

THE HARBINGER OF LIGHT

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

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

"*LIGHT, MORE LIGHT.*"—Goethe.

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

Vol. 59—No. 695.

MELBOURNE, JANUARY 1st, 1928.

Ninepence.

LEADING FEATURES OF THIS ISSUE.

A PLEA FOR TOLERATION :

By the Editor.

THE WORK OF SPIRIT DOCTORS :

A Local Case.

SWIRLING CURRENTS OF THOUGHT :

Lord Northcliffe Speaks Again.

"A Big Surprise is coming to Sceptics."

A FAMILY FLAG :

Spirit Relatives supply Links in Historical
Records.

A New Zealand Episode.

REASON AND THE BIBLE :

How the New Testament was Compiled.
What Jesus said and taught, and did not say
and teach.

CHRISTMAS IN SUMMERLAND :

How the Children Celebrate it.

By the Rev. G. Vale Owen.

DEVELOPING MEDIUMSHIP :

Good Advice to the Uninitiated.

MR. McLEOD-CRAIG,



CONSULTING HERBALIST AND MAGNETIC AND
PSYCHO-THERAPEUTIC HEALER.

GOLDEN GATE, 17a KHYLER PASS, AUCKLAND,
NEW ZEALAND.

—BUY AN—

—OMERAPLANCHE (Planchette)—

REGISTERED TRADE MARK

 No. 23289 

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

Sole Agents:—

VICTORIAN ASSOCIATION OF SPIRITUALISTS,

M. J. BLOOMFIELD, Hon. Sec., 47 Victoria-street, Melbourne.

VITO HEALTH INSTITUTE.

MPS. N. BELL-JARVIS, Registered Masseuse,
has returned from abroad and resumed practice
at 52 Collins Street, Melbourne, assisted by
MRS. C. I. JARVIS-HAMILTON, R.V.T.N.A.,
Certificated Masseuse.
(Late Memorial Hospital, 7 Park Lane, London).
and MR. MALCOLM DUNCAN, (Herbalist).

Successful Treatment of Nerves, Neuritis, Rheu-
matism, Arthritis, Paralysis, Stomach, Liver, Etc.

Mrs. Bell-Jarvis' success as a Spiritual Healer is
phenomenal. Don't consider yourself incurable
until you have seen us. Consultation and Diagnosis
free. 'Phone F. 5073; Private 'Phone, Canty, 2534.
Correspondence promptly attended to.

Miss M. TURNBULL, Secretary.

An Amazing New Way to Reduce Flesh.

This natural way to take off excess fat in 14 days
without drugs, discomfort, mechanical appliances,
exercises or starving, is easy, pleasant, and strength-
ening. It costs little, and is permanent. You faith-
fully follow instructions for 14 days in your own
home, and watch the excess pounds disappear like
magic, until you are the desired weight. It is the
surest, healthiest, and most scientific method ever
introduced. It matters not how stout you are, or
how long you have been so, this inexpensive never-
failing method will permanently remove your excess
fat. Write now, enclose 6d. postage. Mrs. LE-VINE,
465 Rawson Chambers, Sydney.

WHY BE A SQUARE PEG IN A ROUND HOLE?

ASTROLOGY

will tell you what you are fitted for and the time to act if you
want success. **KNOW THYSELF**, your limitations and
possibilities.

Two Years' Guide, £1/1/-. Childrens' Horoscopes, 10/6.

Enrol now for Classes. New Term commencing.

Write A. J. BUSH, Box 1090 G.P.O., Melbourne.

MATRON FREDERICA PARKER.

HERBALIST and PSYCHO-THERAPEUTIC HEALER.

Proprietor of Dr. C. F. Parker's Great Indian Herbal
Remedies (Reg.) for Stomach, Catarrh, Rheumatism,
Eczema, and all Uric Acid Ailments. Send 1/- stamps
for FREE TRIAL and Testimonials.

Address: 66 Burwood Road, Burwood, N.S.W. Tel UJ 4554

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Established 1870 by Mr. W. H. TERRY.

President:—Mr. E. O. JONES.

Vice-President:—Mr. E. MAYGER.

AUSTRALIA'S LEADING SPIRITUALISTIC ASSOCIATION.

OFFICE, LIBRARY, READING ROOMS, 47 VICTORIA STREET, MELBOURNE, Open Daily 2 to 5 p.m.

DEVELOPING CLASSES:—Thursday, 8 p.m. Leader:—Mrs. Bryning.

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

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

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

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

M. J. BLOOMFIELD, Hon. Sec., 47 Victoria Street, Melbourne.

V. A. S. CHURCH

Victoria Street, Melbourne.

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

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

The Members of the V.A.S. have spent over £300 in alterations. Further alterations are necessary.

HELP OUR BUILDING FUND. We wish to PAY OFF THE DEBT so as to EXTEND the BUILDING.

 WILL YOU HELP? 
Send your Donation to:—
M. J. BLOOMFIELD, Hon. Sec., 47 Victoria Street, Melbourne.

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

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

The Governing Association of Spiritualists.

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

Hon. Secretary: MISS SPENCE, 332 Bridge Road, Richmond.

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

STANMORE-NEWTOWN UNITED SPIRITUALIST CHURCH

DISPENSARY HALL, ENMORE ROAD, ENMORE, SYDNEY.

SUNDAY SERVICES.—3.15 and 7.15 p.m.; Prominent Speakers and Demonstrators. WEEK-NIGHT SERVICES.—Monday, 8 p.m., Occult Class, Mr. Morrell. Tuesday, 8 p.m., Divine Healing Service. Each Wednesday at 2.15 and 8 p.m., also Thursday, 8 p.m., Demonstration Services.

LIBRARY AND READING ROOM, open Wednesdays, 2 to 5 p.m. Visitors, Students, and Lonely People can always be sure of a warm welcome. Tea available on Sundays and Wednesdays. For Marriages, etc., apply to the President, W. D. MORRELL, or the Secretary, Mrs. J. H. HAND.

St. John's Spiritual Churches,

(Incorporated) SOUTH AUSTRALIA.

Minister:—Rev. JEANNE BROWNE-DUNCAN.

Authorised to perform the Marriage Ceremony, Etc.

Minister's Address:—No. 65 Myrtle Road, Seacliff.

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

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

Secretary: Mr. C. WEST, Frobisher Avenue, Flinders Park, South Australia.

The Spiritual Research Society.

SCOURFIELD CHAMBERS, COLLINS ST., MELBOURNE.

Speaker: Mr. J. M. MOOREY.

Sunday Meetings 3 p.m. and 7.15 p.m.

UP-TO-DATE SPIRITUALIST LIBRARY.

President:—Miss CLARA BROWN.

Mrs. ALEXANDER, Secretary.

Spiritualistic Church of Western Australia

(INCORPORATED 1905).

FORRESTER'S HALL, Francis Street, PERTH.

Sundays, 2.30 p.m., Lyceum; Flower Service, 3.30 p.m.

7.30 p.m. Address followed by Clairvoyance.

Tuesdays, Inner Circle. Thursdays, Public Healing. Fridays, Intercession, 8 p.m. Monthly "At Home," 3 p.m. First Saturday every month.

Mr. J. McDONOUGH, President.

J. A. BICK, Hon. Sec., 67 Armagh St., Victoria Park, W.A.

Church of Spiritual Seekers,

5 NORTHUMBERLAND AVENUE, STANMORE, SYDNEY.

Mr. HAMILTON ASHLEY, Leader.

Sunday at 7.15 p.m., Flower Service.

Services are held Monday, Tuesday, Wednesday, Thursday and Saturday Evenings. Trance Circle, Friday, 8 p.m.

N.B.—Sunday, April 24th, Special Anzac Service.

Order of Light (Incorporated)

—AND—

First Theomonistic Church of Adelaide.

Pastor

Rev. Lily Lingwood-Smith, Ps. D.

Hon. Treasurer:—

Bro. W. T. Lingwood-Smith, Ps. D.

President:—

Bro. H. Grove Jones.

Vice-Presidents:—

Sisters B. Fritsch, Joy Lefevre.

Hon. Secretary—

Bro. W. Thomas.

Organist:—

Sister Avis Lowe.

Classes:—Monday, Healing Class. Tuesday, Psychometry, (Leader, Pastor); Wednesday, Higher Instruction Class (Pastor) all at 8 p.m.

All Visitors and Investigators heartily welcome. Registered Office and Library at "San Diego," 6 Short Street, Wayville, South Australia.

The Rev. Lily Lingwood-Smith, Ps. D. registered by the South Australian Government to grant licences for Marriages and to perform the ceremony of Marriages, etc.

Leigh House Spiritualist Church.

233 CASTLEREAGH STREET, SYDNEY.

Leader:—MRS. ELEANOR MORRELL.

SUNDAY:—Children and Adults Lyceum, 2.15; Healing Service 3.30; Evening Service, 7.15. Psychic Development Classes by arrangement. Library for Members. Visitors and Students cordially welcomed. Mrs. Morrell attends Leigh House daily (except Saturday) 11 a.m. to 5 p.m.

Miss R. BROWN, Hon. Sec.



The Harbinger of Light.

Edited by W. Britton Harvey:

JANUARY 1st, 1928.

Author of "Science and the Soul."

CONTENTS :

The Editorial Chair	241
Wayside Notes	243
Swirling Currents of Thoughts	244
A Family Flag	247
Ramifications of Spiritualism	249
Reason and The Bible	250
Christmas in Summerland	254
Developing Mediumship	256
Problem of Reincarnation, Etc.	257
Reports of Societies	259
Books	260

The Editorial Chair.

A Plea for Toleration.

No more appropriate season than Christmastide could be selected for endeavouring to foster that spirit of toleration without the exercise of which much time and energy must necessarily be expended by men and women who feel deeply and whose views on religious and other themes are as widely divergent as the distance that separates the poles. As one looks back across the year now drawing to a close one recalls many occasions upon which it has been necessary to combat ignorance and intolerance in relation to Spiritualism, and to protest against treatment that was at once un-Christian, un-British and unfair. For the most part our assailants have been those who are, to a large extent, ignorant of the phenomena and teachings for which this journal stands, and who are so intolerant that they virtually deny to their fellows the right of private judgment. Ignorance and Intolerance, in short, are our principal adversaries. They may be called twin sisters.

On the other hand, Knowledge and Tolerance are likewise twin sisters. But what a difference there is between the two pairs of twins! One pair wears a smirk and a curled lip, and sometimes appears with a clenched fist. The other pair is wreathed in smiles, radiates benevolence, and extends the open hand of friendship. Whenever you find a man intolerant of the opinions of others—whether those opinions be religious, scientific, or philosophical—you may safely conclude that that man is sadly lacking in knowledge. For the more a man knows, the more tolerant is he of the differing views of others. It is equally true that the greater a man's store of knowledge, the more conscious is he of his own ignorance.

* * * *

It is oft times also true that the more ignorant a man is the more oblivious is he of his educational shortcomings. This, of course, is very easily understood. Such a man is completely unaware of the existence of the vast fund of knowledge that has never come within his ken. He does not study, seldom reads deep or serious literature, knows scarcely anything of the manifold complexities of thought in science, philosophy and religion, and whenever any "new" idea is presented for his consideration he impatiently scoffs at it, simply because he has never heard of it before. This reminds us of the declaration of Sir Oliver Lodge—"The ordinary run of

men live among phenomena of which they know nothing and care less . . . They are ignorant and with their ignorance they are content."

* * * *

The ignorant and intolerant man has never learnt what it is to become "as a little child"—open-minded, receptive, inquiring, willing to be taught. Hence he remains floundering in a veritable mental quagmire. He instinctively abhors anything labelled "new," and when he happens to be a very orthodox, and, in his opinion, deeply religious man, he is particularly intolerant of any of those "new-fangled ideas" associated with the revelations of Spiritualism and the disclosures of historical research. It will be seen that any man dominated by this inflexible attitude cannot possibly progress intellectually, and that he, at the same time, effectively excludes every ray of spiritual light that might otherwise pour in upon his mind.

Whilst we admit that it may not be a man's fault if he is ignorant, he is nevertheless clearly to blame in coupling with it that spirit of intolerance which, alas, appears to be its distinguishing offspring. As a matter of logical reasoning, the more ignorant a man is the more tolerant ought he to be of the views expressed by his superiors in knowledge, for he is manifestly incompetent to judge of the truth, or otherwise, of their dicta, and therefore should realise that his attitude should be that of the learner rather than that of the critic. This is his only hope of receiving mental illumination. It is surely very significant that the most cultured men are the most tolerant. If any men have the right—which we, of course, dispute—to be intolerant of the opinions of others, it is certainly the men possessing the greatest knowledge, for the obvious reason that they know more than others, and consequently they might, to some extent, be excused if they were sometimes tempted to be a little impatient at the ignorance of their fellows.

* * * *

But experience teaches that the more knowledge a man acquires the more tolerant does he become. The very fact of his increased accumulation of knowledge induces the consciousness that the process of enlightenment is a progressive process, and consequently he realises that although others may be too "advanced" for him to-day in, say, their religious conceptions, the time may shortly come when he will find himself impelled forward to their position in obedience to the pressure of what may be called the Law of Progression. He has had to move forward in the past, and he knows, from his experience of progressive knowledge, that he will, in all human probability, have to move forward again. Hence he preserves an open mind on points he cannot accept to-day, and thus keeps himself in that receptive condition essential to his further enlightenment.

For I doubt not through the ages,
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns.

* * * *

The last line in that verse is a poetical reference to the Law of Progression. We have met so many people who utterly fail to grasp the idea of there

being an immutable Law of this character operating in the intellectual and spiritual development of the human race, and who look askance at every suggestion that is at variance with their own crude pre-conceptions, that we feel we cannot too forcibly emphasise the fact of its existence. The most scholarly man of to-day is a veritable ignoramus when his sum total of knowledge is compared with what he does not know. Carl Snyder, in his "New Conceptions of Science," says: "Sir Isaac Newton was not merely the most powerful genius of his time, but his stock of information must have well nigh exhausted the possibilities of his day. Yet, could he return now, he would own himself a most puzzled and ignorant man." That quotation bears directly upon the point upon which we have endeavoured to lay stress. There has, indeed, been a marvellous intellectual advance since the days of Newton, and the probability is that the wisest of to-day will appear as nonentities in the eyes of scholars a century hence. Listen again to Tennyson as he sings of us as "heirs of all the ages"—

Men, my brothers, men, the workers, ever reaping
something new,
That which they have done but earnest of the things
that they shall do.

* * * *

There you have the same thought again. It is Progression all along the line, and the most arrogant intolerance cannot possibly stem the operation of that Law. It must surely strike every thoughtful man and woman as outrageously anomalous that in this so-called enlightened twentieth century, the spirit of intolerance should be so rife that when a man attempts to break "new" ground in the cause of Truth he is at once assailed, and very often persecuted by more or less insidious methods. These irrational irreconcilables appear to overlook the fact that if their attitude had been adopted by mankind throughout the centuries we should still be worshippers of the Sun, and believers in the disapproved Ptolemaic theory that the sun swings round the earth. One is not surprised at the prevalence of this attitude of mind in the Dark Ages, when superstition strode abroad with the conqueror's step, and when the Inquisition triumphed with its ghastly fruit of slaughter. But many centuries have come and gone since then; knowledge has spread by leaps and bounds, and yet the same old spirit persists and among none more so than among many of those who are professedly followers of Him who said—"I judge no man!" and "Judge not that ye be not judged."

* * * *

The Master, therefore, does not claim it as His prerogative to "judge." That prerogative, in His belief, belonged to God, and it has remained for many of those who are members of the Christian Church to unblushingly usurp this exclusive prerogative of the Most High! That, in plain terms, is the position with which we are faced to-day.

