

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. 60—No. 708.

MELBOURNE, FEBRUARY 1st, 1929.

Ninepence.

LEADING FEATURES OF THIS ISSUE.

SPIRITUALISM AND ITS DIFFICULTIES IN AUSTRALIA :

By the Editor.

IF DEATH ENDS ALL—WHAT THEN?

Chaotic Effect Upon the World.

By R. Chambers Norman.

SPIRITUALISTIC LITERATURE :

How Intellectual Investigators are Discouraged.

DEAD WITHOUT KNOWING IT :

Mission Work Among Earthbound Spirits.

By Edward C. Randall.

LEGAL FIGHT FOR POEM :

Remarkable Case in Berlin.

BROADCASTING THOUGHT :

Successful Results Assured.

MR. McLEOD-CRAIG,



**CONSULTING HERBALIST AND MAGNETIC AND
PSYCHO-THERAPEUTIC HEALER.**

MANNING'S CHAMBERS, ELIZABETH ST., SYDNEY,
NEW SOUTH WALES.

—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.

MRS. N. BELL-JARVIS, Registered Masseuse,
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).

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

Mrs. Bell-Jarvis' success as a Spiritual Healer is
phenomenal. Consultation and Diagnosis free.
'Phone F. 5073; Private 'Phone, Cauty, 2534.

Correspondence promptly attended to.

Miss M. TURNBULL, Secretary.

ADD YEARS TO YOUR LIFE.

Prevent disease, suffering, and unnecessary expense
by using the Scientific Internal Bath—the P.I.
CLEANSER. This life-giving method is proved by
thousands of Australians to be far in advance of the
old medicine-taking purgative methods, which do not
cleanse the 40ft. long Alimentary canal, or cure Con-
stipation, which is 1st CAUSE of every disease. The
P.I. CLEANSER saves operations, cures Gallstones,
Goitre, Gastritis, Colitis, Bronchitis, Catarrh, Rheu-
matism, Indigestion, Insomnia, Stomach, Liver and
Kidney Complaints. Send 6d. postage for booklet
and living testimonials to Mrs. LE-VINE (late repre-
sentative for Dr. Tyrell's American J.B.L. Cascade).
Address, 465 RAWSON CHAMBERS, PITT STREET,
SYDNEY, N.S.W. Hours: 2 to 8 p.m. Tuesdays and
Fridays.

W. DONAHAY,

—Ophthalmic Optician,—

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.

Second Floor.

'Phone 6772.

STOMACH AILMENTS

Catarrh, Wind, Slime, Stomach Cough, Gastritis,
Ulceration, Nerve Pains, Anaemia, Gall Stones.
Send 6d. Stamps (Postage) for FREE TRIAL
BOTTLE OF MRS. PARKER'S REMEDY.

Address:—

**MATRON FREDERICA PARKER,
HERBALIST,**

6 Nicholson Street, Burwood, N.S.W. Tel. UJ 4854

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, £8,000; 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:—LES. J. PLUM, 50 Victoria Street, Windsor, S. 1.

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

St. John's Spiritual Churches,

(Incorporated) SOUTH AUSTRALIA.

CARRINGTON STREET (EAST) ADELAIDE.

Minister:—Rev. JEANNE B. DUNCAN, 65 Myrtle Road, Seaclyffe. Phone, Brighton 455. Asst. Minister: Mrs. Watson. Several weekly services. All welcome. Sundays, 3 p.m. and 7 p.m.

Secretary—Mr. J. DAVIDSON, 3 Dew-st., off Kent Terrace, Kent Town, S.A.

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. C. M. HILL, President.

Hon. Sec.: Mr. J. ROBERTS, 16 Lacey St., East Perth, W.A.

Church of Spiritual Seekers.

25 PARRAMATTA ROAD, ANNANDALE, SYDNEY.

Mr. HAMILTON ASHLEY, Leader.

Sunday at 7.15 p.m., Flower Service.

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

Stanmore-Newtown Spiritualist Church, Sydney.

Sunday Meetings held at Dispensary Hall, Enmore at 3.15 and 7.15 p.m. Week Night Meetings held at 22 Enmore Road, Enmore: Monday, 8 p.m., Speakers' Class; Tuesday, 8 p.m.,

Healing Class; Thursday, 8 p.m., Developing Class.

Social every Third Saturday in each month. Library open to all members.

E. M. HAND, Hon. Sec.

Order of Light (Incorporated)

—AND—

First Theomonastic Church of Adelaide.

Pastor

Rev. Lily Lingwood-Smith, Ps. D.

President:—
Bro. Percy Lowe.Vice-Presidents:—
Sisters L. Nelson
and L. Field.

Classes:—Monday, Healing Class (Leader, Sister R. E. Tingey). Tuesday, Flower Psychometry Service (Leader, Pastor).

Busy Bees and other Meetings, apply Hon. Sec.

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 licenses for Marriages and to perform the ceremony of Marriages, etc.

Hon. Treasurer:—
Bro. W. Thomas.Hon. Secretary—
Bro. W. T. Lingwood-Smith, Ps. D.Organists—
Sisters M. B. Lowe
and Avis Lowe.

Hollyrood Spiritualist Church.

14 COLLEGE STREET, (Stanley Street Entrance) SYDNEY.

MRS. ELEANOR MORRELL, Leader.

SUNDAY.—Lyceum, 2.15; Healing Circle, 3.30; Evening Service, 7.15.

Library for Members. Visitors and Students cordially welcomed. Mrs. Morrell interviews Monday, Tuesday, Thursday, Friday, 11 a.m. to 5 p.m. Wednesday, 5 p.m. to 9 p.m. only.

Miss R. BROWN, Hon. Sec.

Christchurch Spiritualist Church

(INCORPORATED).

TRADES HALL, GLOUCESTER STREET.

Sunday Service, 7 p.m. Speaker: Mr. A. HILL.

President: Mr. F. A. MOODY.

Mrs. EMERSON, Hon. Secretary, 95 St. Albans Street, St. Albans, Christchurch.

Rotherwood Street Spiritual Church,

RICHMOND, VICTORIA.

MISS SPENCE, President.

Sunday Service, 7.15 p.m., Prominent Speakers.

Wednesday, 7.30 Psychometry.

MR. C. RAWSON, Hon. Sec.

The Harbinger of Light.

Edited by W. Britton Harvey:

FEBRUARY 1st, 1929.

Author of "Science and the Soul."

CONTENTS :

The Editorial Chair	501
Wayside Notes	502
Legal Fight for Poem	504
Spiritualistic Literature	505
Beauties of Summerland	507
The Tyrant—Fear	509
Dead Without Knowing It	510
If Death Ends All—What Then?	515
Reports of Societies	518
Book Advertisements	520

The Editorial Chair.

Spiritualism and its Difficulties in Australia

Although in Australia there is comparatively little active interest in Spiritualism, the cause is making such rapid advance in Great Britain that what is mainly required there is not the application of some stimulating force, but wise and cautious leadership, the direction of the stream along a well-defined channel and a constant endeavour to raise the movement to such a lofty spiritual level that it shall irresistibly appeal to all religiously-minded men and women. The conditions, therefore, stand in striking contrast to those prevailing in these Southern lands, where apathy reigns supreme and where the allurements of the racecourse, the football field, and the picture shows monopolise most of the leisure hours of the preponderating mass of the community.

* * * *

The secret of this contrast may be traced to a variety of causes. Climate plays a leading part. The typical Australian dearly loves the sunshine and is never happier than when out-of-doors. Then, again, in this new country there are so many openings for material gain that the thoughts of the majority are largely centred on accumulating evanescent riches. Self-aggrandisement comes first, and love of pleasure a close second! Furthermore, there are no outstanding notabilities publicly identified with the movement, as in Great Britain, and consequently no one whose utterances command ready attention and carry weight with the body politic. There are no prominent leaders corresponding with Sir Oliver Lodge, Sir Arthur Conan Doyle, the Rev. G. Vale Owen and many other intellectuals who grace the cause across the seas. To these considerations have to be added the opposition of the Press and the antagonism of the Churches, together with the fact that we are so far removed from the centres of advanced thought and spiritual activity of the Old World that the developments occurring there are scarcely felt by the dwellers in this vast Australian continent. They do not read the serious literature which would convey this information, and this again is, of course, attributable to the various influences we have named.

* * * *

Spiritualism in this great, but very sparsely-populated Commonwealth, thus labors under a series of handicaps which those actively allied with the movement find it very difficult to combat, and many of them have long since come to the conclusion that all they can do is to continue their efforts, to exercise patience and resignedly await the dawn

of a brighter day. That day will assuredly come. But not in our time. We are simply sowing the seed. Subsequent generations will reap the harvest. It is precisely the same with all great movements that eventually benefit the world. They have all to struggle, to progress by very slow degrees, to see the leaders come and go before fruition is attained. And, after all, there is no cause in which this is more worth doing than the cause which this journal represents—a cause which aims at banishing the fear of death, of demonstrating the existence of a Spiritual world, and the possibility of holding converse with its teeming denizens, and which is striving to undermine and finally reduce to ruins that gigantic citadel of Materialism which offers the blank despair of the grave as the end of a transitory life.

