G. BODELL, Hon. Sec.

Replies to Correspondents.

A. V. (Sandy Bay): Thank you for stamps.

F. C. T. (Croydon): The prescriptions to which you refer are in good hands. It is quite sufficient to have them tested in England. In any case, the medical profession in Australia would not be likely to bother with them.

C. J. P. W. S. (Yallourn): Thanks for letter, but we are not continuing correspondence on the subject. It is one of those open questions that nobody knows much about.

M. W. (Kew): Your experiences are quite common. We could fill pages with similar testimony, but as a rule they are not of sufficient evidential value to make much impression on the critical reader.

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A UNIQUE AND COMPREHENSIVE RECORD.

By SIR ARTHUR CONAN DOYLE.

In this magnificent work of two massive volumes Sir Arthur Conan Doyle gives a full account of modern Spiritualism from the time of Swedenborg to the present day. He sketches the lives of the important men and women who have taken part in the movement and makes clear what the evidence was which induced them to give their support to this new revelation.

The Author does not shun the difficulties, but faces them with complete frankness and with an amount of personal experience which enables him to drive home his points.

Every phase of the subject dealt with in a lucid and attractively-written style, and as a work of reference it will prove invaluable to every student of the teachings and phenomena of Spiritualism.

Eulogised by all sections of the Press of Great Britain as the only consecutive and comprehensive History of the movement, and for the conspicuous impartiality displayed by the Author.

Illustrated with many full-paged pictures, including photograph of Katie King, taken by Sir Wm. Crookes, and wonderful casts of Ectoplasmic hands.

The book that was needed . . . A standard work.—"Morning Post," London.

Price, 50/- the set, postage 1/6.

JUST OUT.

HOW SPIRITS COMMUNICATE.

WHAT METHODS THEY USE, AND WHAT THEY TELL US.

By the REV. G. VALE OWEN.

Every new book from the pen of the Rev. G. Vale Owen is read with interest and profit. This one will certainly not prove an exception to the rule, as the following details show:

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THE PROOFS OF THE TRUTHS OF SPIRITUALISM.

By the Rev. Prof. G. Henslow M.A., F.L.S., F.G.S., F.R.H.S.

An extraordinary definite account of experiments and results in Automatic Handwriting—Trance—Seances—Apports—Poltergeists—Radio-Mediumistic Phenomena—Matter through Matter—Levitation—Spirit Lights—Spirit Bodies and Clothes—Spirit Photography—Psychography—Materialisation, etc. With 51 illustrations of Spirit Drawings, etc.

The book is literally packed with very valuable information of a varied and exceedingly interesting character, and sets forth a very convincing case for survival and the possibility of communicating with dwellers in the Beyond.

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JUST TO HAND!

THE LAND OF MIST.

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