Verily, Sir Oliver Lodge utters a profound truth in his interesting work, "The Survival of Man," when he says, in reference to the conduct of the Church in impeding the onward march of Science.—

Science was a thing against which the Church resolutely set its face, a thing for which it was ready, if need be, to torture or to burn those unlucky men of scientific genius who were born before their time. Science was a thing allied to heresy, a thing to hold aloof from, to shudder at and to attribute to the devil But pioneers must expect hard knocks; the mind of a people can change only slowly. Until the mind of a people is changed, new truths, born before their time, must suffer the fate of other untimely births, and the prophet who preaches them must expect to

be mistaken for a useless fanatic, of whom every age has always had too many, and must be content to be literally, or metaphorically, put to death as part of the process of the regeneration of the world.

History, both sacred and profane, unquestionably substantiates that dictum. And it was all due to Ignorance and its twin sister, Intolerance! The very thought makes one shout with Shakespeare—

Ignorance is the curse of God.

Knowledge, the wing wherewith we fly to Heaven.

* * * *

It was this demon of Intolerance that compelled the fearless Socrates to drink the fatal hemlock; in an outburst of fury it slew the saintly Stephen; it flung the early Christians to the lions; it condemned the truthful Copernicus as a heretic; it committed Galileo—the most illustrious man of his age—to the noisome dungeon and treated him with remorseless cruelty during the last ten years of his life; it burnt the noble Bruno at Rome; it gave us Foxe's Book of Martyrs; it murdered Protestants and slaughtered Catholics; it consigned to the flames tens of thousands of innocent women, who were burnt as witches; and in 1601 it even burnt a horse at Lisbon because its master had taught it sundry tricks and the animal was therefore considered to be possessed of a devil! The whole pathway of human history, in short, is literally bestrewn with the unsightly remains of the hapless victims of Intolerance. And, above all, it alone made Calvary possible!

* * * *

Assuredly, then Intolerance is a fiend to be shunned rather than a blessing to be fondly caressed, and yet we find very many clinging to it to-day as affectionately as ever. These twin sisters, therefore, must be slain, and the only way to slaughter them is to shed abroad the mind-illuminating light of Knowledge.

In the last chapter of Ecclesiastes we read—"And because the preacher was wise he still taught the people knowledge." Hosea represents the Lord as saying—"My people are destroyed for lack of knowledge." "How long will fools hate knowledge?" is a very pertinent question to be found in Proverbs, wherein also may be seen the very true and sensible observation—"The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge." "To your faith add knowledge" is the advice of St. Peter, and St. Paul suggestively states—"For I bear them record that they have a zeal of God, but not according to knowledge." This is a very significant verse. It shows that the conditions in the days of Paul were precisely the same as they are to-day, and that he was subjected to exactly the same kind of vexation as that of which we are entitled to complain. Nobody doubts the "zeal" of our assailants. They are zealous enough in all conscience but their zeal is not "according to knowledge." And when you get a combination of zeal and ignorance the most direful results may sometimes ensue.

* * * *

"Light—more light," was the despairing cry of the groping Goethe. It is more light that we all need—more light in the pulpit and more in the pew. And that light can only come through the gateway of Knowledge—knowledge of the natural and knowledge of the spiritual, which knowledge can only be acquired by determined and continuous personal effort, in combination with daily prayer for mental illumination, the spirit of wisdom and an understanding heart.

Wayside Notes.

Spirit Doctors and their Work.

Speaking at the Royal Institution, Hull, a couple of months ago, the Rev. G. Vale Owen stated that "spirit doctors came back to earth and into our hospitals, inspiring the doctors there." He cited the case of his own boy, whose complaint had been diagnosed as tuberculosis by the medical attendants, and who had been cured by invisible operators. He further said that Sir Walter Shackleton, of Bournemouth, had been cured of cancer by the same means and that his (the speaker's) wife had been cured of cataract of the eye.

Much more would be possible, the lecturer added, "if medical men would make themselves receptive to spirit influences." Just so! That is the difficulty! The method is unorthodox, and therefore anathema! The faculty does not accept the possibility of intervention of this character. It has yet to learn that a doctor does not necessarily cease to be a medical practitioner simply because he has discarded his physical body.

It seems useless to tell them, as the Bishop of London does, that a man is the same five minutes after death as he was five minutes before death, and that, for a time at least, he continues to take an interest in the affairs of earth. All this is regarded as pure conjecture. But it is nevertheless true, and we have very special personal reasons for accepting the dictum that unseen doctors do, in reality, take a very active part in alleviating the ills of humanity.

A Local Case.

We have a friend who has been suffering for twelve months from a very uncommon ailment. His condition, in fact, became so serious that four months ago he was advised to undergo an operation as the only means of saving his life, and even then he was given very clearly to understand that it was very doubtful if he would survive the shock. He was accordingly removed to a private hospital and all arrangements were made for the performance of the operation.

On the day prior to undergoing this intended experience we sought an interview with the medium through whom we have received some very convincing "tests" from week to week during the past six months and had the gloomiest sitting of our life. Nothing had been said to her about the projected operation on the following day. The names were given of two doctors, who formerly resided in Melbourne, and without any suggestion or prompting on our part, the "control" proceeded:

"They are going to be there to-morrow, and then they will know what is going to be done. Dr. M—says they are a bit afraid, but they are going to do their best. If they can get him through the operation they will get him better. But they are very worried about it. It is very serious, and if the shock is not too great he will pull through."

There was much more said and, reading between the lines, we knew very well that they had very little hope. The next day came—the critical day. The doctor who was to have administered the anæsthetic arrived in due course, and after taking a cursory survey of the patient, and exhibiting signs of nervous irritation, declared very abruptly that he would not take on the case and walked out of the ward. The patient, as may be imagined, was in no humor for joking, but he could not help feeling amused at what he subsequently described as the "peculiar mannerisms" of the doctor. The

upshot was that the operation did not take place and the patient was taken back to his home!

A week later we had another "sitting." The guide made immediate reference to the case. "We are very sorry for that gentleman," he said. "He doesn't want to come over to this side yet! They are trying other treatment. The operation will be a last resource. If they had operated, I think it would have been only a matter of time before he came over to this side. They didn't want him to come over. That is why the doctors on this side stopped anything taking place for the time being! The doctors on this side blocked it! The doctors are not leaving him. They are there this morning, and working hard for him, and in a little time you will know how things will be for him."

Such are the bald facts, the reader can make what he, or she, likes of them. Suffice it to say that the patient—who had been bedridden for six months—gradually improved and has long since resumed work at his office!

Home-Circles Flourishing.

The strength of Spiritualism lies largely in the Home-circle. In great Britain, in particular, such Circles are held regularly every week. Usually a member of the family is the medium. In an average family there is generally one who is capable of developing psychic powers. This, of course, dispenses with the services of an outsider. There is, therefore, no fear of fraud or deception. It is just a family gathering, and those who have entered the "more abundant life" come back and hold converse as in days of yore.

It is a weekly re-union, joy takes the place of gloom and the sense of separation is banished. It is moreover, often a religious service, and the time is apparently coming when such services will, to a large extent, supplant the usual mode of worship. "Where two or three are gathered together in my name, there am I in the midst of them."

In south Wales the Cardiff "Evening Express" reports that many Home-circles have been established in that city of late and proceeds: "The cult is not confined to members of the Spiritualist Churches, of which there are three in the town. Many regular worshippers of local and non-conformist churches have become interested in the subject, as the result of casual visits to the Spiritualist meeting-places, and have made investigations of their own, in their own homes."

It is the same in the north of England, where the "North Eastern Daily Gazette" tells us that "Spiritualism is undoubtedly a live force in the Tee-side district to-day, and is commanding the attention of more and more adherents. Mushroom-like has been the growth of Spiritualist societies in Middlesborough, Stockton, Thornaby, South Bank, Grange-town and Darlington. There are six organised societies in Middlesborough as well as a number of Home-circles."

In short, Spiritualism requires no stimulus in Great Britain to-day. All it needs is wise guidance.

TO THE CASUAL READER.

If you are merely a casual reader of this Journal—perhaps a friend sends you a copy now and again—it would afford us much pleasure to add your name to our Roll of regular Subscribers.

The rates of subscription will be found in our advertising columns.

Swirling Currents of Thoughts.

A DISSERTATION ON VARYING VIBRATIONS.

"A BIG SURPRISE IS COMING TO SCEPTICS."

LORD NORTHCLIFFE SPEAKS AGAIN!

Dictated Clairaudiently to V. MAY COTTRELL, Napier, New Zealand.

[Lord Northcliffe discusses the vibrations of the unseen, the cause of disease, the after-death state of religionists and the personality of Jesus Recorded October 10th, 1927.]

THIS is not a particularly opportune moment I know, but I just wanted to thank you for what you have done for me. You have put me on the map again, as it were, and made a real person of me in my old haunts after a lapse of years.

I have been a very shadowy and unsubstantial figure indeed in most minds since I passed from mortal sight. To only a very few have I had any real substance whatever in recent years. **But, never mind, a big surprise is coming to the sceptics presently.** They won't know whether they are on their heads or their heels soon, because the proof of survival will be so convincing and so utterly irrefutable as to leave the doubters dumb and foolish-looking with sheer surprise.

You have more leisure now, so I will carry on if you will allow me. It is wonderful the help you receive from this side, much more so than even you are conscious of as yet. You receive set-backs, too, but that is only to be expected at this stage in your development. None of us can become impervious to the evil or harmful suggestions of others at one bound. It is only as we become strong ourselves that we are able to resist such suggestions successfully. All the suggestions, both elevating and otherwise, which you contact so readily in your varying moods, surround everyone else also. Most people are utterly unconscious of these forces and, because the majority of folk are not nearly so sensitively organised as you are, they pass them by.

SENSITIVENESS TO VIBRATIONS.

Your own particular mood tunes you in automatically and immediately with the mental emanations of those holding similar ideas on this side. If you feel sad you contact oceans of sadness flowing out from sad hearts everywhere. If you are glad the sunshine from the Summerland reaches you in varying degrees as your mood permits. If you hate your life or work you contact such mountains of hatred, the product of rebellious hearts everywhere, that your health suffers immediately. When love, kindness, sympathy and a desire to help others fills your heart and mind, and your consciousness is purged of fear, for the time-being, you contact the highest vibration of all—Love. Then your health improves at once and a wonderful feeling of peace, happiness and well-being floods your entire being. This is no fairy tale, but sober truth I am telling you, astonishing though it may be to those who read it.

All life resolves itself into varying vibrations and the rate of vibration of the individual depends upon **his mental reflections at any given time.** Therefore, everyone's rate of vibration varies, some slightly and some tremendously, from minute to minute

and from hour to hour. Could you, for instance, hold the Love vibration indefinitely there is nothing you could not accomplish that you set your mind to. This is because of the power which is released within you as you lose your limited, everyday consciousness and become merged with the greater consciousness of the God within.

It is in this Love vibration alone that real health lies for you. This is because your body responds so readily and to such an astonishing degree to the various psychic forces that are brought to bear upon it during your widely-varying moods.

THE WOEFUL EFFECTS OF FEAR.

I have told you of the highest and most healthful vibration, now I will speak of the lowest—that slow rate of vibration which robs you of all ambition and removes every incentive to creative work from your mind. You contact this when fear robs you of confidence in your own ability to accomplish anything and the suggestion of failure takes possession of your conscious mind.

That feeling of the utter futility of all effort which you experience at times, and which is so extremely distressing to you and so difficult to combat, comes from contacting the murky mental emanations of countless earth-bound folk for whom life is emptiness indeed. In order to guard yourself against the harmful effects of this suggestion you must keep all thought of failure out of your mind. For, once you allow the suggestion of failure to take possession of your conscious mind, you become crushed and broken, both mentally and physically, under the avalanches of misery and woe that descend upon you.

Even after you have managed to raise your own vibrations, and so contact more hopeful and helpful suggestions, the after effects are distressing because of the harm done to your physical organism. This is because your own vital force has been so sadly depleted by contact with these dark ones that your bodily organs are unable to function properly.

AVOID MENTAL AND EMOTIONAL DISORDERS.

There is no such thing as a material cause for illness of any kind—that is barring, of course, the actual breakage or derangement of the physical organism by means of violent contact with opposing forces. The bodies of the victims of accidents, convulsions of nature or death-dealing instruments of all kinds, are so rent and torn at times as to make them entirely untenable. When this happens the spirit is forced to leave its damaged envelope and continue its life under somewhat different conditions in other spheres. Organic and functional disorders are **always traceable to mental and emotional first causes**—no matter what the evidence may appear to be to the contrary.

I have acquired a great deal of information, since coming over here, concerning the laws which govern bodily health and much of this new knowledge astonishes me greatly. I cannot but accept it as truth, however, because it has been so clearly

demonstrated to me on such numerous occasions. Our instructors have no difficulty whatever in proving to us the truth of their statements. All they need to do is to set us to study the mental and emotional states of single individuals still inhabiting the earth plane. There we get as clear and convincing an object lesson as one could desire. Should we require further proof we enlarge our circle of observation to include family groups and small and large communities, even going so far at times as to include a whole national consciousness.

This study of the workings of individual and mass minds, with their corresponding effects upon the lives and material conditions of their owners, is of intense interest to me. I have been absorbing as much information and first-hand knowledge concerning it as possible lately, so that I may pass on some of my findings to those still on earth.

THE PERSISTENCE OF MENTAL STATES.

This knowledge is of the utmost importance to earth folks, as it affects not only their lives on this planet but the initial stages of existence over here also. Mental and emotional states persist long after the body is discarded, and it is advisable that human beings should realise this and learn to discipline their minds accordingly. Some are able to free themselves from mental bondage fairly readily, but others seem utterly incapable of doing so. We learn here that mental liberation must come to all, eventually, but for very many it is a long and painful process indeed.

The closed mind resists light as automatically and effectively as any other tightly-sealed chamber. The greater the amount of light to which such a mind is subjected the greater its corresponding darkness becomes. But to all who desire knowledge the way is ever open to its attainment. The varying mental states of human beings alone determine their status in spirit. They are bound by nothing here save their own ideas concerning God, life, the Universe and themselves.

The only judge of the life and conduct of the individual is his own conscience, just as surely and unmistakably as his only punishment for wrongdoing is self-inflicted as spiritual unfoldment comes to him. Hence it behoves men and women to look well into their own minds during the earth life, so that they may be spared much mental darkness and suffering later on. I speak as one who knows how acute this suffering can become, and it is because I wish to spare my fellows still on earth like painful experiences that I am dictating this to you.

Fortunately for me I was enabled to break, fairly readily, many of the chains which sought to bind my spirit to earth. That is how it is that my mind is now free to grasp and absorb new knowledge, concerning life and mind, that has now become available to me.

THE BANE OF PRECONCEIVED IDEAS.

There is no possibility of deception or inaccuracy in connection with the information I have been receiving lately. The living, breathing proof of its absolute truth is ever before my eyes. Those of us who are young students, studying under highly trained and fully competent instructors, are taught only that which can be clearly demonstrated and definitely proved. We are not asked, or required, to take anything for granted or to use faith as even a temporary substitute for knowledge.

Our capacity to absorb knowledge grows and increases as our minds become ever freer from preconceived ideas and theories concerning many things. Whatever of truth that has found its way into our minds during the earth life stands us in

good stead here, as it serves as a foundation to build on. The lot of those whose minds hold no vestige of truth is sad indeed. These poor folk are like rudderless ships drifting hopelessly and helplessly about on the swirling currents of thought which ever surround all of us. Such frail anchors as they cast out, in a vain effort to stay their headlong flight before the mental storms which rage on all sides refuse to hold. The waters of doubt are too deep, the emotional under-currents are too strong and the gales of contention are too fierce for anything but truth to avail one here.