* * * *

Even though progress be scarcely perceptible, however, in this far-flung portion of the Empire the results that may ultimately be achieved are certainly well worth the effort. We may not be able to accomplish much, but it will be "something attempted, something done," if we succeed in shedding a glimmer of light on the spiritual pathway of those beset by doubts, and furnish a modicum of comfort to lacerated souls overwhelmed by inexpressible sorrow in times of poignant bereavement. As a matter of fact there are millions to-day in all parts of the world who, through the agency of this much-derided cause, have found unspeakable solace in times of sorrow, and who joyfully declare that many a mother's broken heart has been healed, and the grief of many a widow assuaged, by the comforting sense of re-union with those whom they had previously mourned as gone to some mysterious world—never to return!

Kind angels guard me every night,
As round my bed they stay;
Nor am I absent from Thy sight,
In darkness or by day.

—"Presbyterian Hymnary."

Now, who, or what, are angels? Read your Bibles critically and you will find that "angels" and "spirits" of the departed are used as interchangeable terms. To mention only one instance of a number that might be cited: John, in that wonderful vision of his recorded in Revelation, says—"And I saw an angel come down from Heaven," and John fell down and was proceeding to worship his beatific visitor when the "Angel" said—"See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets." Here, then, we have the spirit of one of the old prophets returning to earth, as Moses also did, and Elias, and as many others did at the time of the Crucifixion when they "appeared unto many" in the streets of Jerusalem.

* * * *

If, then, the spiritual counterparts of men and women could return to earth in former times, why should it be held that similar manifestations cannot take place to-day? "Oh, but these things ended with the Biblical era," is the stereotyped retort. Who says so? What evidence is there to support this contention? There is none. On the other

hand, there is abundant testimony to demonstrate that these appearances have never ceased. They have occurred in countless instances right "adown the ringing grooves of change," and they are occurring with increasing frequency to-day, for "with God is no variableness, neither shadow of turning." The longer we investigate this subject the more convinced do we become that the laws of God are immutable. He is the same "yesterday, to-day and forever." He is "from everlasting to everlasting," and in Him is no variableness at all. Whatever be the nature of those higher natural laws through which these phenomena are produced, they have unquestionably been in force since the beginning of Time, and will undoubtedly remain in operation till Time shall be no more. God does not work "by fits and starts," and consequently there is nothing spasmodic in His dealings with men.

* * * *

The revival of these Spiritual manifestations does not represent an after-thought on the part of the Almighty. He intended them to be plentiful and continuous through all the ages, but through the ignorance of Man and the subjugation of his spiritual faculties by the dense materialism into which he has fallen, he has been unable to discern the ways of God and has largely lost out that quality of spirituality without the possession of which it is impossible to recognise and accept spiritual truths. We are now on the eve of a recovery. We are getting back to God. The minds of men are being assailed by the onslaughts of myriads of spiritual invaders. And they are striking with a mighty impact. Humanity has gone astray, and therefore it is necessary to bring it back into the path of Truth. The successive assaults of invisible forces are being pushed closely home; temporary confusion is the natural result, but out of all the seeming chaos of to-day will emerge a world-wide religion in which Jesus will figure with a splendour all His own, and the creed of creeds that shall be lisp'd from the cradle to the grave will be—"I believe in the Fatherhood of God, the Universal Brotherhood of Man, the practice of the Golden Rule, and the possibility of communication with those who have passed within the veil."

Wayside Notes.

"By Their Fruits ye Shall Know Them."

This practical saying of The Master applies as much to systems of thought and experimental investigation as to the individual. If a man professes to be very religious, we are not always content to take his word at its face value—we inquire about his everyday life, endeavour to ascertain what virtues he possesses, and make a point of discerning his attitude towards his fellow men. These are things that really matter. He may "profess," as much as he likes, but unless his "professions" work out in practical results—in kind thoughts, good deeds and generous actions—we simply attach to them the value they deserve. In other words, "By their fruits ye shall know them."

The same principle should also be applied to a system. What, then, are some of the fruits of Spiritualism? Does it make men more God-like in their attributes? Does it restrain them from thinking evil thoughts and doing evil acts? Does it tend to soften their natures by making them more sympathetic and more generous towards others? Does it, in short, develop in them more of "the milk of

human kindness" and make them better men and better women in every way? We believe that in a very large proportion of professing Spiritualists it does. Those who do not experience these results can hardly be called Spiritualists at all. They belong rather to the Spiritist cult, and great care should always be taken to distinguish between the two. Spiritualism is also a Comforter—a great Comforter to those who have been overtaken by the pangs of bereavement. It is consequently, a system of thought and philosophy which produces "fruits" of many kinds, and all of them of a beneficent character. Only those, however, who have tasted of these fruits can appreciate their priceless value. They help us to develop our characters, and weather every storm of adversity, and they alleviate our grief when the family circle is visited by the Angel of Death. Yet—yet, we are told from countless pulpits to-day that it all emanates from the Devil! All we need add, in reply, is that if this be so we shall be very pleased indeed to meet His Satanic Majesty!

Clergymen in the Spirit World.

It does not necessarily follow that because a man was a "shining light" in the Church on earth he will be a radiant and very happy member of the "Church Triumphant" in the celestial realms. It all depends upon the life he led, and particularly as to whether he was loyal to the promptings of the "still, small voice within." If, for want of moral courage, or any other reason, he deliberately stifled that voice—refrained from expressing those truths he knew he ought to proclaim—he will have to pay the penalty.

The deliberate suppression of spiritual truths—truths of which one is absolutely convinced—is a heinous sin that carries a terrible punishment in the form of remorse. We are assured of this from the nature of many messages we have received in the course of our investigations, and therefore were particularly interested in certain statements made by the Rev. G. Vale Owen when speaking at a Spiritualist service held in the Queen's Hall, London. The report states:—

The speaker described a seance in Edinburgh at which a deceased Bishop of Edinburgh spoke to him and called him brother. He expressed his deep remorse because, knowing the truth of Spiritualism, he has not the courage to proclaim his belief. He added, "the only thing I can do, brother, is to help you." At another seance at Glasgow there came the spirit of a former minister of the National Church of Scotland, who said almost the same words, and who expressed the same remorse. That was what was happening to-day on both sides of the veil.

Many investigators in different parts of the world have listened to similar expressions of regret from troubled souls who, as clergymen on earth, shirked the consequences of responding to the divine urge. In the land of Reality they find themselves faced with all their "sins of omission and of commission," and remorse sets in apace. The avenger is not some angry God—God is never angry; that is a purely human weakness—but their own stinging conscience. They are their own accuser and judge, and have no alternative than to return a verdict of self-condemnation.

It could not be otherwise in a realm where Justice reigns supreme. They betrayed the Spirit of Truth here and find the consequences awaiting them there. The moral of all this is: "To thine own self be true" The man who is true to himself sheds the spiritual light he possesses on the pathway of others, and eventually reaps the reward of a peace-producing, because satisfied, conscience.

Those Who Unconsciously Help Us.

The interest in Spiritualism among all classes of the community in Great Britain was never keener than it is to-day. This is partly due to the active propaganda conducted by its leaders—notably Sir Arthur Conan Doyle—and partly to the opposition of many of those occupying both high and low positions in the Christian Church. The latter element is, perhaps, the more effective of the two in inducing thoughtful men and women to look into the subject for themselves.

Our readers are well aware that we studiously avoid writing anything disrespectful of the Church, but we candidly confess that if we knew nothing whatever of Spiritualism and its phenomena we should be irresistibly impelled to investigate the subject on reading the passionate diatribes against it by clergymen of all denominations. We should instinctively feel that there must be something in it, something which it would be interesting to learn more about, otherwise these denunciations would not be voiced. And if we knew something of Church history, and how the Church had strayed into by-ways of doctrine and dogma which are to-day largely acknowledged to have been mistaken paths, we should find our faith in the Church as a reliable spiritual guide, wavering, and probably make up our minds to strike out on independent lines and examine the matter for ourselves.

Now, this is exactly what is happening in thousands of cases to-day. Educated men and women in all the civilised countries of the world are feeling nauseated by all the transparent nonsense hurled at spiritualism, and although possessing no sympathy with the movement or its claims, are determining to personally investigate and draw their own conclusions, irrespective of what may be said either by the champions of the cause or its detractors.

We welcome this development. Spiritualism has nothing to fear from the closest examination of its teachings and phenomena, and the more the adversary fumes against it the better the service rendered to its interests. Therefore, "let the heathen rage," let them "take counsel together" against the revealers of Truth, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The Same Old Myth.

We are still continuing to see references in certain sectarian papers to the wickedness of Spiritualists in "calling up the dead," and sometimes it is gravely added that this practice must greatly disturb the spiritual peace of mind of the "dear departed"! The writers of such comments are, of course, woefully ignorant of the subject upon which they presume to dogmatise, and do not even know whether the dead are within "call" or not! It is enough for them to have a tilt at Spiritualism. That satisfies their prejudices and is generally acceptable to their narrow-viewed readers. They would act differently, perhaps, if they knew what some of their "dear departed" thought of them and their unreasoning attitude! But that would be expecting too much!

As a matter of fact every well-informed person in these days knows that Spiritualists do not "call up" the dead, if only for the all-sufficient reason that there is no necessity to do anything of the kind. The "calling-up" is rather done from the Other Side! That is why many people visit mediums. They are, of course, quite unconscious of the influences at work and would probably manufacture a

sceptical smile if you were to tell them that in a very large proportion of cases the strings were pulled from the Beyond. But it is nevertheless true.

Every investigator of experience knows that our friends in the Unseen are far more eager to communicate than we are to listen to what they have to say. And they never tell us that the operation disturbs their "peace of mind," but they do assure us time after time that such contact acts as a spiritual tonic, and express their gratitude for the help received.

So much, then for the myth that Spiritualists "call up the dead" and thus disturb the ineffable tranquility of the "dear departed"!

The Antiquity of Spiritualism.

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

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

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

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

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

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

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

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

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

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

Great Service of Remembrance.—The annual Armistice Day service was held in the Royal Albert Hall, London, which was filled to its utmost capacity, and the whole proceedings were of the most inspiring character. The speakers included Miss Estelle Stead, Mr Hannen Swaffer, Sir Frank Benson, Rev. G. Vale Owen, Mr Ernest Hunt, and Mr E. W. Oaten, and the one regret generally expressed was the absence of Sir Arthur and Lady Conan Doyle, now in South Africa.

ILLNESS OF MR. W. BRITTON HARVEY.

Readers of the "Harbinger of Light" will regret to learn that the Editor, Mr. W. Britton Harvey, is seriously ill and is at present in a private hospital in Melbourne.

The greatest sympathy goes out to him and the members of his family, from his very large circle of friends, at this trying time, and all are concentrating in the earnest desire that Mr. Harvey may come through the ordeal safely and be quickly restored to fullness of health.

Meanwhile, Mr. Harvey has made arrangements for the carrying on of this Journal, as usual, until such time as he is able to resume his editorial duties.

LEGAL FIGHT FOR POEM.

RECEIVED BY A MEDIUM.

REMARKABLE CASE IN BERLIN.

Who is the legal owner of objects transmitted from the spirit world to this earth through the channel of a psychic medium?

This is the knotty problem which for the first time in juridical history was decided in a Berlin court of law in November last, when a dispute concerning the ownership of a manuscript alleged to have been received at a seance by a woman medium from the spirit of a dead poet came up for settlement.

It is stated the seance in question was held on January 19th, 1920, at the Berlin house of Dr. A. R. Meyer, the poet. Evidence given at the preliminary inquiry revealed one of the strangest episodes in the annals of the Spiritualist movement. The woman medium, according to the witnesses, declared, soon after being put in a trance, that Ludwig Uhland, the great German poet who lived from 1787 to 1862, and is famous in world literature as the Sir Walter Scott of Germany, wished to communicate through her with those present.

She described the face and figure of the dead poet with the greatest detail and then announced that he was about to write down for them a ballad which he had just composed.

"I see the poet," the medium chanted in a dull, heavy voice. "He has just taken a sheet of paper from his breast pocket. Now he is taking a pencil from my case. Uhland is writing."

The medium then rose from her chair and, with closed eyes, walked slowly across the crowded room to where her attache case was lying on a table. There she halted and stood stock still while all around were tense with expectation. Suddenly a quiver shook her frame, as though she had received an electric shock.

"Uhland has given me the paper," she gasped, and sank exhausted on the floor. In her hand was found a sheet of paper, on which was written, in the poet's own handwriting, a simple little ballad entitled, "Return," and signed, "L. Uhland, 1920."

The manuscript, it is stated, has since been examined by no fewer than 200 experts, all of whom are agreed that it is in the handwriting of the poet.

A dispute subsequently arose on the ownership of the manuscript between Dr. A. B. Meyer, who claimed it in his right as owner of the house where the seance was held; the medium, who declared that it belongs to her, as it was given her by the poet himself; and Dr. Georg, another poet, who was present at the seance, and who maintained

that the medium's function was merely that of a psychic post office sending messages to him from his great master in the shadow world.

The Court decided in favour of the medium.

* * * *

The following is the poem referred to :

THE RETURN.

Will you come back to me?
Yes, some day.
Can men return along that lonely way?
Yes, when the skies are blue
And sunlight falling through
On leaves yet wet with dew
I will come back to you,
Yes, some day.

Will you come back to me?
Death is so deep.
Can men awaken from their last long sleep?
Yes, when the night greets morn,
In the first flush of dawn
When poppies red are born,
I will come back to you,
Yes, some day.

Listen, and you will hear my voice,
Quick, for I may not stay.
You must be listening to hear me,
When I come back some day.
Out of the mists of pain and doubt,
Hold me a welcome in your heart.
But oh, Oh do not shut me out
When I come back, when I come back, some day.

Harbinger Advertising Fund.

To the Editor of "The Harbinger of Light."

Sir,—I have read your advertising suggestion re increasing the circulation of the "Harbinger." Let me suggest that each subscriber, in order to show his appreciation of your admirable journal, should regard it as his duty to find one new subscriber and the thing is done—the circulation will be doubled. Failing this they might double their subscription and thus add to the circulation fund. I have done my little "bit" by inducing a lady friend to commence the New Year with her subscription to it. To all I would say

"Do thy duty that is best,
Leave unto thy God the rest."

Yours, etc.,

Melbourne,

28th December, 1928.

ALTRUISTIC.

A Crucial Book Test.

To the Editor "Harbinger of Light."

Sir,—At table sittings, at "The Pines," Lord Howe Island, some remarkable results have been achieved. I give one of the most remarkable. Before a seance, held on the 12th of December, one of the sitters mentioned that in America, a reward of a thousand dollars had been offered to any medium who could read the number of the page of a book where a knife had been slipped between the leaves. No medium had successfully fulfilled this test.

At the seance, Mr. Flanagan, one of the sitters, asked me for a book. I gave him the nearest one handy. It was placed flat on the table and a knife inserted between the leaves. The controlling spirit was asked to give the number of the page on the left hand side where the knife was. The table knocked 46 times. We had been sitting in dim light and, to see the number on the page, I had to turn up the lamp. The book was opened and the number of the page demanded was found to be 46.

This rules out the sub-conscious mind and telepathic theories.—Yours, etc.,

Lord Howe Island.

December 13th, 1928.

H. L. WILLIAMS.

Levitation Extraordinary.—The International Congress of Spiritualists reports the levitation of a man wholly controlled by spirits, who was raised in the air 35 times at the height of six feet for the space of twenty-five seconds, each occasion floating four feet from the point where he rose into the air.—"Paris Temps."

Spiritualistic Literature.

HOW INTELLECTUAL INVESTIGATORS ARE DISCOURAGED.

BY AN IMPARTIAL CRITIC.

AFTER two or three years of investigation into Spiritualism two facts stand out in my mind very clearly—firstly, that the evidence for the main and important beliefs is well and solidly founded, and, secondly, that many good men and true are turned aside, are put off, by the literature they encounter first. This latter fact is a pity because many of those who turn aside would be a great acquisition to the ranks of the Spiritualists, and also they miss the solid comfort which Spiritualism could give them.

* * * *

This article is really a plea for a more critical examination of the matter contained in the increasingly numerous books on the subject. I can best illustrate what is meant by giving a few examples. Recently I read a small book published in New Zealand. The greater part of this consisted of automatic script allegedly coming from well-known New Zealanders who have passed over.

One cannot question the good faith of the editor or writer, but there was not a line that was evidential in any way, and the style was not suggestive of the supposed sources of the script. There was nothing to lead an impartial reader to suppose that it was what it purported to be, or that it was other than the work of the sub-conscious mind of the medium, and I think that that is exactly what it was. Curiously enough, one of the communicators emphatically denied the existence of the sub-conscious mind at all. This does not square with known facts.

In passing, one may remark that, to the scientific enquirer one of the main difficulties in assessing the value of the evidence for Spiritualism is our ignorance of the extent and limitations of the sub-conscious. There is room for very useful and valuable research on this question, both by workers on this side, and by enquiry from those who have passed over who, by reason of their knowledge of psychology while on earth, are capable of appreciating the nature of the difficulty.

* * * *

We turn now to another little book, also a New Zealand publication, which has had a considerable sale. It tells of experiences with the "direct voice". One of the "voices" described machines used in rescue work, "like aeroplanes or Zeppelins," which can be heard approaching, dash past, and can be heard disappearing in the distance to the scene of action. This **may**, of course, accurately describe an actual fact, but to the reader with a grounding in physics, the whole thing is most unconvincing and involves incongruities which cannot easily be explained.

The statement is further made that a child spirit was given a ride in one of these machines. Again it **may** be a fact, but the idea of a spirit who, by hypothesis, is able to move from place to place as quickly as thought, without the aid of any material or semi-material aeroplane-like machine with wings (the wings unless purely ornamental bring the machine from the spiritual plane into the physical)—such an idea does not carry conviction.

One fears that the "voice" who narrated the episode was not adhering strictly to facts. I may add that I have no doubt whatever that the voices are genuine in the sense that they are not fraudulently produced by the medium. These "voice" personalities have, however, I believe, on several occasions walked straight into traps laid for them by sceptical sitters. This is a curious fact, and to me seems inexplicable at present.

* * * *

Turning now to another book which has been very widely read, and which contains much that is interesting and important, we find the same thing. One or two examples will suffice. A certain doctor holds forth in an impressive manner on the subject of cancer and its cure. His knowledge of the pathology of cancer, however, is absolutely prehistoric. It is possibly what was current when he was alive about a century ago, when practically nothing was known of the cell structures of bodily tissues.

How are we to explain the fact that this doctor who, according to the author, is a man of keen intellect, solemnly gave a lot of pseudo-medical information that is not even up to the standard of a patent medicine advertisement? Why did neither he, nor the writer of the book in question take the trouble to inform themselves, to bring themselves up-to-date on the subject?