Confusion of thought, on all matters of moment, is even worse confounded on this side, if that were possible, than it is on earth. Religionists of every kind and description air their views and seek to make converts to their obsolete creeds and worn-out faiths. That some of them succeed in attracting many followers is scarcely to be wondered at when one considers the poverty-stricken state of the minds which these religion-mongers work amongst.

That many of these misguided folk are quite sincere in their desire to help their fellows is so obvious as to be beyond question. What they fail to realise is the fact that, in handing on their various man-made creeds and dogmas thus, they are not only denying truth themselves but are making it increasingly difficult for those others to accept it also.

JESUS—"A BEAUTIFUL AND WONDERFUL HUMAN BEING.

Truth dawns in the mind and real light floods the soul in like proportion as we surrender ourselves to the Divine Being who dwells within each one of us.

The God within is the only safe guide to true knowledge and enlightenment. Once we are able to contact Him sufficiently we need no other guide or interpreter. In the meantime, we must allow ourselves to be instructed by those for whom the light has already dawned, if we would avoid the pitfalls in the path of progress toward our ultimate goal—the perfecting of our individual personalities.

It was because Jesus surrendered himself to the Divine will at all times that he became such an immense power for good in the world. His influence, so far from waning after all the centuries that have elapsed since his day, is constantly increasing and gaining in power and potency as fresh light comes to his brothers and sisters in spirit everywhere.

The true and inner meaning of much of his teaching is becoming easily intelligible to all those who view Jesus, not as a mere saviour-god but as a beautiful and wonderful **human being**—One who realised his divinity to such an extent as to become one in spirit with the great Spiritual Ruler of the Universe. These enlightened ones are coming to see, in the life and character of Jesus, human personality brought to that state of beauty and perfection which is the ultimate goal of the whole human race.

Those who have the new viewpoint—and their numbers are rapidly increasing—see in the so-called miracles of Jesus the release of that Divine power which dwells in the inner consciousness of every human being.

A SPIRITUAL GIANT!

It was because Jesus was able to contact the Divine within his own nature at such a very early age and to such a remarkable degree, that he became such a spiritual giant in later life. His mind was unbound and his character was unwarped by those false and foolish ideas about God and his own

nature which ever tend to keep his lesser brethren in such sadly unnecessary subjection to evil suggestions of all kinds.

Error-thoughts and false conceptions of life are the chains which bind poor struggling, suffering human beings everywhere. The minds of the great bulk of the people are so packed with erroneous ideas about God, life, death, the hereafter, and their own natures, that they are effectively prevented from realising the presence, within themselves, of those God-given powers and faculties which become so increasingly apparent as one studies the life and character of Jesus.

The mission of many of us on this side is the freeing of men's minds from these fallacies to such an extent as allow truth to enter therein. In taking up this work we are truly following in the footsteps of Jesus, who seeks ever to bring light and hope to his stricken brethren everywhere. He is our Superior Officer, the great General who plans all our campaigns and over-seees all those undertakings which have to do with the uplift and enlightenment of the human race as a whole.

WHAT IS A MEDIUM?

The editor of the "Occult Review" has been privileged to publish a lecture by D. D. Home, "the most famous of all modern mediums," taken from a collection of MSS. acquired by the Society for Psychical Research. From this lecture we take a passage relating to mediumship:—

No more merit attaches to a man for being a medium than for the height of his stature, or the colour of his skin. It is no indication of moral or intellectual superiority. A medium is simply a bridge by which those on the opposite banks of the river of life may hold communication. It is a channel or conduit through which may be poured either water or wine; a speaking-tube through which may be uttered the word of wisdom or of folly—a musical instrument, on which according to its power and tone, the musician, as he has the skill, may play what tune he will. The medium, in short, as such, is simply negative to a higher positive will; so far, at least, as the manifestations of a spiritual intelligence are concerned.

TOO MUCH SCENT!

The "Daily Express," London, publishes a story of a house "haunted" by the perfume of violets, which, "beginning as a faint odour, finally became so strong that the room was rendered untenable." The tenant of this perfumed house said:—

I took over the house six months ago. It is nearly 300 years old. I had only been in residence a fortnight when I noticed in the bedroom an odour of fresh violets. The perfume had become so pronounced and heavy within a month that I was compelled to vacate the room. The floor boards of the room were examined under my instructions, and the walls were distempered, but the strange perfume still persisted.

THE "HARBINGER" IN LONDON.

"The Harbinger of Light" is obtainable monthly at The Psychic Bookshop, Library and Museum, conducted by Sir Arthur Conan Doyle, Abbey House, Victoria-street (near Westminster Abbey) London, S.W.—1.

CHRISTMAS IN THE SPHERES.

COMMUNICATED BY "ARNEL."

FROM THE VALE OWEN SCRIPT.

It is Christmas Eve, my son. I wonder how many there are in the earth life who have any idea of the tremendous forces which gather about Christendom at seasons such as this. Of course, you know that the inter-action between the earth sphere and those of the spirit-life is continuous. It varies in intensity also, in ratio to the amount of power yourselves generate by your devotions. In this word I include not alone your set prayers, either private or public, but the whole content of sentiment which, at certain seasons, hovers about the earth.

* * * *

We here on this side keep our Festival of the Christ Child as do you, and with more certainty of knowledge and less hazard of speculation. For here we have the Christ Child in our midst—not more certainly or more powerfully than have you—but at this season, as at other times, He manifests to us His presence visibly, while on earth He is seen thus but by few. The time is ripening when such vision shall be open to many more than it is now possible it should be. But that time is not yet.

* * * *

At this Holy-tide He comes as Christ the Child and is in many spheres manifest at one time. The number matters not. He has that power. He comes in Presence Form which, mark me, is Presence real. So when the multitudes are come together for worship then He is seen to gather visibility before them in such wise as is most meet for their help and ulifting. And at these assemblies to-night and to-morrow night and through the whole tide of Christmas many will be wooed from the earth life in their sleep time—and a few while waking—and will be taken to that heaven appropriate with their own degree, spiritually reckoned. There they will join with their compeers discarnate to worship the Child their King.

* * * *

Thus it is, my son, that all sentiment of love and goodwill and peace with one another, which you call the spirit of Christmas, is swelled in volume by our contributions sent to you from all the spheres. By you it is absorbed and enjoyed; and how few of you know how near we are at times of your aspiration such as this. Yet we are as near to you as were those who to the shepherds told the news of old. They were "with" the shepherds, says the Book. So are we also with you in very deed.

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.

A FAMILY FLAG.

SPIRIT RELATIVES SUPPLY LINKS IN HISTORICAL RECORDS.

THE BROOKES FAMILY PIONEERS OF NEW ZEALAND.

By EDWIN STANLEY BROOKES, Melbourne, Australia.

THE history of the pioneers of Albertland, New Zealand, has recently been compiled and published in the "Auckland Star" daily newspaper. The only living pioneer is Mr. George Hovey Brookes, of Auckland, my uncle. The records etc. in the possession of the Brookes family have supplied almost half of the history of the Albertlanders, but in order that a link in the chain of history might be completed, those on the other side of life had to be consulted, and to prove that this has been accomplished is the main purpose of this article.

I met my uncle for the first time about three years ago in New Zealand, but time did not permit us to mention family history—which disappointed me greatly. Some years prior to meeting my uncle I went to Sydney to bury my father. Unlike any of his children, he was a member of the Seventh Day Adventists' Church. My reason for mentioning this fact will be apparent later.

When collecting his papers etc., I discovered in a big black box the famous flag which is the subject of this article. I did not know at the time what it was. To me it was only a faded, stained, torn, silk rag, but I sensed that he valued it, so brought it back to Melbourne. At this period I was one of those gloriously ignorant individuals who thought all Spiritualists were worse than mad, but, note this, my father, who passed over as a Seventh Day Adventist, was greatly instrumental in leading me to the philosophy of Spiritualism. One reason for mentioning his religious beliefs is that since he passed over into the Beyond he has repeatedly told me that the greatest religion he knows over there is the religion of service to humanity—living and "dead"!

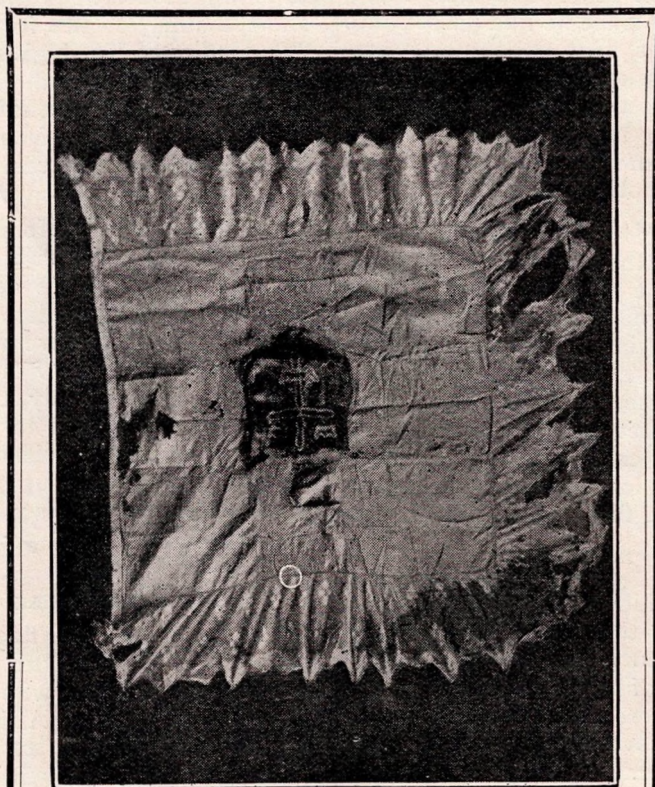
About two years ago I was one of a few friends who were invited to sit in a private seance given by the well-known medium, Mrs. Hanger. To my utter astonishment my father came through to speak to me. That experience was one of the greatest proofs that I have ever had concerning

the reality of communication with those in the great Unseen.

Some time prior to my father's death, we two sat up one night from eight o'clock till five the next morning while he told me some of the experiences of his early life. My father had been a world traveller since boyhood. He told me some of the tragedies of his life which he had not even breathed to another living soul. My silence on these incidents was perfect. When he came through at this particular seance he contacted

exactly the same conditions in which he passed out—I was at his bedside when he died. Then he referred to those secrets in order that I should have positive proof of his identity. The references had no meaning to the others, but I understood perfectly.

The cuttings of the History of the Albertlanders were sent from New Zealand by someone almost a stranger to me. When reading these articles in the "Auckland Star" I found a reference to the flag which explained to me the whole mystery concerning it. I must explain here that up to this time I had corresponded very little with my uncle. He was justly annoyed with me, because some years ago I requested him to permit the opening of the grave of a relative in order that some documents—believed to have been buried there—would throw some light on the family Chancery affair, there-



THE BROOKES' FAMILY PIONEERS' FLAG.

[The flag is three feet square. The fringe is composed of the finest hand-made Nottingham lace. The centre is decorated with the Nottingham Coat of Arms, worked in gold braid on a background of purple velvet, and the body of the flag is composed of nine squares of yellow and green silk.]

fore I was slow in mentioning family matters to my uncle.

I discovered this reference to the flag in the "Auckland Star" of the 22nd August, 1925: "Among the good-byes and farewell incidents before the Brookes left home is one that strikes the modern reader. This was a picnic by the Trent, and among those taking part were 'the fairest of the fair' who had worked with artistic skill a silken banner for the Nottingham party, the Brookes party, which were to sail on the 'Matilda Wattenbach' 954 tonnage, she being the first ship to sail with the pioneers for Albertland on the 29th May,

1862. The ladies decorated themselves with May blossoms and to the strains of music of the village fiddler, they danced old country dances on the greensward." And this solved to me the mystery of "the old rag."

RELIC FOR MUSEUM.

My father understood (until recently) that the flag was presented to the Brookes party so that it could fly at the masthead of the "Matilda Wattenbach" as she sailed out of the docks, but his father, whom he meets frequently "over there," has corrected this. When I read in the "Star" the reference to the flag, I wrote to my uncle telling him that I had discovered among my father's belongings a flag which I thought might be the one alluded to in the "Star" articles. Learning also from the "Star" records that a museum was being formed of Albertland relics, I thought it my duty to send the flag to my uncle so that he could present it to this museum, and a friend, who was going to New Zealand at that time, kindly placed it in the hands of my uncle for the purpose mentioned.

My uncle then wrote asking me how it came into my father's possession. To this I replied that I did not know—then I went on to explain that I frequently spoke to my father since he had passed into the Beyond, and when the next opportunity presented itself, I would ask my dad how the flag came to him. Soon after this Mrs. Hanger left Melbourne to carry on her mission of establishing the S.O.L. churches in Sydney and elsewhere, and I was forced to look for another medium.

WHY THE FLAG WAS PRESENTED.

My friend, Mr. Harvey, the editor of this paper, kindly introduced me to the remarkably gifted medium—Mrs. Burton—through whom he receives such astonishing and convincing results. It was arranged that I should have a sitting. My father came through almost immediately and expressed delight at being able to meet me once again, to be able to help me and, as he explained, thereby helping himself to progress. I lost little time in asking the question "How did the flag come into your hands, Dad?"

"My dear boy" he said, "when I saw you going through my black box which was on the second day after I passed over, I think, I knew that you would take the flag back to Melbourne with you." He paused here to speak of other papers of a private nature which I discovered also and continued: "I knew that it would prove to be an important link in many ways. The flag was given to me by my father who knew I would cherish it as long as I lived—but I will ask your grandfather to give you further particulars himself the next time you come here."

At the next sitting my grandfather came through. "First of all" he said, "I will tell you that my family were among the most prominent and most highly respected in Nottingham at that time. The ladies of Nottingham made that flag, each one doing a portion and they presented it to the Brookes members of the party **not for flying at the mast-head as is generally thought**, but for this reason: The Pioneers and their leaders were looked upon in a manner somewhat resembling Captain Cook and his party of explorers, and the flag was presented to the leaders of the Brookes party in order that it should be **planted with all due ceremony in the soil of New Zealand immediately upon landing**. As you will notice, when reading those papers, this was not done." Then, after he had told me how he and my grandmother were looking after our loved ones, who had passed over, he departed.

"DEAD" FATHER WISHES THE FLAG RETURNED.

My father then came through. "I am very sorry my boy" he said, "that you allowed that flag to go out of your possession, because some very remarkable and valuable information will eventually come through in connection with it, and I would like you to ask your uncle to return it to you. I would like it kept in your family for these particular reasons: We "progressives" over here use every means in our power to help you people on the earth to realise the absolute reality of life after death, and there are vast armies of workers engaged on this work alone."

I subsequently had another sitting with Mrs. Burton and asked my father if my uncle had presented the flag to the museum. I was delighted to hear him tell me that it was still in my uncle's care and he advised me again to request its return.

A few weeks after writing to my uncle requesting the return of the flag he wrote me a letter from which the following is an extract:

"Dear Stanley, when you wrote me relative to the flag I was quite in a fog, because I had completely forgotten it, but seeing it again, vividly recalls all associations with it." Here followed a short history of the flag containing these words: "**The ladies of Nottingham made that flag, each one doing a portion of it**"—the very words spoken to me by my "dead" grandfather some weeks prior to receiving the letter from my uncle containing exactly the same words.