The reader must clearly understand that one is not cavilling at the doctor for not knowing these things, but at his not realising that he did not know, and still more at the author for including this very damning material in an otherwise valuable book.

* * * *

It would appear that much of the automatic script that is published requires a far more critical examination than it receives and that all information conveyed in this manner should be received with caution. Any student who has read much Spiritualistic literature will find, for example, that in regard to animals at death:—

- (1) That their life or soul is absorbed back into a general stock and re-issued.
- (2) That animals have immortal souls, and that there is an animal kingdom.
- (3) That only those which have been domesticated and loved survive, and the rest do not.

Any one of these statements may be true, but it is hardly possible that all three can be true. One cannot help noticing, too, how often the communicator of script echoes the views of the sitters or writers. This is very noticeable in a certain popular book, and indeed in most others that I have come across.

* * * *

It is probably not an easy or a pleasant duty for the editor of a journal to rough-handle the well-meant literary efforts of well-meaning and often charming people, but nothing is surer than that these efforts often do a great deal of injury to the cause their writers have at heart. The S.P.R., perhaps, carries this to an extreme, and in an excess of caution and scepticism loses perfectly good

material. There is no doubt a middle course between the extremes of scepticism and credulity, but the writer feels strongly that the course needs steering towards a somewhat more critical attitude of mind if Spiritualism is to make the growth and become the force that it should be.

FLYING BRICKS!

MEN LEAVE WORK.

Flying missiles are features in a Derbyshire case, reported in the "Sunday Chronicle," in which a hundred-years'-old chimney, in course of demolition, is said to be the scene of weird manifestations that have so scared the workmen engaged on the structure that they left work in a body. The chimney in question, that of an old mill in Siddals Road, Derby, was condemned as unsafe, but owing to surrounding buildings it could not be "thrown" in the ordinary way, so workmen were engaged to demolish it brick by brick.

Those inside the structure were struck with flying bricks that came hurtling out of nowhere; some narrow escapes were experienced; tools mysteriously disappeared, and finally the men left work. Then a brave volunteer, Mr. William Brown, undertook the job alone. While on top of the chimney one night he heard mysterious chucklings, and his ladder fell to the bottom, leaving him stranded. It took him four hours to knock enough bricks away to enable him to make a stairway to safety; all the while he worked "a queer sighing noise" was heard—and he declined to work on the chimney at night-time after that.

WERE THEY PASSENGERS?

The story of an alleged "ghost train" comes from Colombo, Ceylon, and concerns a portion of the railway track at Kalutara, which was the scene of a recent disaster in which twenty-eight persons lost their lives.

Three constables on patrol duty heard cries of distress coming from the line at night; by the light of their lanterns they saw five or six people sitting on the rails, but on rushing to the spot, they found these figures had completely disappeared. The mysterious whistle of a train is reported, and showers of sand and stones are said to have been hurled against the guard's van of a goods train while passing over the scene of the tragedy.

Another story, says the "Evening News", tells of a porter who was walking along the track between Kalutara and Katukurunda stations, when stones were thrown at him by an unseen assailant, and he ran to his destination, arriving in an exhausted condition. There is also the report of a constable who was almost throttled by invisible hands, near the uncanny spot, and various other strange happenings are alleged to be occurring in the vicinity.

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.

EGYPTIAN TOMB CURSES.

The Hon. Richard Bethell, writing in the "British Journal of Psychical Research" on "The 'Curse' of Tut-Ankh-Amen" disposes of many of the rumours that gathered around the discovery of that monarch's resting place, and the regrettable death of the discoverer, Lord Carnarvon.

The story of the "luncheon party in the tomb"—a sacrilegious act calculated to challenge the wrath of unseen and unspecified "powers," according to the views of many superstitious folk—is totally untrue, says Mr. Bethell. Lord Carnarvon's alleged proposal to "hold a concert" in the tomb is also denied.

The report that certain objects removed from the tomb "disintegrated" after their removal is treated coldly by Mr. Bethell, who denies the popular belief that Lord Carnarvon was bitten by a mosquito, while in the tomb; there are no mosquitoes within several miles of the Valley of Kings, says Mr. Bethell, who speaks with authority, having been a member of the staff of explorers.

SPIRITUALISM AND ROYALTY.

It may be news to many that Queen Victoria was a true Christian Spiritualist. There are members of the present royal family who are also Spiritualists.

My remarks have been caused by the announcement that the Hon. David Bowes-Lyon, brother-in-law to the Duchess of York, is said, as a child, to have been clairvoyant. During the war he refused to believe that his brother Michael, who had been reported as having been killed, had passed over. He persisted that he had seen him on two occasions, and that "his head was tied up in a cloth."

About two months afterwards the War Office altered their previous report, and stated that Capt. Michael Bowes-Lyon had been wounded, and was a prisoner of war in Germany.—"Temple of Light Gazette," London.

The Music of the Soul.—Baron Franz von Liszt always believed, agreeing with scientists, that his ego (or spirit) was the ruling power. He stated that his music came from his soul and vibrates in the spheres of the unseen. When a pupil lacks mind cultivation and spirituality he finds it difficult to interpret the masters.—"Musical Times." London.

"FAMILIARITY BREEDS CONTEMPT!"

The RED DISC seems to be losing its effect on some of our readers. Perhaps it is a case of familiarity breeding contempt!

We place this embellishment on the wrapper enclosing the "Harbinger" as a reminder to Subscribers that their SUBSCRIPTION for the current year is due.

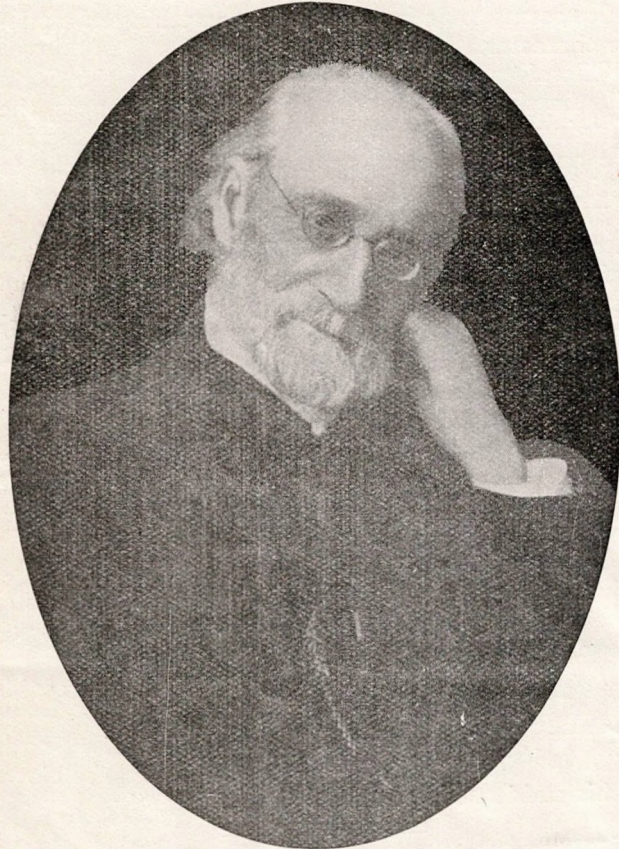
It ought not to be necessary to repeatedly hoist this signal. But in many instances it is We, therefore, appeal to the readers concerned to be good enough to exercise a little consideration and thus help us in the up-hill fight we have to wage.

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.

Beauties of the Summerland.

By ANDREW JACKSON DAVIS—GREATEST OF MODERN SEERS.

THE Summerland is a world every way as actual as this. If you had clairvoyance enough to see into a person when very sick, and observe when the process of recuperation begins, and if you could also understand what is really meant by "recuperation," then you would instantly obtain a philosophical conception of how the Summerland could be developed.



ANDREW JACKSON DAVIS.

[Andrew Jackson Davis is known as the greatest seer of modern days, and his masterly and voluminous writings will for all time enrich the ever-growing literature of Spiritualism.]

I believe all educated physicians know (at least, all spiritual physicians receive the incontrovertible doctrine) that what we term "physical substances" which make up the physical avoirdupois of the body are exuded, so to express it—fabricated and emitted from the innermost of the nervous system—put out from within, and not laid on from without; that when a person is recuperating from disease (all-day exercises and bodily wastings resulting in disease are in broken-down blood tissue, which sleep removes) there is always a thoughtlessness of the brain and also a perfect stillness in the voluntary organs. Only in such moments is the nervous system under the recuperating and up-building action of the innermost.

WHAT MAKES THE NERVOUS SYSTEM?

In such moments of physical repose the spirit, working through the life of the nerves, makes and multiplies the tissues, out of which the strong and heavy parts come. The tissues are built up out of the invisible life of the nervous system.

But what makes the nervous system? These physical physicians can trace the nerves. But there is some hidden principle within the nerves,

within the electricity and dynamic life of the nerves, within the mellow magnetism which covers the fine electricity—something within everything in you that is human and interior—a principle of recuperation known only by the power you feel, and by the occasional sense of immensity in your personal existence! This hidden principle lies sequestered in your least nerves, in your finest points of life and sensation. It gives you all your prodigious power of will. From it flow all your moral feelings. It throbs through all parts of your being; it cleaves through its magnetic and electrical vestures, acts on the nerves, out-breathes and condenses the tissues, and ultimately and successively elaborates all the physical organs which make up the corporeal system.

THE NERVOUS SYSTEM OF THE UNIVERSE.

Now, the principle of growth is identical with the unfoldment of the Summerland. I do not wish to detain you upon this point, but merely desire to fix your thoughts on the terrestrial dynamic of the planets. Terrestrial magnetisms, terrestrial electricities, and whatever else men call "imponderables," constitute the nervous system of this physical universe. The universal nervous system holds the same relation to matter as the nervous system of the spirit to the physical parts of the body. Every physician knows that the first beginning of a human being is a point of nerve wrapped up in matter. This point of nerve is the starting-point of life. Next come the tissues, the fine thickness on the outside, then the blood begins to flow, and so on, more and more concrete, until the fully equipped outer body itself is formed and ready for parturition.

The spiritual world is made from life-points sent out from the chemical coalitions of the planets. Thus the Summerland becomes a literal truth in harmony with the nervo-astronomy of the universal system. It may seem to your imaginations that this spiritual world is afar off—that it must be a vast and remote existence because astronomers have not peered into it. But it is my belief that astronomers, with their physical instruments, will, one of these fortunate future days, recognise the Summerland, and I believe, furthermore, that astronomers will see landscapes and physical scenes there more clearly than those vague images which are now revealed through telescopes, as existing upon the moon and different rolling stars.

NEARNESS OF THE SPIRIT WORLD.

No, the spirit world is not remote. We move every moment in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the spirit land. The vast includes the little. The Summerland is the comprehensive sphere. Astronomically speaking, the earth is on one side of that vast galaxy of suns and planets termed "the milky way," and directly across this great physical belt of stars we find the sublime repose of the Summerland; and this is but the receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system.

These planets all have celestial rivers which lead from them towards the heavenly shores. As each organ in the human body holds its physical relation to the brain by means of nerves and blood-rivers, so these different planets in the physical

universe hold a currental, magnetic, and electrical relation to the Summerland, which corresponds to the brain. How is it that strength rises to the brain of a man from what he eats? It is by means of circulation. And this circulation is regulated by the law of attraction and repulsion? How do spirits travel from these physical globes to their homes in the Summerland, and reversely, from the Summerland, to persons and places on the planets? By circulation. And here, too, magnetic river circulation is regulated by attraction and repulsion! Thus the analogy may be extended ad infinitum.

VISIONS OF THE SUMMERLAND.

I did not particularly notice until 1853 that different seasons of the year, and different positions of our planet in its orbit around the sun, yield a different clairvoyant vision of the Summerland. I found that an observation made in mid-winter afforded a very different aspect of the spirit world from that which could be obtained in May, July, or November; and, furthermore, in the same year, I first noticed that the condition of the observer made a difference in what was visible; therefore it became necessary to adopt methods and conditions which would enable the clairvoyant to mark the particular sections of the Summerland that came within the range of vision in accordance with the different months of the year.

From that time to this, I have been regulated by the discovery that the rolling of this terrestrial planet, in its orbit around the sun, affects the sweep of the clairvoyant sight in many instances, furnishing unexpectedly a new conception of a familiar scene, and bringing to light other territories in the heavens before unknown. The spirit land has a firmament. It is circular, and its vast firmament is filled with stars, suns, and satellites. It rolls in the blue immensity. The sky there is not without its clouds. They change very much like the clouds of our tropics; yet they do not much resemble them. The changes are like those in southern skies; but the clouds themselves are very different.

CELESTIAL RIVER OF ENCHANTMENT.

Among my first observations in the direction of the spirit land, I discerned a river which seemed to flow across the open aerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed out from planets, which blended and widened and expanded into a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river is as visible to the clairvoyant perception as the Hudson, the East River, or any other water that can be seen by the natural eye on the globe. It flows away far beyond any distance that I have power to trace. It seems like a celestial Gulf Stream, "but whither it goeth I know not."

I only know that it is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and to yield lessons also, because on several occasions vast congregations were visible on the shores, learning something beautiful concerning its harmonious sounds. What they learned I cannot tell. I only saw that after listening and conversing and reposing for an hour (or what seemed to me to be that length of time), they rose all at once; there seemed to be many thousands—a vast assemblage—and then also arose their songs, and those songs, blending with the music of that wonderful water, seemed to me to fill the whole universe with melody!

So full of joy was my heart that I lost all spiritual power either to see or hear; and so suddenly did I return to the common state that I could not but

ask the person who just then entered the room whether he had heard that music. "No," he replied. "Indeed!" said I. "Didn't you hear anything?" "No." So real and so distinct was the sound I could scarcely believe my friend's denial.

THE LATE ARCHBISHOP LEES.

The sudden call of Archbishop Lees, soon after the New Year, affected the whole community.

A man occupying the prominent position of chief Pastor of the Anglican Church in Victoria is something more than a mere Church of England dignitary. He represents, in this State, the historic Established Church of the Mother land, and his office seems to be invested with something of a public character.

Therefore the whole of the people of the State felt the shock when, with dramatic suddenness, the curtain was rung down on the Archbishop's earthly life, and he himself was summoned, in a moment, to a higher sphere of activity.

We have often been called upon, in this journal, to combat certain tenets of Church teaching, and to defend, more or less vigorously, that aspect of the future life which appears of such supreme importance to us. But our quarrel—if we have one—is not with persons, but with principles. We hold in deepest respect all Church organisations that are striving to uplift the spiritual life of the people, though we may differ from them strongly in the doctrines referred to. And we venerate men of high public standing who take upon themselves the heavy responsibilities of leadership, and worthily carry that burden, though it be, at times, to their own disadvantage. We know they become, too often, the marks of a criticism that is not based upon knowledge.

For ourselves then, we desire to place on record our high esteem for the late Archbishop Lees, and our sympathy both with his immediate relatives, and with the whole Anglican Church, on whom the blow of his sudden decease has fallen so heavily.

Request for Books.

To the Editor of "The Harbinger of Light."

Sir,—Is there any well-to-do Spiritualist who would kindly lend me books on Spiritualism, I would return them in good order. I am an aged widow and not in a position to buy them as formerly. Trusting I may hear from some of your kind subscribers—Yours truly, "Aged Widow," C/o. "Harbinger of Light" Office, 117 Collins Street, Melbourne, C.1.

Display of Ectoplasm.—The ectoplasm coming out of the feet of Eva Lemaire formed itself into a cloud of about four feet, solid cubic square. It was alive with vibration and internal movement. It loosely floated to the ceiling and around the room; then gradually entered the medium and came out again from her side in the form of a materialized spirit.—"Bordeaux Review."

SECRETARIES PLEASE NOTE !

We must ask all Secretaries of Societies to be good enough to bear in mind that in order to facilitate the publication of "The Harbinger of Light," and assist us in keeping the Flag flying in these Southern lands, it is imperative that all Accounts should be settled PROMPTLY AT THE END OF EACH QUARTER.

THE EDITOR.

THE TYRANT—FEAR!

Dictated Clairaudiently to V. May Cottrell,
Napier, New Zealand.

Fear is the arch-enemy of reason—a traitor ruthlessly betraying those who put their trust in him.

Fear is a mischief-maker, producing enmity between individuals and nations—a tyrant holding the great bulk of humanity in his clutches continuously.

Fear is the propagator of every kind and variety of trouble; the instigator of crime, releasing evil passions and creating harmful desires.

Fear is the parent of all ills, mental, moral and physical; the root-cause of disease, undermining the physical organism by means of the faulty chemical action which it induces.

Fear slays initiative, deadening the finer sensibilities of those who allow themselves to become enslaved.

Fear robs his victims of sound judgment and pure reason, producing emotional disturbances which tend to confuse their minds.

Fear is the only devil there is, but his power to destroy bright hopes and to lay waste human hearts and lives can never be estimated.

Fear creates hells for human beings to dwell in by filling their minds with dark thoughts and dread forebodings of disaster.

Fear is a deadly foe to happiness and peace of mind; a stealthy, unseen force for evil, whose far-reaching effects on human destiny will one day be fully realised.

Fear is the blind, unreasoning animal instinct of self-preservation still persisting in the human consciousness.

Fear can only be overcome and completely vanquished by **knowledge**, for fear is ever the outcome of ignorance of one kind or another.

Ignorance of Nature's laws causes man to fear for his physical well-being.

Ignorance concerning the mighty force, mind, causes him to make unwise use of his mental powers and to fear the harmful consequences of so doing.

Ignorance of good causes him to fear evil and to draw it towards himself, in a variety of forms, by his constant contemplation of it.

Ignorance concerning the utter indestructibility of life causes him to fear the change called death, both for himself and for his loved ones. This fear, which is almost universal, is responsible for an immense amount of unhappiness and restlessness of spirit. For even when the belief in an after-life is strong, folk fear death still because of the separation which it entails.

The day is fast approaching when folk who have shed their physical bodies will be just as visible and tangible to their loved ones, still in the flesh, as they were before. This will become possible, eventually, because of certain alterations that are taking place in the etheric conditions surrounding the earth and through means also of the changing consciousness of human beings everywhere.

ZONIA.

JAPANESE NAVAL VICTORY.

The strange story of a naval officer whose psychic powers contributed to a Japanese victory is told in "Pearson's Weekly" of November 3rd, by Professor Asano, head of the Japanese Society of Psychological Science. In May, 1905, this officer, named Akiyama, who was attached to the staff of Admiral Togo, saw clairvoyantly the Russian Fleet steaming into the Korean Sea. True enough, the enemy fleet was found to be sailing as the seer had predicted, in the precise formation he had indicated, and the result of this warning was a great Japanese victory.