My uncle continued: "When the flag came over I handed it to Sir Henry Brett, as you stated in your letter to him you wished it to be placed in the museum by me. We decided that I should draft out the origin and history of the flag, my son to have it typed, and we were preparing to arrange for its presentation to the Auckland Old Colonists' Museum. Fortunately, this has not been done and I am, therefore, free to return the flag to you as you request, and it will be a pleasure for me to return it to you, although the old associations with it as one of the originators, is more to me than anyone else, and I shall post it at once by registered mail."

THE FLAG RECOVERED!

The letter and the flag reached me by the same mail and I placed both under the careful inspection of Mr. Harvey who opened the sealed packet containing the flag. Although the flag was sent to New Zealand almost twelve months ago, and I thought it was lying in the museum, my "dead" father told me it had **not** been presented to the museum and that if I wrote to my uncle it would be returned to me. Finally, my uncle, in the beginning, asked me how it came into my father's possession and I could not tell him because not a soul in the world knew. The only ones who knew had passed into the Beyond—and they told me! I thought the flag was in the museum. They said it was not, and that it would be returned to me. Here it is!

History Repeats Itself.—Comparing the present with the past, we see to what a singular degree history may repeat itself. We see, too, how things that modern investigators find perplexing in spirit-communication were quite familiar to the ancients, who often arrived at very intelligent conclusions regarding them. In the writings of St. Augustine, for instance—and here we have to quote from memory, not having the passage at hand—there is an allusion to the possibility of angels making themselves visible to men, taking the material substance needed for the purpose from the atmosphere. That is very significant in the light of what we have discovered concerning the phenomenon of materialisation.—"Light."

The Ramifications of Spiritualism.

CULLINGS FROM "ALL OVER THE PLACE!"

Spiritualism Everywhere.—Countess Ermine Natoli of Venice is a refined biographer of marked ability. She writes: "I have found Spiritualism everywhere; it is sowing the seeds of a systematic morality, which is preferable to the dreary negations which materialism offers us."—"Journal of Science," Milan.

Spiritual Healing.—Spirit power is the healing power. The wondrous cures of the Paris Psychical Society is causing anxious inquiry into the merits of healing, through spiritual control. Medical men are on the committee and mediums are diagnosing cases as well as giving dietary advice.—"Mentone News," France.

"They All Come Back."—Death does not cut us asunder from our relations. We are ready to affirm that our spirit ancestors have not left us. We, in our dense ignorance, are to blame for making it difficult and hard for them to visit our seances; but we are pleased to see and hear them the few moments they are with us.—"Il Giornale," Rome.

A Pertinent Question.—We want to know how Christianity lost its primary spiritual healing; how the two functions of healing and preaching became separated, so that healing was specialized in a new profession. Has Christ changed?—"The British Weekly," London.

Dancing Spirits!—Visitors from abroad come to hear spirits dancing upon the table with materialized feet, audible to everybody. One sceptic could not believe his own ears, and placed his hand upon the table for further proof. With a cry of astonishment he quickly withdrew his hand; a spirit had stepped upon it and he became convinced.—"Calais-Dover Express," France.

Spiritual Philosophy.—The writings of George Macdonald are filled with spiritual philosophy. In that line he was at times a Spiritualist medium. His mind was on the psychic planes of life and he said: "All growth that is not toward the spirit world is growing to decay."—"Newcastle Journal," England.

In the Beginning!—All systems of religion began with the worship of the Great Spirit, and a creed in support of spirit communion from which arose our Christian creed with its communion of saints.—"Leeds Mercury," England.

Knowing Scientists!—Scientists who know want us to fully understand that a real new era is upon us. We have not two worlds, but one. No vacuum is in nature; but one world of man and his angels. All space is filled with spirit life.—"Liege Messenger," Belgium.

Guardian Angels.—Christians have always believed that some special people were inspired by the Holy Ghost, or spirit, without further definition. It is fully proved that our guardian angels try to answer prayer by appearing to us in exclusive private seances.—"Carriere Sera," Milan.

Expectations at Jerusalem.—They are expecting a new spiritual dispensation at Jerusalem. The inhabitants are certain it will be wonderful. It is the old Messianic hope. That dream will be fulfilled in the coming of angels materialised. People who venerate Jerusalem no longer wonder, as it will be one meeting place where both worlds will join.—Cumberland "Times."

Study Spiritualism.—Every person should make a special study of Spiritualism. It is invaluable as a health-giving religion; that is what we want. Its teaching is the transformation of the spirit of man by the adoption of higher ideals.—"Hague News," Holland.

Millions of Investigators.—Spiritualism has been suppressed by professional religionists of all cults who have made their religions into commercial enterprises. That day is passing. Now we see the world entering into psychic science, with societies in every city, whose members are counted by millions.—"The Official Bulletin," Liege, Belgium.

Mediums of Long Ago.—The ancient sages had the gift of prophecy. Homer, the Greek poet, thought his angels came to him in dreams, sent by the God, Jove. According to Job, "God speaketh in dreams." A Roman law required those who received spirit messages to report to the Augurs to be given to the Senate. Mediums were vehicles between angels and mortals.—"Il Giornale," Rome.

Black Pages in History.—We cannot boast of our civilized intelligence. We have black pages in history. Many mediums were imprisoned for communicating with the so-called dead. They were martyrs who suffered for the truth, during the reigns of French kings. They were defended by Napoleon and Josephine of the First Empire.—"La Paix," Paris.

No Peace Anywhere!—The editor of our London contemporary, "Light," says he is indebted to Mr. O. Marcus for the following:—A man whose whole life had been spent in active business passed to the spirit world. On arriving there he thought, "Now for some rest and perfect peace." After quite a short time a spirit tapped him on the shoulder and said, "Excuse me, sir; you are wanted on the ouija board."

Something New Wanted.—We have to struggle for a new glimpse of God and spiritual life. We fight for a new conception of God and eternity. In the process of mental evolution we see to-day that the long lights of earlier religions are guttering to go out, and we have to get at new resources.—"Vanity Fair."

What is Spiritualism?—Spiritualism is the name of a doctrine, that our existence in this world is but one stage in an endless career. This material world exists for the development of spiritual beings. Death is a transition to spirit life.—"Standard Encyclopedia."

New Hope for the World.—A new life is sweeping upon us; it is the spirit life. From all countries come the reports of Spiritualism—with new hope. Societies have taken up the call to enter the investigation and are doing so with splendid results.—"Intransigent," Paris.

A Very Strange Thing!—It's a strange thing—sometimes when I'm quite alone, sitting in my room with my eyes closed, or walking over the hills, the people I've seen and known, if it's only been for a few days, are brought before me, and I hear their voices and see them look and move almost plainer than I ever did when they were really with me so that I could touch them. And then my heart is drawn out towards them, and I feel their lot as if it was my own, and I take comfort in spreading it before the Lord, and resting in His love, on their behalf as well as my own.—George Eliot ("Dinah Morris").

Royalty and Crystal-Gazing.—The Queen of Rumania, her daughter-in-law, the Crown Princess, and the Queen of Serbia, are all keen crystal-gazers, and some time ago summoned a famous seer from England to give them prophetic information about the death of King Ferdinand. She dated it almost to the moment. Queen Marie has herself a wonderful crystal ball, which was once in the possession of Napoleon himself.—"News of the World."

Horatio Bottomley.—Mr. Bottomley's promised journalistic venture is to be entitled "The Other Side," and will deal strongly with religious matters in which the future editor has recently been taking a great interest. It is not yet known whether the promised publication will have a Spiritualist or Evangelical basis.—"The Empire News."

The Etheric Body.—The notion of an etheric body is attracting wide attention, as a more definite form of the theory of a spiritual body which was mooted nearly 1,900 years ago. The idea is supported by communicators from the other side; and, though the notion is still only in its infancy, and requires much verification and elaboration, it is possible that in this direction problems which have seemed insoluble may ultimately be attacked by future science, and gradually brought down from the atmosphere of faith into the region of knowledge.—Sir Oliver Lodge.

REASON AND THE BIBLE.

HOW THE NEW TESTAMENT WAS COMPILED.

WHAT JESUS SAID AND TAUGHT, AND DID NOT SAY AND TEACH.

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

THE Bible, especially the New Testament, plays so prominent a part in the formation of human thought, that every man, woman and child should, without preconceived notions, passions or prejudices, make an open minded investigation and reach an independent conclusion as to its origin, history and authenticity, so as to acquire a rational conclusion as to how these scriptures should be regarded.

The Old Testament, which is sacred to the Hebrew people, consists of books that were selected by unknown Jewish Rabbis. The Gospels, or New Testament, in its general acceptance, comprise the Sacred Book of the Christian world, and as it purports to prescribe a rule of conduct, may we not enquire of and concerning it as an authority?

Should we worship the New Testament as the literal word of God, or should we consider its Books the work of men who endeavoured to hand down to posterity the teachings of the first great Christians? To reach a decision in this regard, I have examined history, and the conditions prevailing in that early period, in order to find, as near as possible, what Christ taught, as well as what it is said He taught.

JESUS LEFT NO WRITTEN RECORDS.

Let us remember that Christ wrote nothing. His teachings were passed by word of mouth from one to another for nearly eighty years before it is contended even Mark prepared any written account. Then followed the first recitals attributed to Matthew and Luke, all fragmentary, and the Book of John did not come until the close of the first century.

Let us remember also that the Disciples of Christ, those who journeyed with Him and listened to his teachings, were simple followers who made no record at the time of what He said and did. The real authors of the Four Books known as the Gospels, were never actually known, and so the formula, "According to the Gospels," was adopted. These original manuscripts disappeared probably at the time of the prescription of all Christian Books by Emperor Diocletian in 303 A.D.

Along with the Four Gospels, later recognised by those in authority, were many others, some twenty-six. Origen, in the third century, cites a far greater number.

Did the biographers of Christ write the four books of the Gospels? What was their age when they accepted Christianity, and were they in fact living 80 years after, when it is claimed the first book was written?

Were not all the books, more than 26 in number, purporting to record the teachings of Christ, written by others in the latter part of the first century and later, based on word of mouth, passed down from one generation to another? Does any one in truth and in fact give us just what Christ taught and no more? Did not Priests and Bishops, in re-writing those many books long in common use, interpolate and insert new matter?

WHAT DID THE CHRIST ACTUALLY TEACH.

The question of who wrote the accepted books of the Gospels is of little importance. The great and only question for us to-day is: "What did Christ actually teach?" If He had reduced His message to writing, we would know. It is difficult now to find what is actually and incontrovertibly true concerning His life and work.

Before the Christian era there was a philosophic age and there were many great spiritual leaders, whose writings, handed down, are among our richest possessions. Here are some of the teachings:

Whenever thou art in doubt as to whether an action is good or bad, abstain from it.—Zoroaster.

Do ye not unto another, what you would not have another do unto you.—Confucius.

Return good for evil.—Buddha.

If a man strike thee, and in striking, drop his staff, pick it up and hand it to him again.—Krishna.

One who is injured ought not to return the injury, for on no account can it be right to do an injustice, and it is not right to return an injury, or do evil to any man, however much we have suffered from him.—Socrates.

Let us not listen to those who think we ought to be angry with our enemies. Nothing is so praiseworthy, nothing so clearly shows a great and noble soul, as clemency and a readiness to forgive.—Cicero.

During this period the immortality of the soul was taught by the Hindoos, Egyptians, Greeks and Romans, from which it is evident that the hope of an after life did not come with Christianity. It was taught long before the time of Moses.

CHRISTIANITY SUPPLANTS RATIONAL PHILOSOPHY.

In the two centuries B.C. rational philosophy began to decline, the newer philosophy was no longer based upon reason, but upon Mysticism, and when Christianity was given to the world, the minds of men were more or less prepared by this trend of thought to receive a religion based upon faith.

Christianity made rapid strides, but as it began to spread, dogmatic churchality largely took the place of philosophic reasoning. The study of Nature and of moral philosophy was abandoned or forbidden; progress ceased; and reason was no longer the basis of spiritual progress.

In the first three centuries after Christianity was given to the world, there was great dissension among its advocates. The Apostles Peter, John and James contended that the teachings of Jesus were intended for the Jews only. Paul, on the other hand, insisted that the New Religion was given for all.

In time, other leaders arose who combined the teachings of Jesus with those of Plato; and there grew up many sects with large followings. A still later cult, who were responsible for much of the confusion in the early days, were the Gnostics who incorporated into Christianity some of the features of Platonism, Occidentalism and Dualism.

Up to the time of the Emperor Constantine, the whole Mediterranean world was honeycombed with

Christian divisions, each interpreting, after its own fashion, what was thought to have been the teachings of Jesus. Environment colored every interpretation.

THREE HUNDRED YEARS OF CONTROVERSY.

These primitive Christians did not place implicit confidence in the many manuscripts then in general use, and did not hesitate to make such changes and additions as they thought proper, which caused fierce dissensions among the leaders at that time. As a result, there were no generally-accepted manuscripts of the teachings of Christ. These controversies, we must remember, extended over three hundred years, during which period there was ample opportunity to change and modify the history of what Jesus said and did to meet the conditions of that as yet formative age.

When the Emperor Constantine embraced Christianity, he saw the necessity of uniting the various sects and adopting fundamental teachings for use in all the churches. He said to the warring factions in a letter to Arius: "You are great fools to dispute about things you do not understand." With this in mind, he called the warring factions to Nicaea in 325 A.D., in an effort to have them agree upon what books then in general use should be accepted.

The controversy was long; and bitter were the denunciations hurled on all sides. The fragmentary writings they had were copies and unsigned. It was openly charged that these alleged manuscripts had been changed from time to time by various of the sects, to suit their interests or beliefs. At this time 26 known "Bibles" were in use by various Christian sects, for all of which the claim was made that they were inspired and the veritable teachings of Christ.

CONSTANTINE DEMANDS SOMETHING DEFINITE.

At last Constantine demanded that they come to some agreement: and the Gospels according to Matthew, Mark, Luke and John—among the many then in use—were finally adopted by 396 Bishops representing the various sects. Among the known books, each purporting to be a record of the birth, life and teachings of Jesus, rejected were:

- The Gospel of the Birth of Mary.
- The Protevangelion.
- Gospels of the Infancy of Jesus.
- Gospel of Nicodemus.
- The Epistles of Paul.
- The Acts of Paul Thecla.
- The First Epistle of Clement to the Corinthians.
- The General Epistle of Barnabus.
- The Epistles of Ignatius.
- The Book of Hermas.
- The last Gospel according to Peter.

Just why the manuscripts according to Matthew, Luke, Mark and John were accepted and all others rejected is not known.

With the authority of the Gospels settled, came interpretations and beliefs, and in these there was again disagreement. The controversy commenced anew, and as a result of long debate, those present finally formulated a form or agreement now known as the Nicene Creed, which avers among other things:

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, who, together with the Father and the Son, is to be adored and glorified.

The acceptance of the Creed, so adopted and as later modified, has been thought necessary to salvation. In this regard, however, Matthew, Mark and Luke, the biographers of Jesus, make no mention of such requirement, and say nothing about "Salvation by Faith," nor do they hint at the doctrine of Atonement. They are also silent as to the

necessity of believing anything in order to secure happiness in the world to come.

THE BIRTH OF TRINITARIANISM.

The idea of the Trinity—three Gods in One—the Father, Son and Holy Ghost, was born in this convention and made part of the Creed. The Christians contended for one God. Other religionists worshipped more than one God. In order, therefore, to harmonize their differences, it was then and there agreed that they should worship The Father, Son and Holy Ghost, three Gods in One, in glory equal, and in Majesty, co-eternal.

Christ never said anything about three Gods in one, equal in Majesty and Co-eternal. He did say:

Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

And from that passage men conceived the Trinity, and this satisfied those groups that worshipped more than one God.