We suffer much, no doubt, from the faults of others, but we lose much more by our own ignorance.—Lord Avebury.

Passing Thoughts for February.

If good intentions could be transformed from paving material into life-buoys, there would be fewer drowned in a sea of remorse.

Freedom of speech is the complement of free thought, and yet, strange to say, there are people who commend the one and condemn the other.

If we permit an evil to exist without making any attempt to put a stop to it, we are not far removed from an actual evil-doer.

A good action is as much superior to a kind word as a coin of the realm is to an I.O.U.

It is too late to wish you had acted differently when the unfortunate results of a thoughtless or imprudent step stand clearly revealed.

A brave man, even though he may have acted recklessly, commands our respect and admiration.

O that a spiritual flame were kindled throughout Christendom that would melt hard and impenitent hearts, consume wickedness and vice, and illumine the darkness of ignorance and superstition.

R. C. N.

PSYCHIC PHOTOGRAPHS.

CHURCH CHALLENGED BY CLERGYMAN.

The claim that the Churches would have to make use of such evidences of survival as were afforded by spirit photography was made by the Rev. C. L. Tweedale, the author of "Man's Survival After Death," in a lecture in the Bradford Mechanics' Institute on a recent date.

Slides were shown of photographs having an "extra" taken under such conditions, claimed the lecturer, as precluded the possibility of deception.

A Bradford example of conversion following the obtaining of a "spirit photograph" was given by the speaker. The Rev. A. Walton, formerly of the White Abbey Wesleyan Church, had visited Mr Hope, of Crewe, taking his own camera and films. Mr. Hope made only the exposure, and the films were afterwards developed by Mr. Walton. On these a recognisable extra of Mr Walton's mother was found.

"It is futile and absurd," said Mr. Tweedale, "to claim to communicate with the departed by memory, prayer, hope, or by partaking of the Holy Communion apart from the objective psychic phenomena.

The Church cannot give a particle of proof of such communication. It is impossible to communicate with the departed or to get any evidence whatsoever of human survival in the spirit world save only by objective psychic means.

On the platform were the Revs. J. H. Shaw (Unitarian minister, Pudsey) and C. H. Mellows (Moravian minister, Pudsey). Mr. Shaw claimed that Spiritualism was the only faith that had taken up the challenge of science, and was not only in harmony with it, but was anticipating it.

The lecture was the first of a series organised by the newly-formed West Riding of Yorkshire Psychological Society.—"Yorkshire Observer."

Everything is transformed, nothing perishes, and that which seems to be hurled into destruction is not destroyed at all.—Materlinck.

WANTED—Medium required Bendigo Spiritual Church. Large upstairs room free. Good prospects. A. D. Brown, High Street, Eaglehawk.

TWO earnest Spiritualists in Sydney would like to join Home Circle for development. E. Britten, 133 St. John's Road, Glebe.

Dead Without Knowing It.

MISSION WORK AMONG EARTH-BOUND SPIRITS.

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

THERE is a part of our work equal, if not greater, in importance than any heretofore mentioned. This we term mission work, and we conduct it among earth-bound spirits who are unable in the next sphere to go beyond the first conditions, or who lie dormant in the darkness of their own gathering. Each night, when we are thus engaged, the time is divided by those in charge—a portion is given to our instruction, and at least an equal part is given to helping those who need aid, suggestion and direction.

Remember that in the spirit world the principal occupation is that of giving help, through which means spirits aid their own progression. In earth-life the ambition of the great majority is to help themselves regardless of others. Here, each one is for himself. There, each is for all and all are for each other. It is my experience that nearly all, whether they are educated or uneducated, have little if any conception of the conditions and state which immediately follow dissolution.

Education, as that term is used, does not necessarily aid the primal condition, though it may further one's progress, by enabling him to grasp more quickly the principles which govern progression. One may have learning without spiritual development; one uneducated in the sciences may have so developed his spirit that he is more advanced than the other when the new day dawns. There are many who in that new life are helpless, who are like new-born infants in this world of ours, except that they possess all the knowledge gained on the earth-plane, and know the joy that comes of good and the burden that comes of wrong. Though they are like children, and enter consciously, they must be taught to walk, to take sustenance, to labour to work, and to know the laws that control spirit. For where on this earth can such instruction be obtained?

OUR TEACHERS IN THE BEYOND.

Assuming that one has lived a good life and is conscious of his surroundings, he must learn all these lessons from those who have gone before, and there are many eager and ready to help. We labour largely among those who have not awakened, or who fail to understand their condition. Those who lie dormant, who are surrounded by darkness, oft-times cannot be aroused by other spirits any more than human beings can touch the mentality of an idiot within asylum walls. They stay in this condition until nature restores and strengthens the mind, or until they are brought into the material vibrations made by mortal and spirit working together.

When we work we throw out material vibrations, into which the group bring many, sometimes hundreds at a time, all in practically the same mental attitude. One spirit is clothed with material, is awakened, is selected to talk. The others there assembled listen to the speech and appreciate all benefits. This chosen one may be heard to gasp as he takes the first breath of our atmosphere.

Since voice is produced by the organs of respiration, they must be clothed with material. I do not know all the laws that control this production of sound among spirits; but the production itself is a fact that permits no argument.

THE DAWN OF SPIRITUAL CONSCIOUSNESS.

Those spirits who greet us on such evenings usually know nothing of the flight of time, or even know that they have separated from the old body. They awaken from a dreamless sleep, as it were, with the old thought dominant, with individuality the same, but with strange surroundings. Imagine, if you can, the varied thoughts that flash through the mind as consciousness comes. Never are two alike, any more than any two persons.

When I say that I have talked with a few who have not had one intelligent thought or seen a ray of light for seventy-five or one hundred years, and that they speak of the world as it was when they left it, you may at least gain an impression of what it is possible to make for ourselves in the sphere beyond. True, these are unusual cases, but one can create such a condition, and some people have created it. Few have no spiritual clouds on the horizon of thought.

The speaker is clothed for the time like us; but the condition that holds the material on the spirit-form is sensitive, and any sudden fright or mental shock will disintegrate the atoms and cause them to fall. Then the spirit loses the power of speech. The first question is often one of inquiry. The spirits are astonished at the strange faces and the new surroundings, and are anxious to know what has happened.

Our first effort is to calm them, and when they are more quiet and reasonable, the thought that was strongest in mind when the change came is expressed and retold. Often that thought was of approaching death, and they tell of the awful fear that filled their hearts and of their seemingly fortunate escape. We then bring them to a discussion of what death is, and make them realise fully that they are alive and in possession of every natural faculty; we teach them by degrees that there is no death, and that the change they so feared is passed.

SHOCK AND ITS EFFECTS.

No matter how cautiously this information is imparted, it is always followed by a great shock, and often the material clothing them disintegrates. Then, with a cry of fear and alarm, they lose the power of speech. If possible they are restored to a vocal condition, and our efforts are continued. Our work is not finished when they are brought to a conscious state. They must next be taught what spirit is and how it may learn the new laws that will henceforth govern and control all their thoughts and actions.

When one finds he is out of the body, the thoughts of those left behind crystallise—anxious the inquiry, great the sorrow! Why should not the separation be as hard for him as for those left

behind? Then, again, the change may have come before he was ready, when he was needed by friends or family, and many a cry has gone out: "What will they do; how will they live; who will care for them now?"

Those religiously inclined at once want to find the Saviour. Many who had been taught that they could be saved only with His help, say they must find Him? and when we tell them that He was only the symbol of a perfect man, and that one has no Redeemer but himself, they hesitate to accept our statements. Often only the words of personal friends, who have gone before, bring conviction. Many give up the idea of a Saviour very reluctantly.

THE PANORAMA OF THE PAST.

We next try to bring these spirits to an understanding of what life in the spirit sphere is. Those controlling the conditions usually take up the discussion, and spirit talks to spirit. All of us take part in trying to demonstrate and convey to the newcomer ideas of the life he has entered. The spirit company are able, by laws that have not been explained, to make him see every act and deed that make up the sum total of his former life. As the scenes passed one by one, like a flowing stream, I have heard them shout with joy and shriek with fear. Little can be done except to bring the spirit to a sense of realisation, and to point out the avenue called restitution. When the desire to live again the deeds of earth life comes from the heart, others in spirit there show how the acts of selfishness and wrong, which created the darkness and which surrounds them, may be relieved.

But each spirit must carry his own burden; he must go his own way; he must perform his own labour, and no hand may lift the weight from his soul. Each act lived over and lived aright will dispel the darkness that it caused, and so the home and the surroundings will grow lighter and more beautiful. How long the way is, and how unnecessary! If only mankind were taught the truth here! We may sin in ignorance, but this brings sorrow—not so much for the condition it makes for us, as for the misery it causes others.

When we appreciate what our wrong-doing has brought to others, and what is denied us for that reason, our grief is great. Remorse is ours, and misery and unhappiness become our close companions. With the knowledge that men have no Saviour but themselves, spirits usually assume the responsibility of their own acts readily, and are eager to commence the undoing, through which they shall reach higher planes.

ADDRESSING THOUSANDS OF INVISIBLES.

Sometimes many spirits in practically the same mental attitude are brought in, and I am asked to take up the discussion of some subject in which all are interested and in which all need knowledge. It seems that my thought and voice vibrate so keenly that their attention is attracted. They become interested and gather close about. I am told that sometimes thousands in a single evening come and listen. When I have interested them and one is, perhaps, talking with me, and many are talking with each other, teachers from other spheres take up the work and carry it on.