Following the work of the Constantine convention and the adoption of the Nicene Creed, great dogmatic quarrels again agitated the Christian world and brought about bloody struggles in the Roman Empire; whereupon, Theodosius, by giving supremacy to the Papacy, imposed on Christianity Roman domination. This led to the suppression of individual interpretations which had created diverse beliefs.

ST. JEROME IN A QUANDARY!

In 384 A.D., in order to put a stop to the variety of views in opposing councils, some admitting and some denying the divinity of Christ, Pope Damasus confided to St. Jerome the task of drawing up, in Latin, translations of both the Old and New Testaments, henceforward to be accepted as the only orthodox version, and therefore to regulate the doctrine of the Church.

This work was one of great difficulty. St. Jerome, by his own account, found himself confronted by as many different versions as there were copies of the Gospels. This infinite variety forced him to make a choice and remodel the text extensively. In the prefaces to his work, which had been gathered together in one famous book, he expressed the alarm he felt at the responsibility that was his. Here, for instance, is one protest he addressed to Pope Damasus, with his Latin translation of the Gospels:

From an old work, you oblige me to have a new one. You wish me to judge between the different versions of the Scriptures which are scattered throughout the whole world, and as they vary among themselves, I am to select those which agree with the true Greek text. It is a pious labor, but perilous, daring on the part of one who is to be judged by all, to himself judge others.

Truly what learned man, or even what ignorant one, but will, when he reads for the first time the new version, and sees that it disagrees with the one he is accustomed to read, cry out at once on me, accusing me of sacrilege, of forgery, because I have dared to add, change and correct the ancient books.

Two reasons comfort me under these accusations. The first is that you, the Sovereign Pontiff, have commanded me, and the second is that truth cannot exist in things that differ, even if they have the approbation of the wicked.

The St. Jerome revision thus put together, corrected, modified, as well as augmented from Ancient Hebrew and Greek manuscripts, which were translated into Latin and adopted by the Pope, became what is known as the Vulgate Bible—the first Bible ever printed.

MORE DOCTRINAL TINKERING.

This official translation, which was certainly intended to be final by the Pope who ordered its adoption, was nevertheless remodelled at various times by command of other Roman Pontiffs. That

which was considered doctrinal between the years 386 and 1586, and approved by the Council of Trent, was declared insufficient and erroneous by Pope Sixtus the Fifth in 1590. A new revision was made by his orders, and that edition, which bore his name, was again modified by Clement VIII., whose edition is in use to-day by the Roman Catholic Church, and the King James version by Protestants.

Christian teachers now tell us that the Four Books designated the Gospels by the Constantine convention, changed and modified by St. Jerome by order of Bishop Damasus, and later changed by others, contains the **literal word of God**, and that books which were rejected were not inspired. Those who have come to know the circumstances under which the New Testament was given to the world do not believe that the Gospels, as handed down to us, contain a true history of what Christ taught and did.

Christ and His disciples, so far as our knowledge goes, knew only Hebrew. No one ever saw any original manuscripts. The fragmentary books used in the Convention in 325 A.D., and later written in Greek, called Uncial Manuscripts, did not agree one with the other. What we have is, at best, the recollection of those who were His disciples, whose words were changed or corrupted by various Councils. Whether or not the present record is all true, we do not know, and we have as much right to make our own interpretations as those Bishops assembled at the command of Roman Emperors.

THE TEACHINGS OF THE CHRIST.

There was little in Christ's teachings that was new. His was a new expression of what had been taught long before, and "the common people heard gladly." What he did, as I read of His work, was to impress upon a materialistic age the importance of right living, the necessity of spiritual development, which teachings have been an inspiration for all generations since His time.

We should not worship any book, but from all books glean such truths as appeal to reason, rejecting all statements that do not.

The actual teachings of Jesus were beautiful:

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

For if ye forgive men their trespasses, your Heavenly Father will forgive you: but if ye forgive men not their trespasses, neither will your Father forgive you.

He also said:

Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

He, the Christ, did not, in my judgment, say:

You must believe in me; I am the only begotten Son of the living God.

You must be born again.

You must believe in the Bible.

No man teaching as Christ did, could have said:

And every one that hath forsaken house or brethren, or sister, or father, or mother, or wife or children, or lands, for My sake, shall receive a hundred-fold, and shall inherit everlasting life.

I don't believe he ever said it, and I do not believe such an infamous statement ever fell from the lips of that good Man. Do you think Christ could have said:

He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

This passage contradicts the Sermon on the Mount; travesties the Lord's Prayer; turns the splendid religion of deed and duty into fear. That passage was the work of men, inserted in manuscripts long after Christ had made the change called death, and that passage violates every natural law, even the purpose of creation.

One who taught as Christ did and preached the "Sermon on the Mount" could not have said:

Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels.

And those shall go away into everlasting punishment.

Those statements, found in the Book of Matthew, were, in my humble judgment, interpolations injected by those sects who, in the centuries preceding the Nicaean Convention, sought to control the masses through fear.

THE GREATEST OF ALL TEACHERS.

I believe Christ was the greatest teacher the world has even known; and if we read, with discriminating mind, what He actually taught, we will be better men and women. That is sufficient justification for our admiration and reverence.

I don't believe He was the only Son of God.

I don't believe He was born in any unusual way.

I don't believe that through, or by reason of, His crucifixion and death, any will be saved, or that belief in any one or anything is necessary to insure continuity of life. I don't believe in the forgiveness of sin by any except by the one wronged.

I do believe that Christ and all mankind, before His day and since, of necessity, have within them an atom of that life force that some call God, and others "god," and that when the day is done, evolution will carry us to the next plane of activity, where we will work on and, in the end, increase the infinite life-force in the Kingdom of God; and any book that will help us to lead more comprehensive, spiritual and intelligent lives, is uplifting to read.

The Church is progressing. It no longer teaches the damnation of infants or everlasting punishment. The fires of hell have died down, and the Devil is, in this day and age, a lost personality.

UNIVERSAL LAW!

Humbolt brought to our attention, with tremendous force, the fact that the universe is governed by law; that is, our coming into this world, and our going out, was planned in the beginning by a directive Intelligence, that we call God, and, back of it all there was and is infinite plan and purpose; and what that plan and purpose is, we should bend our efforts to ascertain.

Everything in Nature is developing and progressing. Nothing, not an atom, in which is found a solar system, ever has or can be destroyed, and man, standing on the apex, is no exception to the rule.

That Infinite Power that created Man will not condemn him to everlasting punishment. An Intelligence that is good could not do so; and no matter how one fails, or how degenerate one becomes, at some time, in some place, in this life or the next, opportunity will be given to live over and live right and correct the wrong done, and in time, go back to the infinite source from which he came, and in so doing work with and increase the sum total of all the good in all the Universe. Such must be the purpose of creation.

THE INFALLIBILITY OF THE BIBLE.

By reason of Church contention as to the infallibility of the Bible, this marvellous Book is not read as it should be. If we were taught to read the Bible as we do other good books, we would admire its beauty, treasure its thoughts, rejecting those passages that violate natural law or shock our sense of

right, and find new inspiration in the beautiful teachings of Christ.

I find in Him the finest character in history. He came at a time when the world needed regeneration and a great spiritual leader. All He actually said and did we will find helpful, and if we, as a people, glean from the corrupted manuscripts the good that is still there in bountiful measure, we will be prepared to meet the dawn of the life that follows, and all will be well.

It is the duty of everyone not only to study the Bible itself, but the circumstances under which it has been given to the world; to make his own deductions, based on understanding of natural law, reason and experience. This I have done and am recording in the hope that others may find incentive to do the same in their own way.

I yield to no man in my reverence for Jesus. His life and work, each day, falls about us like a benediction when the twilight gathers and the evening comes.

THE TWO BODIES.

Question: "What is the difference between the earth-body and the soul-body?"

The outstanding difference may be expressed shortly; the earth-body conceals what the soul-body reveals. Perhaps one of the most striking characteristics of the soul-body is that it reveals the true man; not so is it with the earth-body, which too often altogether conceals its occupier. On earth a person may appear truthful and honest, while being, in reality, deceitful and dishonest. In the after-life the true character and the real capacity of the personality are unerringly revealed to all beholders. As we on earth learn by our sight whether a person be dark or fair, tall or short, handsome or plain, so they on the other side see the actual soul characteristics of any form they may be visualising.—Rev. G. Vale Owen.

"Every Woman and War!"—This is a reprint of John Oxenham's stirring appeal to women everywhere to make the last war the final one. "It rests with the women of the world to do it." The case is presented with characteristic force and zeal, and through the kindly action of a reader of this journal a copy will be forwarded free on receipt of a penny stamp to cover postage.

THEY ALL COME BACK!

Personal Interviews with Departed Relatives and Friends.

By W. BRITTON HARVEY,
Editor of "The Harbinger of Light."

This is an Illustrated Book of 52 pages, enclosed in stiff colored cover.

Specially prepared for sending to friends and acquaintances requiring convincing evidence of Survival and the possibility of communicating with those who have "gone before."

Price, 1/-; postage, 1d. Procure a single copy, in the first place, and if you think you can help others by its use, send for a dozen at 10/, postage free.

"THE HARBINGER OF LIGHT," 117 Collins-street, Melbourne, Australia.

Also obtainable at "The Psychic Book Shop," Abbey House, Victoria Street, Westminster, S.W.—1, and the "Two Worlds" office, 18 Corporation Street, Manchester.

DO IT NOW!

The old saying has it that "in the midst of life we are in death." "Behold, I die daily." We are dying daily, as regards the physical form. But we are living the spiritual life now, thinking the spiritual thoughts now. Who knows when the death-knell will sound that will close the book of this life? That book once closed, we can never inscribe any fresh records therein. One of the greatest regrets of many who pass out of this life is, "Oh, if I had only known, I would have done so differently." "I should have liked to help So-and-So." **Do it now!** . . .

The great message that the spirit people are constantly impressing upon us may be expressed in the words, "Now is the accepted time." Now is the time for us to let the good thought flow out into action, and in all sincerity to strive to be good, wise, true, loving, helpful, just, honourable; and by our example and influence to help others, to stimulate them, to make the pathway freer for them, and then Death's surprise for us will be our entrance into a state of beauty and harmony where the past weaknesses will be outgrown and evils forgotten.—From "Death's Chiefest Surprise."—E. W. Wallis.

CARTER AND HOUDINI.

In the course of an interview with "Carter the Great", the well-known magician, the "South Australian Advertiser" says:

Though Carter the Great has been in this business so long he is the least sceptical of men regarding telepathy or Spiritualism. "I used to scoff once," he said, "but that was before Houdini and I made a little pact, for whoever died first to send a Morse code message from the spirit world to the survivor. I got my four raps in the Morse code distinctly enough, but I do not know if they were caused by expanding wood or if they really came from my old friend."

VAGARIES OF NATURE.

Dealing with "World Weather Mysteries," exemplified in recent earthquakes, tidal waves, typhoons and hurricanes, rainstorms and floods, the "Daily Express" appealed for an explanation to Sir Oliver Lodge, who said:—

A century ago typhoons and earthquakes such as have happened in Japan, Mexico, and the Black Sea, would have been unheard of for many months. . . . There is no doubt that the earth's crust is settling down. There is nothing abnormal in the operation except the improved methods of communication which broadcast the news of earthquakes and typhoons all over the world in a few seconds.

"THE NURSERIES OF HEAVEN."

If you have lost a baby and are wondering what has happened to it, you should read the cheering and illuminating book, "The Nurseries of Heaven." Our personal experience in relation to the bright little chap, Laddie—who figured so prominently in the narrative published in the November issue of this journal under the heading, "My wife takes a Holiday"—endorses much that is contained therein and, therefore, we can confidently recommend the work to all mourning parents.

THE EDITOR.

Christmas in the Summerland.

THE PRESENCE OF THE CHRIST CHILD.

By the REV. G. VALE OWEN.

I ALWAYS pitied the people who did not like Christmas. Yet I have known, and still do know, many who are "always glad to get it over." As the years go on the vacant chairs increase in number. Thoughts of the past, when those chairs were occupied with loved ones now absent, come back at this season of the year as at no other. And there it is. It is the loneliness which hurts.

Well, I am full of sympathy for those who feel thus. Somehow, I never did. I always had the feeling that my own dear ones who had gone were keeping their Christmas elsewhere in better sort than ever they did here below. Even in my unregenerate days I felt this. But I only felt it; I did not know.

Then, some sixteen years ago, I began to think about this strange body of people called Spiritualists. They asserted that they could talk with those who had "gone on." I was dubious. But I thought that, as the claim had been quite definitely made, it was worth looking into. I did look into it, and I found it was true. That discovery altered my outlook in many ways. It threw new light on old things, including Christmas.

When I and my family had once established communication with our own people who had passed over we kept up a constant companionship. Our dealings with them became as natural to us as with our friends in the flesh. They came to us and told us how they were going on in their brighter sphere, how they visited us daily in our home and entered into our worship in church.

One Christmas night, a few years ago, our daughter Ruby came to us. She had died in babyhood and had grown up in the spirit world; much as children do on earth. We asked her if they kept Christmas in her land, as we do here. She answered that they most certainly did. How could we think otherwise? We inquired how she had spent that Christmas Day. She replied that she and other members of my wife's family and mine had assembled with us on the top of the Church Tower at seven o'clock to sing the old Christmas carols they used to love. They had then descended into the Church with us for the early Celebration. Then they had broken up into groups to pay a round of visits to the homes of other members of our families. In the evening they were back again with us at the Vicarage, as

they knew we would be holding a sitting for communion with them.

One thing they were insistent upon. They strongly resented our looking upon them in any way different from other members of the family still in the flesh. Last Christmas, for instance, Ruby came a few days before, and asked us to reserve a chair for her at the table when we sat down to our Christmas dinner. She said that, whether she was able to make her presence known or no, she would be there with us; not, of course, to help us with the turkey and pudding, but to join with us in our family gathering at the festive board. I need hardly say we carried out her wish.

I have asked many questions about the way in which Christmas is kept in the Heavenly Land.

Another little girl told me that they had their festivals of the Christ Child, just as children do on earth. But the music is much more beautiful. I asked her whether they decorated their houses and churches with holly, as we do. The answer was that they did so, because it pleased the children. Their guardians not only produced holly but also Christmas trees, because the children, coming over from Earth, looked for these things at that season.

But here, again, there was a difference. The trees, she said, "were holy trees." They were suffused with beautiful glowing lights and were very lovely. She had made a round of several institutions, where the younger

children were tended, and found they all had these trees. She added: "They last for some weeks after Christmas, and then gradually fade away. They do not wither, like your trees. They just melt into the air. Then next Christmas they are put there again."

This linking up of the two spheres gave me food for thought. If Christmas is kept Over There, what part, if any, does the Christ Himself visibly play? When I asked the older ones about this they became more grave. A wistful sadness entered into their conversation. They told me that the Christ had the power of appearing in many of the spiritual spheres—or heavens—at one time, simultaneously.

Also that, having passed through all the phases of human life, from babyhood to maturity, He could now reproduce any one of these phases in His own person and project it, in visible form, to any part



REV. G. VALE OWEN.

of the Spirit World at will. They have a name for this method of self-projection. They call it the "Presence Form." Others besides the Christ are permitted to use it. Herein is a mystery which I do not attempt to solve. He once said: "Where two or three are gathered together in My name, there am I." I leave it at that, and go on to what my spirit friends tell me.

THE CHRIST AS A CHILD.

They say that at Christmas He assumes, or resumes, the form of the Christ Child. Not only does He so appear, but, with His appearance, he brings a sense of Childhood. This "atmosphere" of Himself as the Christ Child suffuses the whole environment. All within the radius of His presence, so projected, are bathed in the happy innocence of the Holy Child.