This, then, is a suggestion of what our mission work is, and how with the help of an intelligent and powerful group of spirits we labour to aid progression and to dispel the darkness that holds a soul prisoner in the dungeon of despair. But our work is not confined to those in trouble. Others come

who have never known that condition. They live among those they love, and work with songs of joy and gladness in their hearts, radiant and happy, climbing the hills of knowledge. These tell me that when the first sphere is passed they know the intensity of life; they are free and understand the joy of freedom.

Then they find that popes, bishops, priests and kings are dead; that the aristocracy of this world has perished; that the personal God whom mankind worshipped never existed; and that truth is a religion that sheds joy on all the spirit-spheres. Beyond the plane of restitution they find a world at peace, where honest effort meets its true reward. They find spheres, bright and clear, the married harmony of form and function, where there is no disease of flesh or brain. Then their conception of nature broadens, happiness unknown before fills every heart, fear is dead, and ignorance and prejudice are left far below.

I think that, possibly, more comprehensive knowledge of the first conditions in the after life has come to us from our mission work than from any other source. We are better able to comprehend the actual situation here than life in the more advanced spheres. Perhaps I can convey a better idea by describing a few actual experiences.

THE PENALTY OF SELFISHNESS.

I recall one of the early cases in which I gave help. In my own city there lived a man who commenced life with only his hands as aid to work. By saving and great self-denial, he accumulated a large fortune. He loved money, and his only thought was to make it. He was honest, held a position of trust in the financial world, and passed out in advanced years, honoured among them. I knew this man well, and some years afterwards he was brought into our working room for help. He was on the verge of awaking and needed material vibrations to make him appreciate his condition and be brought to a realising sense.

At first he did not even know where he was. This spirit, accustomed to command found, himself imprisoned within a wall built of money, as it appeared to him. It was cold and dark; the chill of death was in his soul; he could not understand what had happened, why he was in that situation, though five years had elapsed since he left his earthly habitation. He begged for help, said he had not seen a ray of light for years, and cried that it was cold, so cold.

We explained the change that had taken place, cautiously, so that he would not be startled and lose the material necessary for producing voice. At the suggestion of those in spirit, who were working with me, I told him to look once more for light. He saw just a point "It is coming," he said. "It is a barren high-way, without life." "Look again," I said "Yes," he replied, "I now see sign-boards on both sides, as far as my eyes can reach." "Can you read them?" I asked. "The first only," he answered, "and there are many." "How do they read?" He replied, "I can only read the first, and it says 'Charity.'"

Then I understood his condition—his had been a selfish life—and the lesson intended, and I told him to go with those who were coming to practise "charity," that when he should come truly to appreciate its meaning from experience, he would be able to read the second sign. I told him, too, that this would go on, sign after sign, one by one, year by year, until that barren highway should some day lead him to happiness.

A CLERGYMAN WHO MISLED HIS FLOCK.

One evening, we of the earth, who had gathered in my working room, were greeted by a minister who had been one of the leading preachers of his time. His voice was strong, his manner imperious, his speech autocratic. He had no conscious appreciation of the change that had come to him. He was still, in his imagination, in his old body, still controlling his church, still the thought-leader and guide of his congregation.

It took the combined efforts of our group and many of his old parishioners, in spirit, to bring him to understand he was out of the material body. They came—those spirits—some with imprecations, because, while they had looked to him for guidance, he had deceived them, and they were suffering because they had accepted his word. Others, with more kindness, talked with him in a pacific strain and excused him, because he, too, had accepted blindly the word claimed to be of God, and had as blindly given it to them.

Remorse and disappointment were his when he found that his life-teaching had been a mistake. He wanted to find truths as he said they were, and eagerly questioned those in spirit to know if the Redeemer liveth. It was hard for him to believe that each must help himself. He would not accept this statement at first. He excused his false teaching by saying his father had taught him so, that he had been educated for the ministry; that he had learned to believe what the alleged inspired Book said, and that he only gave what he had received.

When pressed by one who had accepted his teaching without question, he at last acknowledged that he had not fully believed all that he had taught: that what he taught was popular and what his people wanted; that to have questioned the Scripture openly would have lost him his position. Thus he showed that the love for gold was greater than the love of truth, and that without considering the wrong he might do to others, he had guided them among old traditions, while he himself half doubted, only half believed.

So the wrong he did came back, and he was told that his progress would be stayed until standing in the portals of that new life, he should meet each one that came after him, call back those who had gone before, and bring each and every one he had deceived into the fields of true understanding before he would be able to advance.

In times of great disaster, when strong souls are torn from healthy bodies, there is much for us to do. They come trooping in with cries of fear and anguish, and I have heard better descriptions of great accidents from those who went out of the body in that way than were ever published in the daily press. With returning consciousness they feel at first that they have escaped from a terrible danger, and words of thanks fall from spirit lips.

Then our task grows hard as we undertake to tell and to prove that they have passed the border line. The screams of terror and words of sorrow expressed in those first moments fill some of the sad pages of memory; but these are brightened sometimes by the joy of a father or mother, long mourned as dead, greeting them with tenderness and welcome.

A PATHETIC INCIDENT.

One of the most beautiful experiences that I recall was the awakening of a young girl who left this world just at the dawn of womanhood. She was the joy and sunshine of a splendid home, loved by a devoted father, and idolised by a great circle

of friends. Life seemed to promise all that she could hope. She was one of the finest characters I have ever known, but almost in a day she sank into that dreamless sleep the world calls death.

When we were at work that evening I heard the voice of one of our spirit-band speaking with great gentleness words of encouragement. I was told that this young girl was coming, and I was asked to add my welcome. Others seemed to be with her upon whom she leaned. She was much excited and bewildered, and greeted me anxiously. She said she had been sick and had suffered great pain in her head; that she had heard her father's words of anguish, and had heard others say she was dying; that at the same time there had come to her sweet music, and she thought she saw angels with radiant faces; that she was so glad she had not died.

My task was hard—to tell this beautiful spirit that was in love with life and enraptured with the world, that she was no more in earth-life; that the music that came to her with such sweetness was from the sphere beyond, and that the faces she saw were just those of other pure girls like herself who came to welcome her into the new life. With gentleness and with such words as I could command, I told her what was necessary, and as the realising thought came home to her, a cry went out to the stricken father from that young girl's heart. It was with difficulty that she was calmed.

Then, beautiful souls, in harmony with her own, crowded about her, speaking tender words of consolation, and she was comforted. She saw with clearer vision; and there came again the music, the same melody she had heard as her spirit was leaving the body—sweeter, she said, than anything she had ever known. Then she was taken away. She had been brought fully to understand the change. When she left she was surrounded by beautiful characters, who would teach her the way of that life and help her to find that joy and understanding which await the pure in spirit.

After she was gone I asked of my teachers who remained why I could not hear the music she described as well as the spoken words. The answer was that the spoken words were of matter and vibrated on material ears; that the music was of spirit and could be heard only by those already in spirit. Much of our understanding of the next life and the conditions existing there have come from such experiences, and so we appreciate, although in a limited way, what life is in the spheres beyond.

Is there life beyond the grave? Can any ask when such things as I have described are possible? But this is not the question I seek to solve. It is, rather, what is that life and whither does it lead?

DO YOU READ?

If so, you should send for our latest Catalogue which will be sent, post free, on application.

THE "HARBINGER" IN AUCKLAND.

The agency for "The Harbinger of Light" in Auckland, New Zealand, is Kealy's Book Shop and Library, 21 Shortland Street, where the journal may be procured.

THE EDITOR.

GHOST IN SOLID FORM.

In the November issue of the American Magazine, "Ghost Stories," Mr. Horace Leaf relates an experience of his own in which he was successful in "laying" the ghost of "The Gray Lady of Edinburgh." It appears that in 1920, in an old house near Edinburgh Castle, there had suddenly developed unaccountable noises resembling the fluttering of wings. Later on hammerings were heard, then followed voices heard in the night, and occasionally the figure of a woman in grey appeared. After a most harrowing experience with a spirit who appeared in solid form and conversed with him, Mr. Leaf learned that several spirits were haunting the house, including a grandmother of the occupant.

Mr. Leaf was told that if prayers were offered for the spirits' freedom from their earthbound condition the desired freedom would in all probability be attained; without such aid they felt helpless, so strong were the "bonds" which held them, for there had also been a case of suicide in the surroundings. Earnest prayers were offered and a lessening of the disturbances at once took place, very soon ceasing altogether. In concluding his enthralling narrative, Mr. Leaf remarks that "this is the only ghost I have known to come in solid form."

ONE MILLION VOTES.

POLITICAL ACTION IN GREAT BRITAIN.

One million votes are promised to any political party in Great Britain which at the next general election undertakes to pass a law that will save Spiritualists from being prosecuted under the Vagrancy Act. This is a result of the campaign against the prosecution of bona-fide Spiritualists and mediums which is being waged by the Spiritualist societies in Great Britain.

The council of the Spiritualists' National Union, representing 400 churches in Great Britain met at Manchester recently and a resolution was passed that a definite manifesto should be prepared setting forth the position of the Spiritualist and the law. This manifesto is to be presented to the leaders of the political parties.

The campaign has arisen out of the prosecution of the Spiritualist medium, Mrs. C. Cantlon, who at Westminster Police Court on July 24th last was found guilty of "having professed to tell fortunes," though the charge was dismissed under the Probation of Offenders Act.