I halt upon my words here, but I cannot put it any better than that. Perhaps it will become a little clearer if I add another thing they tell me. They say that not alone does He come to them as the Christ Child, but that every Christmastide He comes in that character to the earth also. He is so seen by those who are clairvoyant and themselves Christlike in nature. Not many, but some can see Him thus. This has been so all down the ages. It gave birth to the "legend" of the Christ Child.

But if we are not able so to see Him, they say, we may realise the truth of His presence. For the whole of Christendom, at this season, is thinking of Him as the Child, and worshipping Him as such. This enables Him to flood all Christian lands with his Child-presence. It becomes manifest in the way people talk, and in the things they do.

People, at this season of the year, all become children again, except those who cannot appreciate Christmas. They do things without shame which they would scorn to do at any other time. They wear paper caps, tell ghost stories—which they do not believe—ask silly riddles, play children's games, and behave altogether in a childlike manner. They cannot help it. It is the children's festival, and the elders become the subjects while the child is King, and knows it.

In their own way they are doing exactly what the Christ is doing—in His own way. They are re-producing their childhood phase, with all its innocent mirth, and also with the added goodwill which makes our spirit visitors say they would that the earth-Christmas lasted all the year round. They add, "It is really always Christmas with us here." This is where they grow wistful. That is what mingles sadness with their tidings of great joy. It is the lack of permanence they find in the response we give to the Christ Child on His visit to Earth at this season. It so soon passes away.

JESUS MAKES A SORROWFUL SURVEY.

The reader will remember how the English and German troops fraternised on the first Christmas of the War. The presence of the Christ Child overcame them, and they gladly succumbed to the love He shed around them then. They did not know why they did it. It was not business; and it was not war. So next day they took up their arms again and resumed their killing of each other. We do just the same in our own various ways.

That is why, as they tell me, when Jesus takes his station over Bethlehem every Christmas Eve, it is with much sadness He looks out over His world. Every Christmas Eve He descends, with His Angel escort, and takes His stand over the spot where first He saw the light of earth. But He goes there not as the Christ Child, but as the Man of Sorrows acquainted with grief—the grief of this poor

sorrowful star. He sends out a flood of love and yearning upon all the nations. It is all He can do, for man's free-will must remain inviolate.

Very regal is He, they tell me, as He stands there, with His angels, looking down upon His errant Kingdom and the children of His love. But with His sadness there is mingled peace. For His eyes see very far ahead—much further than we men, or His angel attendants can see. Many troubles are come about us. But the end is not yet. He still goes forth conquering and to conquer.

But I am off on another track. I must stop now. Perhaps another year the Editor will permit me to resume, if he does not consider it all too silly for such a grown-up, scientific age as this. Ah, well!

Anyway, there are grown-up children among us still, thank God. Moreover, since I have talked about these things with those bright visitors from the Summerland, there is a very real and present meaning to me in the old words every Christmas: "Unto us a Child is born; unto us a Son is given. And the government shall be upon His shoulder." Amen; even so come, Lord Jesus.

"THE BRIDGE."

EULOGY BY SIR A. CONAN DOYLE.

"This book contains more knowledge of the other world than all the sacred books of the world put together." Such was the tribute to "The Bridge" voiced by Sir Arthur Conan Doyle at a Spiritualist Community Service held at the Grotrian Hall, London. The book, to which Sir Oliver Lodge contributes the Prologue and the Epilogue, was reviewed in the last issue of this journal.

Sir Arthur explained that "The Bridge" contains messages that passed between a Mr. and Mrs. White. He died in 1920, she in 1924. After his death, she consulted Sir Oliver Lodge for advice on the best means to adopt to get in touch with her husband, to whom she was most devotedly attached, and Sir Oliver's secretary, Miss Walker, suggested a method that would cut out the objections of those who believed in telepathy. The result has been most successful, and although the messages contain much interesting personal matter between husband and wife, the value of the book lies in the interpolations which give information on the conditions of life on the other side. Quotations illustrating these were given: the home he had prepared for her, and the position of the furniture: how they met during sleep: the friends who greeted him: how she appeared and the clothes she wore when she, in her turn, passed over, and such like.

And, "not the least remarkable feature of the book" he added, "was an Epilogue by Sir Oliver Lodge in which he declared he was prepared to go to the stake to vindicate his belief in survival." The work is attracting widespread attention, and it is admitted in every impartially-written review that the case presented is extraordinarily strong.

Abolition of Vivisection.—The Abolitionists of Vivisection held their fifth Annual Meeting in the Queen's Hall, Melbourne, on Thursday evening, December 8th. There was a very good attendance, in spite of the great heat of the weather, the hall being well filled. This Society in Melbourne is a branch of the British Union for Abolition of Vivisection, which has its headquarters in London, and claims to be the largest Anti-Vivisection Society in the world. The Melbourne Branch distributes literature freely, and anyone approving of its object may be a member by payment of the sum of 1/- yearly. The Hon. Secretary, Miss Helena MacDougall, is always glad to give information. Her address is 78 Holmes Road, Moonee Ponds, Melbourne, Victoria.

DEVELOPING MEDIUMSHIP

GOOD ADVICE TO THE UNINITIATED

By HORACE LEAF, F.R.G.S., (Author of "The Psychology and Development of Mediumship," etc.)

THE development of mediumship is too lightly regarded by the average aspirant for psychic gifts. Practically no scientific interest has been taken in the subject and the layman has had unimpeded sway. In consequence, the practice has become encumbered with many misconceptions and unnecessary rules.

These rules are often the result of religious preconceptions—they are more frequently based on traditional practises. With no other guide than good intentions and imagination the would-be medium ventures on his task, fully convinced that he has psychic powers, and spirit-helpers who can perform miracles. He may be correct in his first assumption; he is certainly wrong in his second. Spirits are not magicians. They, like ourselves, are subject to natural laws.

* * * *

The unfoldment of psychic powers involves primarily two things—patience on the part of the medium and labour on the part of spirit-helpers. The task is for them experimental and very difficult. Nothing is more complex than the human mind. After centuries of philosophical and scientific consideration psychology is not a science. Nobody knows all about himself. There is little reason for supposing that anybody else does.

Mediumship demonstrates control over a greater portion of one's being than is normally shown, but this does not prove that those responsible for it knew all about it before it was accomplished.

Careful observation of developing mediums soon reveals the process of trial and error. At first certain faculties seem to be unfolding, then an unexpected change may occur and new lines of development appear. This may take place several times before development is complete. In the end a different set of faculties from those originally manifested may be unfolded.

The whole process clearly indicates experiment—an effort to find out what the sensitive is most suited for. This discovered, unfoldment goes on apace. It may be found out quickly or it may be delayed, a fact which will determine, to a large extent, how soon the individual will attain proficiency.

* * * *

The development of mediumship is therefore scientific, not religious. It is no more a question of religion than the cultivating of music or painting are questions of religion. Connected with it is a technique which is far more important than an individual's prejudices. They will determine, to some extent, the direction the gifts will take when developed, but they will not make the gifts.

Mediumship is a natural endowment. Doubtless everyone is psychic, but not in equal measure. It is practically impossible to judge in what degree anyone is endowed. The most frequent way of deciding is to rely on the testimony of qualified psychics. If a number independently agree that a person will make a good medium the chances are in favour of this being true. Mediums are, however, not infallible. Some of the best psychics have been

told by capable mediums that they had no psychic qualifications.

The only reliable guide is experiment. If, after a fair trial, no appreciable results are achieved, no one can be blamed for relinquishing the effort. One of the most famous mediums sat for eight years without exhibiting extraordinary powers. After that her gifts flowered rapidly.

* * * *

If possible, develop under the supervision of a highly-qualified medium. He will not only have had personal experience, but the aid of the spirits who developed him. Their method, obviously good, will prove invaluable to others. In this way time and energy may be saved and psychic gifts properly unfolded. I have known people who have sat at home, or under the guidance of unqualified leaders, for years without commensurate results. They have become proficient almost immediately when sitting with a qualified medium and instructor.

These facts apply both to mental and physical mediumship. A study of physical mediumship quickly shows the scientific aspect of the subject. Trial and error are apparent at every physical seance. Invisible operators, however capable, can do no more than the prevailing conditions will permit. Even the most qualified mediums have indifferent results and complete failures.

When requests have been made for particular phenomena they have not always happened, although promised. Tentative efforts have revealed earnestness on the part of the spirits to fulfil their promise, but something has gone wrong.

The scientific nature of mediumship understood, makes the investigator patient and reasonable. He is better able to appreciate the difficulties to be coped with. He learns to rejoice at success and overlook failure; he feels gratitude towards the unseen intelligences who work in silence without thought of personal reward.

MASSACRE OF WITCHES.

The "Times of India," in an article on "The Geography of Witchcraft," by Montague Summers, has a remark that should prove to be food for thought to those who doubt the validity of belief in human progress:—

If the proofs were not to hand, it would be beyond belief how many thousands of witches and wizards were put on trial, and burnt at the stake or hanged, up to the time of the eighteenth century. There are over thirty thousand cases in the records of the Inquisition, and in England, in the reigns of Elizabeth, the Stuarts, and especially in the time of Cromwell and the Sectaries, unnumbered thousands were done to death.

Thought is at the bottom of all progress or retrogression, of all success or failure, of all that is desirable or undesirable in human life.—Trine.

Faith is an invisible and invincible magnet, and attracts to itself whatever it fervently desires and calmly and persistently expects.—Trine.

The Problem of Reincarnation.

The Editor "Harbinger of Light," Melbourne.

Sir,—

There seems much difference of opinion regarding the truth or otherwise of Reincarnation, consequently I purpose here giving an explanation I read many years ago in a book called "Wanderings in Spirit Lands," an American publication. The explanation seems to me to be the right one, and may help in solving the question in the minds of others. The ministering Spirits, it is said, have formed themselves into societies, and their methods of progressing those souls from the Earth who come under their charge, are not always the same. There are many ways of accomplishing their object. Sameness of method would result in staleness.

Persons whose earthly life has been such as to unfit them for a higher sphere may be taken in charge by a Society of Spirits, one of whose methods of educating or reforming those persons is by preparing them for rebirth on Earth, so that they can gain further experiences which, used rightly, would have an uplifting influence, consequently when they have reached the stage of aural refinement in their spirit sphere, rebirth on Earth would be a stage of progression in their upward march. Many persons who have lived on the Earth have, however, by their life of righteousness, progressed to a higher sphere from which they have never turned back. For these then there is no earthly rebirth, for such would be retrogression.

Many other Spirit Societies consider that the Spheres contain all the necessary facilities for the progress of those under their charge without resorting to rebirth on this Earth. The same end is attained in all cases.

The merits or demerits of rebirth on earth is a matter which may give rise to argument, but I think that any inconvenience that, to us, would seem to be occasioned by the process of reincarnation, would be carefully considered and remedied during the course of our instruction in the spheres, and we have yet to learn whether we can choose our method of progression, the granting of which would not, probably, meet with refusal.

R. SOUTH.

Murgon, Queensland.

Not Understood.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years, we marvel and we wonder
Why life is life? And then we fall asleep—
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbours, and they often go—
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly where they cannot see;
O God! that men would draw a little nearer
To one another; they'd be nearer Thee—
And understood.

THOMAS BRACKEN.

Passing Thoughts.

Jesus Christ is the only person whose birthday is celebrated with world-wide rejoicing; whose death is commemorated with solemn service in all lands, and whose resurrection has been the inspiration and starting point of a new religion that is destined to become universal.

Actions, prompted solely by love, are divine, while some things we do under the influence of fear are ignoble.

The occasional calm contemplation of that inevitable experience we call death, will go far towards removing any fear we may have of meeting it.

The patronizers of cruel and brutalising sports are on a no higher moral level than primitive man.

Judging from certain startling verdicts in our criminal law courts, one wonders whether perjury is not as prevalent in the jury-box as in the witness box.

The victims of thoughtlessness far outnumber those whose misfortunes are due to heartlessness.

Eulogy encourages, disappointments depress, success stimulates, ridicule rankles.

It is a more profitable form of arithmetic to count our mercies than to add up our grievances.

R. C. N.

SCIENCE AND SPIRITUALISM.

Dr. Kindborg, of Breslau, at the recently-held Psychical Research Congress in Paris, remarked that he had noticed a tendency to undervalue the spirit theory, and that a new terminology had been suggested to make it more acceptable. It was not sufficiently appreciated that metapsychics were based on phenomena which the Spiritualists had found. If the Spiritualists were right about the phenomena, might they not also be correct as to the conclusions? Metapsychics spoke of the "psyche," but appeared to be forgetting the soul. Conan Doyle said that everyone who experiments himself along psychic lines eventually finishes by adopting the spirit hypothesis, and the lecturer was nearly in that position. He felt assured that Spiritualism would become the future religion.

PRAYER FOR THE DEPARTED.

[By the Rev. Arthur Chambers at the graveside of his mother.]

Almighty and Eternal Father, we bless Thy Holy name that Thou hast revealed to us by Thy Son the glorious fact that those who have departed this life still live unto Thee, and that physical death does but usher us into more abundant life.

We commend to Thy loving care her whom Thou hast called into Higher being and experience; whose mortal body we commit to this grave. Grant that all which is good in her may be developed and perfected; that all which may have been weak and faulty may be eliminated from her.

Grant that in that life of Unfoldment and Advance into which she has passed, she may grow to a fuller knowledge and love of Thee, until she shall become the spirit of a just woman made perfect; and be fashioned into the moral and spiritual likeness of Christ.

Give her happiness, re-union with loved ones gone hence, and that Peace of Thine which towers above mind, and make her to be numbered with Thy Saints in glory everlasting.—Amen.

TRIVIALITIES.

By **META DEWES**, Napier, New Zealand.

Do we pay enough attention to the trivialities of life? We dream, at some stage of our existence, of doing big things which are going to make people turn and gaze at us in admiration as we pass.

To how many of us is given the opportunity to carry out our dreams? One here and there, perhaps, but to the majority of us life offers but the trivialities, and because the big things are denied us, we complain against the small.

Let us look into these small things which are our lot—the daily round—so tedious, irritating and often unobserved; but without doubt necessary; their very necessity making them trivial. And yet, how could the big things of life be, were it not for these trivialities we murmur against? No great edifice was ever built without the tediousness of placing stone upon stone; no invention carried to its perfection, or scientific investigation to its completion, without endless small, obscure preliminaries.

Let us, then, who cannot do the big things in life, conquer the small. Let us make the trivialities of our daily round stepping stones to something more, for it is only by the overcoming of the lesser things that we become worthy to do the great.

WHATSOEVER!

"Whatsoever a man soweth, that shall he also reap."—
St. Paul.

E'en a kind word may help some soul
Its cross of grief to bear,
While generous deed will lift a load
From those whose loss we share.

Our thoughts, words, acts, are just like seeds
We scatter day by day;
That they may yield sweet flowers and fruits
We should desire and pray.

For by our "fruits" we shall be judged,
By deeds we'll stand or fall;
The Judge of mankind will award
Their just deserts to all.

Yes, these are truths none can deny
Whatever be our creed;
The harvest that we reap will be
The product of our seed.

Then let us pause, and ponder well
By day, and e'en by night,
The words we speak and things we do,
That we may sow aright.

Nothing we think, or say, or do,
Can leave things just the same;
A noble thought will elevate,
A base one cause us shame!

How great the joy of Harvest-home,
When reaped in this life's field,
If the good seed we've sown on earth
A hundredfold doth yield!

R. C. N.

EXPLANATION TO RECORDERS.

All Reports received at the office up to Dec. 14th are included in this issue. On the following day the Printer had to go to Press to expedite his arrangements in connection with the forthcoming holidays. It was therefore impossible to use any Reports received after the date named.

THE EDITOR.

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.

We are looking forward to Boxing Day, when we will be holding a Basket Picnic at Sassafras.

The morning session of the Lyceum continues to be a school of harmonious instruction. Miss Sadie Gunaine, one of our young members, very ably conducted the service on Recitation Sunday, November 27th.

Our afternoon Mediums' Symposiums prove a source of help and comfort to many bereaved friends seeking messages from beyond the veil, and we offer our thanks to the following mediums who have so cheerfully given their services—Mesdames Martin, Peach, Ezarel, Bowden, Trainor, Cleale, Orion and Vernon; Misses Stivey, Ogden and Blutcher; Messrs Shaw, Midola, Oliver-Janes, Stint and Aikens.

At the evening service on the 13th November, Miss Gertrude Gardiner lectured on "The Theological Christ, Jesus of Nazareth, and The Real Christ," being in reply to the motion prepared by Sir Arthur Conan Doyle that an eighth Principle be added to the Spiritualistic Ritual. On the 20th and 27th November, special mediums' gatherings were held, and on 4th December Miss Gertrude Gardiner delivered an address entitled: "Why I am a Spiritualist." Mrs Peach and Mrs Eyard delivered Spirit messages after the addresses.

Best wishes for a Prosperous New Year to the Editor of "The Harbinger of Light" and all Spiritualistic Societies.

G. M. GARDINER, Recorder.

THE PRAHRAN SPIRITUALIST CHURCH.

During the last month instructive lectures have been given on subjects, "Why Mediums Make Mistakes," "The Psychic Side of Nature," "Development of Will," and "Who are Spiritualists?" by Mr Deacon, Mr Bannister, Mr Deacon and Mr Plum, respectively. Messages have been effectively given by Mesdames Plum and Kelly, Miss French and Mr Deacon.

On Friday, December 9th a Welcome Social was tendered to Mrs Benson, of Sydney, who came over expressly to speak at our Anniversary. There was a good attendance and a good time was enjoyed by all.

All other events, however, were overshadowed by our 24th Anniversary Services which were celebrated on Sunday, Dec. 11th. Realising that our church would be too small to accommodate the large congregation wishing to attend, we engaged the Prahran A.N.A. Hall, the platform being tastefully decorated by Mrs Plum junr. At the afternoon service Mrs H. H. Benson gave a sharp, short but snappy lecture. This was followed by what we believe was one of the largest and most impressive psychic demonstrations ever held in Australia, proving that the age of so-called miracles has not passed. The following Psychics and Healers took part:—Mesdames Alderwick, Arthur, Martin, Gissell, Kirby, Gray-Duncan, Kelly, Tomkins, Denham, Murray, Perdue, Johnstone, Hayhurst, Shaw, Haworth, Douch, Marsden, Gourlay, Marshall, Plum, Holt, Misses McFowler and French, Messrs Deacon, Johnson, Seagrave and Bannister. The service was ably conducted by Secretary Plum who paid tribute to the sterling work of the early pioneers of the church, special mention being made of Mrs Linnell, Mrs Winning and Mr Drohan who were present and had also been present at the opening service 24 years before.

Between the services the ladies of the Church served refreshments, 80 persons availing themselves of the opportunity of thus meeting old and new friends. A happy interlude occurred when Mrs Plum, on behalf of the committee, presented a nice handbag each to Mrs Winning and Mrs Linnell who were greatly surprised and almost overcome by the unexpectedness of the gift. Mr Drohan feelingly replied on behalf of the ladies.

At the evening service Spiritualists of long and faithful service to the Cause of Truth delivered the Anniversary lectures. Mrs Benson, Mrs Redfern, Miss Codling, Mr Bloomfield, Mr Drohan, Mr Deacon and Mr Tozer, all spoke enthusiastically of the church work, stressing the need for unity and tolerance, in fact all things that stand for True Spiritualism. Mrs Plum (Pres.) capably and tactfully conducted the great service to its happy conclusion, thanking the speakers, the Institute for the Blind orchestra—who assisted at both services and contributed largely to the great spirit of harmony manifested—Mr Wm. Rule, who delighted all with his lovely voice and all who had assisted in any way to make the 24th Anniversary a memorable occasion.

We regret that the Editor of the "Harbinger" was unable through ill health to be with us, and trust that the rest provided by the holidays may yield beneficial results.

L. J. PLUM, Hon. Sec.

S. O. L. CHURCH, MELBOURNE.

The meetings of the month have been well attended and we sincerely thank the various speakers for the able and instructive lecture they have given us. We were very pleased to have our late President, Mrs Hanger, back amongst us again. She was the founder of the S.O.L. Church, and is now engaged in promoting this great movement in Sydney. We

had the church filled to overflowing during her stay with us, and it was with regret we had to part with her again. We sincerely thank the various mediums who have helped us during the month and also the healers.

The installation of our new President, Mrs W. Reynolds, has now given us a solid working committee to carry on the church work and make it proficient in every way.

Fraternal greetings to our Editor and all kindred Societies.

W. ASKHAM, Hon. Secretary.

THE CHURCH OF SPIRITUAL PSYCHOLOGY, MELB.

We have great pleasure in the increased membership of our church, and with our ever-increasing audiences we are forced to look for a larger and more suitable Hall. Sister Bell-Jarvis has given us a series of inspirational addresses that have been a spiritual feast.

We are very grateful to Mrs. Bryning and Mrs Lila Thompson who so kindly took the service last Sunday. Also great thanks are due to our able pianist, Mrs Long, for her untiring services.

The week-night meetings have been a great success indeed and we regret having to discontinue them until the New Year.

We extend a hearty welcome to all visitors and inquirers into the wonderful truths of Spiritualism.

We offer the Season's Greetings to all kindred Societies and to "The Harbinger of Light" and its Editor.

M. TURNBULL, Hon. Sec.

THE SPIRITUAL RESEARCH SOCIETY, MELBOURNE.

The Annual General meeting of the Society was held on November 29th. The retiring office-bearers and committee were re-elected, with one exception, in which case the retiring member did not wish to stand for the ensuing year. The balance sheet revealed a net profit of £19 on the year's working; £69 being the net proceeds from the bazaar effort.

The grandson of Mrs Keir—son of Mrs and Mr Morton—was dedicated by Miss Codling at the grandma's home, Rennie Street, Coburg, on the evening of the 17th November. A very interested circle of friends attended the sacred home service, and Mr Keir, through the mediumship of Mrs Browning, visited his former home and blessed his little grandson, whilst several friends present gave evidence of love and goodwill to the family and the babe.

WM. GREENWOOD, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, VALLEY, BRISBANE.

In reviewing the work of the year passed, we are gratified to state that Spiritualism in Queensland is being respected and adopted, and we believe our Society is taking its share of the responsibility of announcing and demonstrating its beauty and power. We tender our sincere thanks to all our workers, both visible and invisible.

A very enjoyable function was held on Saturday evening the 19th November, in the form of a birthday social, to honor our President, Mr Reinhold. About 100 members and friends were present, on behalf of whom Mr McBlain, who is a life member of the Society, presented Mr Reinhold with a gold watch suitably inscribed, mentioning that Mr Reinhold has held this position with honor for over 25 years.

The President feelingly responded. Little Miss Nancy Lee presented Mrs Reinhold with a bouquet of flowers.

With confidence we look for success in the New Year, and wish all Spiritualists and the "Harbinger" a bright and prosperous time.

A. G. GENTNER, Secretary.

NEW SOUTH WALES.

S. O. L. CHURCH, WEMBLEY HOUSE, SYDNEY.

Our services have been very well attended during the last month. On November 13th our Vice-President, Mrs Hopkins, had the afternoon service, the President, Mr Cooper and several of the Councillors of the N.S.W. Council of Churches at night, Miss Jarvis demonstrating. Nov. 20th Mr Nicholson took our platform in the afternoon, and at night, Madame Levorna gave us a splendid address on Spiritualism. Nov. 27th Madame Saarayarvi gave an address on Healing, and also took the Healing Circle, and at night Mr Davidson continued his lecture on "Problems of the After Life" to a very appreciative audience, Mrs Twelvetree demonstrating. On December 4th the Rev. Mr Horsley dedicated the infant daughter of Mr and Mrs Avery. It was a very beautiful service indeed, the Spirit friends giving her the name of Joy. Mr Walker spoke at night on "The Man Jesus."

Saturday, December 3rd we held our usual monthly social, and we must thank our Brother who so generously gave the prizes for the games.

We wish the Editor of "The Harbinger of Light" a Joyous Xmas and a very prosperous New Year.

G. TUBB, Hon. Sec.

S. O. L. CHURCH, NORTH SYDNEY.

Our work at North Sydney is rapidly progressing, and the attendances at church services and classes steadily increasing, and although our President (Mrs Hanger) has been absent for some weeks, the committee and members have loyally supported the church during her absence.

Mr Jaeger, Vice-President, has very ably officiated at all functions and the following mediums and speakers have helped, with Miss Major, to make our services successful—Messdames Burt, Somers, Smith, Prescott, Redfern, Mr A. J. Bush.

Our "At Homes" and Socials deserve special mention. They are really well organised and are "Red-letter days" in our experiences.

Our President, Mrs Hanger, returned amid hustle, bustle

and turmoil. The Bazaar for which we had been preparing was held immediately upon her arrival. It was officially opened by Mrs Forsythe—Mayoress of Willoughby—who gave a very helpful and inspiring address, proclaiming the advanced thinker. A bouquet was presented to Mrs Forsythe by Miss May Hanger, and the result of the effort was highly satisfactory.

On the Sunday following a Musical Service was held in honor of the return of our leader and her address "Man and Super Man" will remain long in our memories.

ELLORY MAJOR, Secretary

UNITED SPIRITUALIST CHURCH, NORTH SYDNEY.

Our meetings have during the past few months been well attended, and we gratefully thank the following mediums who have taken our platform in the past few months: Messdames Annie Haynes, Livingston, Luben, Hopkins; Miss Mitchell; Messrs Imrie, Cohen, E. Johns and Bufford.

The afternoon Healing Circle is still doing good work under the leadership of Mrs Butcher, Mrs Rickard and Mrs Mahar.

On Monday, December 5th Mrs Pullbrook and her class gave a Social Evening and also a Christmas Tree for the children of the members and friends who attend the meetings at our church. The gifts gave great pleasure to the little ones, and the evening was very successful. We thank Mrs Pullbrook and her class for their kind thought, and also wish them, and members and friends, also the "Harbinger of Light" all success during the coming year.

S. H. FISHER, Hon. Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

On Sunday evening, November 6th, the Spiritualistic conception of prayers for the dead, was explained by the resident speaker, Mr R. A. Webb, the title of the address being "Spiritualism and Prayers for the Dead."

Some of the subjects dealt with during the month were as follows:—"The Higher Aspects of Spiritualism"; "In Things Essential, Unity; in Things Doubtful, Liberty; in all Things, Charity"; "Am I My Brother's Keeper?" "Christianity, Spiritualism and Spiritualism Compared."

The members' circle room is filled to the limit, and there is a noticeable revival of enthusiasm. Thanks are due to those who have so willingly helped in the Sunday evening after-meetings, and to those who have helped with monetary donations, and flowers for the rostrum table.

On Friday afternoon, the 25th, a successful Jumble Sale was held. Again thanks are due to many willing donors and helpers.

The Lyceum was honoured on the 27th by the presence of two visitors from widely separated districts of work, namely, Miss Irene Smith, of West Stanley, Durham, England, and Mr. Hendel, of Auckland. The latter friend addressed the Lyceumists assembled, while Miss Smith later took part in the evening after-circle.

We, Kent Terrace Church and Lyceum, join in wishing the Editor and Staff a Prosperous New Year.

G. BODELL, Hon. Secretary.

SPIRITUALIST CHURCH OF NEW ZEALAND, (Wellington Branch).

During the last month Mr S. Barnett has been our speaker and the following Occult lectures have been given: "Leaves from the Life Story of an Occultist," "Earth's Prehistoric Revelations," "Earth's Present Day Revelations, How Obtained," "The Seven-Fold Key to the Secret Scriptures." The lectures have had a far-reaching effect on the public, for they have been of high order of merit and the services have been well attended. We hope to keep the flag flying, and as this is the new year we send greetings of prosperity, peace and happiness to all readers of the "Harbinger of Light" and its Editor for 1928. We extend a hearty welcome to all visitors.

J. C. BOWLES, Hon. Sec.

Replies to Correspondents.

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

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

A. R. B. (Woomerlang): Thank you for offer, but at present we are too congested with contributions to be able to entertain it.

F. E. (Woodburn): Thank you for stamps.

E. M. (Enmore): Have read your letter with interest.

E. L. (Elford): We may be able to pick up the book at a second-hand shop. If so, will let you know.

R. K. (Nerang): The trumpets are not procurable in this country. A local tinsmith could make them for you.

A. S. M. (Shepparton): Many readers have inquired about Laddie! We may reproduce his history soon.

J. T. K. (Auburn): Have read the cutting with much interest—thank you.

R. C. (Brisbane): Glad to hear the papers reached you safely. We will continue sending a copy monthly. We are sending you a book as a Christmas Greeting!

P. H. P. (Auckland): Thank you for cuttings. Have read them with interest.

A. F. (Stoke): Have read your letter with pleasure. Please extend our sympathy to the one you are assisting, and tell him he will be able to redeem the past by helping others to rise "on stepping stones of their dead selves to higher things!"

Send for our Catalogue!

WHAT ALL THE WORLD IS READING.

Send your Orders to "The Harbinger of Light," 117 Collins Street, Melbourne.

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

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

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

SEND FOR NEW CATALOGUE.

A new and Complete Catalogue of all Books in Stock will be forwarded postage free, on application.

JUST PUBLISHED.

THE BRIDGE.

A CASE FOR SURVIVAL

Compiled by MISS NEA WALKER, B.A., with Prologue and Epilogue by SIR OLIVER LODGE.

This volume of "Evidence" is the outcome of an appeal to Sir Oliver Lodge for guidance and help from a Mrs. White whose husband had recently died. Miss Walker—Sir Oliver Lodge's Psychic Secretary—entered into correspondence with her, and undertook to get evidence of his life "over there" for her comfort and assurance.

Miss Walker describes how connexion was established with Mr. White through the mediumship of her sister Damaris Walker, Mrs. Leonard, and Mrs. Warren-Elliott, and how in due time Mrs. White herself "passed over," and from her new life helped Miss Walker to complete the "Case" in which they had collaborated here.

PRESS OPINIONS

"The book is the most vivid and touching in the literature of Spiritualism."—"Daily News," London.

"An unusually favourable specimen of Spiritualist work."—"Evening Standard," London.

"An important contribution to the literature of psychical research."—"Western Mail."

"The latest and most important of the books which deal with human survival."—"Light."

With 16 half-tone illustrations. Price, 21/-; postage, 9d.

THE NURSERIES OF HEAVEN.

WHAT BECOMES OF THE CHILDREN?

Edited by Rev. G. Vale Owen and Miss H. A. Dallas.

This very comforting and hope-inspiring book is dedicated "to parents whose little ones have passed into the Unseen World."

The chapters are contributed by various authoritative authors who relate the results of their investigations and throw much light on the question as to what becomes of children dying in infancy, and also those prematurely born.

The work is as enlightening as it is cheering, and some remarkable cases are cited of little ones unexpectedly returning to their parents and demonstrating the fact of their continued existence. It should therefore be read by every mother mourning the loss of a baby.

Price, 4/6; postage 4d.

THE HEART OF A FATHER.

LITTLE BOOK CAUSES GREAT FLUTTER.

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

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

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

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

Price, 2/6; postage, 2d.

PAUL AND ALBERT.

A Narrative of the Spirit World, received and written down by the REV. G. VALE OWEN.

This is a portion of the "Vale Owen Script" which has never appeared before. It is a narrative of the Underworld in which these two men find themselves after death; a dramatic story of intense interest to those who would gain some idea of what "hell" really is and of the conditions of its inhabitants.

It portrays the experiences in the After-life of a selfish, cruel, lustful man; vividly describes the painful vicissitudes he endured and the desperate struggle he had to wage before he eventually emerged from darkness into the Land of the Dawning.

Price, 6/6; postage, 3d.

LIFE AFTER DEATH.

ACCORDING TO CHRISTIANITY AND SPIRITUALISM.

CANDID VIEWS OF NOTED WRITERS.

The contributors to this important and exceedingly interesting work include—

SIR OLIVER LODGE.

REV. G. VALE OWEN.

BISHOP WELLDON, D.D.

ROBERT BLATCHFORD.

REV. F. W. NORWOOD, D.D.

PRINCIPAL H. WHEELER WILSON, M.A.

REV. FREDERICK C. SPURR.

REV. C. DRAYTON THOMAS.

With an Introduction by

THE BISHOP OF LONDON.

Edited by SIR JAMES MARCHANT, K.B.E., LL.D.

ORIGINAL PRICE, 8/6—SALE PRICE, 4/6, postage 4d

We have secured the Publisher's surplus stock of this singularly striking contribution to the Spiritualistic literature of the day, and are giving the reader the advantage of the greatly reduced price.

The supply being limited, it will be a case of "first come, first served!" Therefore, send your order TO-DAY!

"DEATH DEFEATED."

SURVIVAL SCIENTIFICALLY PROVED.

**OVERWHELMING TESTIMONY OF SCIENTISTS,
PHILOSOPHERS, STATESMEN and CLERGYMEN.**

—BY—

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

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

**JOAN OF ARC
—AND—
ENGLAND.**

By **JOHN LAMOND**, Author of "Kathleen," etc. With
29 illustrations in half-tone and line.

Around the figure of the peasant girl of Domremy, time has shed a halo of romance, the brightness of which continues to increase with the passing of the years. While recognising the importance of the psychic factor in the wonderful career of the Maid of Orleans, John Lamond, in his valuable contribution to the growing wealth of literature on this subject, does not confine himself to the psychic ground so admirably covered by Leon Denis, but rather endeavours—with no small measure of success—to throw a more intimate light on the extraordinary life of Joan of Arc, in whose person "we behold a direct expression of a power that can never be adequately defined, but of whose existence the history of mankind bears ample witness."

Price 10/6, postage 6d

CHRIST IN YOU.

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

The Rev. Principal Alexander Whyte, D.D., LL.D., says: "I am not able, I am not worthy, to write a 'foreword' to such a book. I have not attained to its teachings: nor am I within a thousand miles of them. But I follow after."
Price, 3/6; postage, 2a.

TO LET.—Part of Furnished House to let. Three bedrooms, use of dining room and kitchen. Apply—Miss M. A. MAHY, Clarke Street, Portarlington, Victoria.

Leinster Spiritual Church.

KING STREET, TEMPE. (Foreman St. Tram stop).

Children's Lyceum, 3.15 Sundays, Mr. C. Arnold, Conductor. Sunday Night Service, 7.15 p.m.; Thursday Night (Medical Service) 7.30 p.m. Diseases truthfully diagnosed and prescribed for. All Searchers after Truth cordially invited.

Mrs. CROSS TURNER, Leader. D. MacMILLAN WEIR, Hon. Secretary.

The Spiritual Scientist's Church (Inc.)

NEWTON CHAMBERS (Upstairs in Alleyway) opp. Newton P.O., Auckland.

President—Mr. RAY.

Pastor—MRS. HARRIS-ROBERTS, (The Mater).
Service—Sunday, 7 p.m. Open Circles—Sundays, 3 p.m. Lyceum—The Mater speaks. Wednesday, 8 p.m., Investigators and Instruction. Saturdays, 8 p.m., Healing, Seven Healers—Absent treatment by concentration. All heartily welcome. Membership Free. "The Harbinger of Light" on sale.

**Christchurch Spiritualist Church
(INCORPORATED).**

VETERANS' HALL, 174a ARMAGH STREET.

Sunday Service, 7.30 p.m. Wednesday, 7.45 p.m.

President: Mr. F. A. MOODY.

Secretary:—Miss V. E. PATRICK, 43 Woodham Road, Avon-
side.

W. DONAHAY,

—Ophthalmic Optician,—

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.

Second Floor.

'Phone 6772.

KOSMON CHURCH.

AUST. HEADQUARTERS, 53 BOOTH ST., ANNANDALE, SYDNEY. Hon. Sec., J. M. ROBINSON. Public Services: Sundays, 7.15 p.m.

MELBOURNE BRANCH—OAHSPÉ STUDY CLASS.
Particulars from J. R. ATCHERLEY, 21 Turner Avenue, Carnegie, Victoria.

IMPORTANT NOTICE.

The new edition of "OAHSPÉ," a transcription of the Heavenly Records, being a History of the Heavens and the Earth for 78,000 years, is now to hand and may be obtained from either of the above named. Purple rexine, red gilt edges, round corners, 12/-, post free; Black buckram, stiff boards, red edges, square corners, 8/-, post free.

MR. VICTOR E. CROMER.

The times and subjects of Public Lecture Series being held by Mr. Victor E. Cromer in THE STUDIO, BURDEKIN LODGE, 199 MACQUARIE STREET, SYDNEY are as follows:

Sundays at 11 a.m.: Christian Mysticism

Sundays at 3 p.m.: Prophecy

Sundays at 7.30 p.m.: The Origin and Evolution of Christianity.

Wednesdays at 8 p.m.: Health and Healing.

Spiritual healing is given at the close of each lecture, and Mr. Cromer sees patients privately by appointment (Tel. B.W. 6210.)

Any who may wish to join classes in the technique of Spiritual Healing, or to receive information in regard to Mr. Cromer's work, should communicate with—

MARY RIVETT, at Burdekin Lodge, or at "Esperance," Gordon, Sydney.

CONSULT—

ZARA DOUGLAS.

**MEDICAL DIAGNOSIS. WONDERFULLY
ACCURATE. Fee, 10/6.**

Send lock of hair, also age on last Birthday.

"Glengower," 46 Boulevard, Lewesham, Sydney.

The International Psychic Gazette.

BRITAIN'S POPULAR PSYCHIC MONTHLY.
Edited by **JOHN LEWIS.**

Annual Subscription, 8/- Post Free.

It is Bright and Broad in Outlook, and discusses every phase of Spiritualism, Spirit Photography, Clairvoyance, Psychometry, and other Psychic Studies.
Subscriptions may be sent by Postal Order to The International Psychic Gazette Ltd., 69 High Holborn, London, W. C. I.

"The Harbinger of Light."

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE

The undermentioned Subscription Rates include Postage:

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

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money Order. Postal Notes are not negotiable in the Commonwealth.

Letter postage from the United States is 5 cents.

All remittances—Cheques and Money Orders—should be made payable to W. Britton Harvey, 117 Collins Street, Melbourne.

ADVANCE ! AUSTRALIA.

A Monthly Magazine standing for Goodwill and Brotherhood in all departments of Australia's national life.

"ADVANCE! AUSTRALIA" has a constructive purpose. "Everything in it is worth reading."—(Press Comment).
Annual Subscription, 6/-, post free in Australia.

Abroad, 8/-.
Editorial Office: Adyar House, Blight Street, Sydney.

AUTHORS AND COMPOSERS

are invited to forward Novels, Poems, Stories, Tales for Children, Plays, Films, Essays, Lyrics, Music, Songs. Arthur H. Stockwell, Limited, 29, Ludgate Hill, London, England. No reading fees. Estd. 1898. Typewriting not essential. Spiritualist MSS. specially welcome and asked for!

United Spiritualist Church of N. S. W.

President:—MR. ALEX. COOPER.
Thirteen Societies in Affiliation.

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

Regulations and information may be obtained from:—
Mr. A. S. THOMSON, 47 Charles Street, Forest Lodge, Sydney

Drummoyne Spiritual Mission.

SERVICE EVERY SUNDAY,
MASONIC HALL, BRIDGE ROAD, DRUMMOYNE, 7.30 p.m.
Hon. Secretary: R. HADDON Junr., 9 Gardener's Ave., Ryde.
"THE HARBINGER OF LIGHT" ON SALE.

United Spiritualist Church North Sydney.

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

Sunday, 3.15, Healing Service; 7.30, Service. Use of Library free to members. Cordial invitation to all visitors and friends.
President: Mr. G. BUTCHER. Secretary: Mrs. S. H. FISHER, "Montoro," 13 Kyngdon Street, Crow's Nest, North Sydney.

Universal Church of God.

CHRIST THE HEAD.

DRUID'S HALL, FLINDERS STREET, ADELAIDE.

Services Sunday:—3 p.m. Divine Healing Circle;
7 p.m. Service.

All Visitors and Earnest Investigators Welcome.
Private Address:—Mrs. J. Freer-Watson, 300 Halifax Street, Adelaide.

United Spiritualist Church (Scientist).

ROOM 324, 3rd FLOOR, RAWSON CHAMBERS, SYDNEY,
NEW SOUTH WALES.

Sunday Services, 3.15 and 7.15 p.m. Saturday, 8 p.m. Lecture and Demonstrations. Private Classes held during the week. Use of Lending Library Free to Members.
President: Mrs. ROSE WEEKS, 466 Bourke St., Surrey Hills.
Secretary: Miss S. WILSON, Address at the Church.
A Cordial Welcome awaits all Friends.

Spiritualist Church of New Zealand.

(AUCKLAND BRANCH).

HALL OF PSYCHOLOGY, QUEEN STREET.
(Few doors above Town Hall).

President:—Mr. S. E. WILLIAMS.

Secretary:—Mr. A. L. DOIG, 5 Exmouth Street, Newton, Auckland, N.Z.

Services:—Sunday, 3 p.m. and 7 p.m.; Wednesday, 8 p.m.
HEARTY WELCOME TO VISITORS.

**Spiritualist Church of New Zealand
WELLINGTON BRANCH.**

ANTIPODEAN CHAMBERS, 57 CUBA STREET.

President:—Mrs. M. A. BOWLES.
Speaker:—MISS MOLLY COLE.

Divine Service every Sunday at 7 p.m. Lyceum Sessions Sunday Afternoons, 2.30. Lyceum Conductor, Mrs. J. BOWLES.
Mid-week Meetings each Thursday at 8 p.m.

Secretary:—Mr. J. C. BOWLES, 13 Myrtle Crescent, Wellington. A cordial welcome to all visitors.

Church of Spiritual Psychology.

"LYONS" 15 SWANSTON STREET, MELBOURNE.

President and Speaker—SISTER N. BELL-JARVIS.

Service every Sunday, 7.15 Visitors cordially invited.

Hon. Sec., MISS M. TURNBULL, 52 Collins Street, Melbourne.

The Spiritual Church, Brisbane.

COLEMAN'S BUILDINGS, ANN STREET, Opp. Warner St.,
Valley, Brisbane.

Sundays—Lyceum, 2.30; Adult Meeting, 3.40; Service 7.30 p.m.
Tuesday—Developing Class, Members only, 8 p.m.
Wednesday—Psychometry (Public) 8 p.m.
Thursday—Private Developing Class, conducted by Mrs. Overson.
Friday—Psychometry (Public) conducted by Mr. and Mrs. Elkin.

Social Evening every Second Saturday in each month.

Secretary:—A. G. GENTNER, "Mona," Merthyr Road, New Farm, Brisbane.

Wellington Spiritualist Church

(INCORPORATED).

NEW CENTURY HALL, KENT TERRACE.

Mrs. E. WEBB, President.
Mr. R. A. WEBB, Resident Speaker.

Sunday Services: Lyceum, 2.30 p.m.; Evening at 7 p.m.
Visitors Cordially Invited.

Splendid Reference Library open to Members.
GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

Newcastle United Spiritual Research Society.

HONEYSUCKLE HALL, LAMAN STREET.

Services: Every Sunday Evening at 7.
Leader and President: Mrs. M. H. ROBINSON.
Secretary: H. SHARMAN, 17 Havelock Street, Mayfield,
Newcastle, New South Wales.

School Occult Science.

Headquarters: Chartres House, next to Auditorium, Collins Street, Melbourne.

Sunday Meetings: 3.15 p.m. and 7.15 p.m. Advanced Speakers and Workers. A Cordial Welcome.

President: Mrs. VERE POLIS. Vice-President: Mrs. S. WALE
Hon. Secretary: Miss PROWSE.

Melbourne Progressive Spiritualistic Lyceum

(TERRY MEMORIAL TEMPLE Inc.)

ODDFELLOWS' HALL, C/r. Russell and Victoria Streets.
A Rational Spiritualist Society, based on N.S.A. America.
Seating Accommodation for 500 people.

Conductor, Mrs. R. CALLEN; Vice-Conductor, M. O. WASCHATZ, Treasurer, Miss GERTRUDE GARDINER,
Sec., Mr. CHAS CHATFIELD, 64 Peel St., Windsor, Melb.

The Church for All.

AUSTRAL HALL, HIGH STREET, NORTHCOTE,
Near Separation Street.

Every Sunday Evening at 7.15.

Leaders:—Mrs. ARTHUR and Mr. JOHNSTON.
Herbal Treatment and Magnetic Healing.

Mr. RATCLIFF, Hon. Sec., 18 Flinders Street, City.

**Rotherwood Street Spiritual Church,
RICHMOND, VICTORIA.**

MISS SPENCE, President.

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

MR. G. BRAUN, Hon. Sec.

**Prahran Spiritualist Church,
246 HIGH STREET.**

Church Service every Sunday, 7 p.m.

Other Services as announced and Advertised.

President:—Mrs. A. PLUM.

Hon. Secretary:—Mr. L. J. PLUM, 50 Victoria-st., Windsor.

S. O. L. Church,

PEACOCK'S BUILDINGS, 486 BOURKE ST., MELBOURNE.

EVERY SUNDAY, 3.15 and 7.15 p.m.

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

Vice-Presidents:—Mr. Tozer and Mr. Starr.

Hon. Sec.—W. ASKHAM, 101 Alexandra Parade, Collingwood.

The S.O.L. Church, (Sydney).

WEMBLEY HOUSE, 841 GEORGE ST., SYDNEY, N.S.W.

EVERY SUNDAY, 3.15 and 7.15.

Occult Classes, Monday, Tuesday and Thursday, 8 p.m.
Psychometry, Wednesday and Saturday, 8 p.m.

Mrs. LESTER, President. Mrs. TWELVETREE, Leader.

MRS. G. TUBB, Hon. Sec., 60 Junction Street, North Sydney, N.S.W.

S. O. L. Church, North Sydney.

S.O.L. HALL, CARLOW STREET, (Near Park)

President—Mrs. S. F. HANGER.

Vice-President—Mr. H. G. JAEGER.

Sunday—11 a.m., Lyceum; 3.15 p.m., Messages and Healing; 7.30 p.m., Lectures by Mrs. S. F. Hanger and other prominent Speakers.

Classes—Monday, Healing; Tuesday, Esoteric; Wednesday, Development; Thursday, Advanced Students; Friday, Palmistry. For particulars re Classes see Secretary:—(Miss) ELLORY MAJOR, S.O.L. Hall.

Wholly set up and Printed by Geo. A. List, Hickie, Pty. Ltd., 140 Little Malop Street, Geelong, for the Proprietor, W. Britton Harvey, and Published by him at Austral Buildings, Collins Street, Melbourne.