Below is an extract from a letter Sir A. Conan Doyle sent to the Home Secretary before he sailed for South Africa:

- (1) That the laws were passed before modern Spiritualism was heard of, and they are therefore not applicable to us.
- (2) We regard the use and development of high-class mediumship as necessary to our religion. The suppression of it, therefore, is from our point of view religious persecution. I earnestly hope that the Conservative Government will make some effort to meet our demands.

It is a very old and a very true saying that failure is the only high road to success.—R. L. Stevenson.

The virtue of prosperity is temperance; the virtue of adversity is fortitude which, in morals, is the more heroic virtue.—Bacon.

There is nothing makes a man suspect much, more than to know little.—Bacon.

MURDER OF ST. AGNES.

MARTYRDOM SEEN IN A VISION.

A story of a seance in the Catacombs of Rome, in which a clairvoyant is said to have seen visions of various events—including her martyrdom—in the life of St. Agnes, was related at Queen's Gate Hall, London, by Mr. Harry Price, the Director of the National Laboratory of Psychical Research.

Mr. Price, who was present at the seance in question, said that St. Agnes was seen as a beautiful girl of 19. She was tall, but thin and frail. Her eyes were hazel-coloured, and her hair, which was long and fair, reached down to her waist. In one vision she was seen to be teaching children.

Mr. Price then described how, according to the vision, she met her death.

"She is preaching to a crowd which is showing its disapproval of her message, and is obviously hostile. Then she is seized by a centurion and thrust into prison, and is later seen being murdered by two soldiers under the influence of drink."

He described how, in one vision, a box was seen to be buried by the side of the Via Appia. The clairvoyant took a note of the directions which were given for the burial of this box. The Via Appia has changed little with the centuries, said Mr. Price, who hopes to return to Rome one day and find the box.

"If," he remarked, "I find it, it will be a wonderful triumph for scientific psychical research."

Father H. Thurston, who presided at the meeting, stated that there was no traditional story of St. Agnes which had any authorisation. There was one which dated from the Fifth Century, but all the authorities were agreed that it was mere legend.—"Morning Post," London.

SPIRITUALISM.

SHOULD WE DABBLE IN IT?

By SIR OLIVER LODGE.

I should not advise any one to "dabble" in any subject whatever. Unless a thing is taken up seriously, it is best left alone. But as you have asked me to say something on the subject I will say this:

The teachings of Spiritualism are dead against suicidal tendencies. Earth life is a very important part of existence, and it is a serious crime to curtail it. The effort to terminate existence is quite futile, and the misguided attempt thrusts the individual back and hampers his future development in the most serious manner. Any real study of the subject would make this quite clear. There are people who are afflicted with suicidal tendencies; and, occasionally, no kind of religious belief, or even knowledge, is sufficient to stem that tendency. But to say that a study of Spiritualism in any way contributes to or induces such a tendency is false and misleading. A rash act may be performed in spite of knowledge, but certainly not on account of it. Adequate knowledge, however, may be difficult to attain unless people are sane and well balanced; and for the majority of people at present it is advisable to concentrate on keeping in health and so doing their work here, with their powers conserved and their energy unimpaired.—"Daily Express," London.

PERSONAL.

Mr. M. J. BLOOMFIELD—PRESENT OF £145.

The annual token of esteem was presented to Mr. M. J. Bloomfield, Hon. Secretary and Speaker of the Victorian Association of Spiritualists, Melbourne, by his many friends and sympathisers at the Sunday evening meeting on December 9th, in recognition of his services to the cause of Spiritualism and more particularly of the great work he had continued to do throughout the year in his beneficent healing ministry. Unfortunately, Mr. Bloomfield has been in ill health for a few months past and had to practically discontinue his work, but it is with great pleasure that we are able to report an improvement in his condition, and it was a very hearty greeting that was extended to him at the presentation gathering. The Hall was well-filled and much interest was manifested in the proceedings.

In making the presentation of the £145 from his patients and friends, Dr. Isidore Kozminsky said: "I am again honored with the pleasant office of presenting our dear friend, Mr. Bloomfield, with our annual token of appreciation, affection and esteem. During the past year it has pleased the Higher Powers to afflict Mr. Bloomfield's health and to stop his self sacrificing activities. Whilst deploring this, we might remember that unless the Higher Powers had taken this drastic action our well-loved friend would never have ceased work. To make him take an urgently-needed rest his health had to be affected. We must try and think beyond our limited five senses and feel that the virtue of this will show later. Mr. Bloomfield has the true martyr spirit, and we have seen him weakened with illness that would have made many take to a restful bed, attending to his crowds of sick patients—some not nearly as sick as he was himself. To such amongst us is due the martyr's crown; and it will be some comfort to him to know, in receiving our token to-night, that it represents in a little practical manner, our sympathy with his trouble and our gratitude for his inestimable services."

Mr. Bloomfield, in reply, paid a high tribute to the noble self sacrifice of his popular wife. He also thanked the committee, Dr. Kozminsky and Mr. Mager, and especially Mr. Webster.

Mr. Bloomfield was also presented with a splendid portrait of himself for which he suitably expressed his thanks.

W. T. STEAD.

IMPRESSIVE REMINISCENCES BY HIS DAUGHTER.

An exceedingly interesting address dealing with the passing of her father, was recently delivered at Manchester by Miss Estelle Stead. It will be remembered that the illustrious journalist and Spiritualist went down in the Titanic when crossing the Atlantic. A fortnight later Miss Stead declared she spoke to her father and proceeded:

On the night that the "Titanic" hit the iceberg there was one woman in America (whom Mr. Stead was going to bring to England) who heard a rasping sound in her room, and her guide came to her and said: "Mr. Stead is over on our side." And the lady said: "It cannot be true!" "Yes, he is," came the reply. That was before any news came through on earth. So the lady sent

a telegram to people in England, saying what her guide had told her. Then the news came that Mr Stead was among those who were missing. The guide came again to the lady in America (Mrs. Wreidt), and said: "Mr. Stead wants you to take the first boat to England, because you will be wanted." A fortnight after that we met, said Miss Stead, in the Julia Circle, and I saw my father's face as clearly, more clearly, than I can see yours, in front of me. His voice rang out quite clearly, too, and he greeted us, then turned to one who was sceptical, and said: "Now I have come back to tell you, will you believe it is true?" Then I talked to him for over twenty minutes. It was all testified to by those who were present, and before I had finished that twenty minutes' talk I was comforting my father. He felt there were so many things he would have arranged for us. He said: "I cannot do anything." And I was terribly distressed. Then my brother came and said: "You must not be distressed. It is when father comes into your conditions that he is so upset. But he cannot get away. He will come round, come to those he knew here, he is so anxious to prove that he can get through." Then after a few weeks my father came again and said: "You know, I feel like a boy. I am exploring. It is so interesting. If only you knew of the difficulties of getting through you would wonder that we ever get anything through as well as we do. Oh, if only I could get back for one hour, and use my pen as I used it when in the body, with the knowledge I have now? I would stir up the world!"

MAKING A GHOST.

PROFESSOR LOW'S APPARATUS.

A remarkable experiment to prove how easy it is to counterfeit psychic phenomena in a way that defies test will shortly be conducted by Professor A. M. Low, the well-known scientist and inventor.

He will hold a seance at which a ghostly figure will materialise in daylight before the eyes of the spectators, move about the room and vanish as mysteriously as it appears. Prominent Spiritualists will probably be invited to witness the experiment, which will take place in London.

"Nothing similar has ever been attempted before," Professor Low told a "Daily Chronicle" representative. "How I shall produce my figure is my secret. I shall use no mirror. I have been at work on my apparatus for several months and have now got it practically perfect.

"I guarantee to materialise a 'ghost' that will baffle even scientists. I shall be able to control its movement and make it vanish when I wish. It is not a challenge to Spiritualism, but merely a method of showing that a figure purporting to be that of a dead person can be produced in such a way as to defy all ordinary tests."

Spiritualists are keenly interested in Professor Low's experiment and it is likely that he may be asked to repeat it at a public seance.—"The Daily Chronicle," London.

"THERE IS NO DEATH."

By Florence Marryat.

A new shipment of this amazing and phenomenally successful book has just come to hand. No better value for the money. Price 5/-; postage 3d.

If Death Ends All---What Then?

CHAOTIC EFFECT UPON THE WORLD.

By R. CHAMBERS NORMAN, Launceston, Tasmania.

I WONDER if any of those who deny that the soul of man survives the death of his body have seriously considered what the effect would be if it could be proved beyond doubt that what some eminent biologists have recently asserted was absolutely true, viz: That human life is purely a physical manifestation, and that when the brain ceases to function our consciousness ends, just as flame expires when a candle is burnt out or extinguished. Very little thought is needed to recognise some, at least, of the tremendous and appalling effects of universal atheism.

* * * *

In the first place God, whom Christians have been taught to recognise as their Heavenly Father, and as "the Creator and Preserver of all mankind," would be dethroned, and His place usurped by blind unintelligent force acting on inert and unconscious matter.

Then we would have Jesus Christ transformed into a deceiver, for did He not assure Martha that "he that liveth and believeth in me shall never die" while with His dying breath He would have uttered a cruel falsehood when He said to the penitent thief—"To-day shalt thou be with me in Paradise."!

And what wicked deceit it would have been to tell His disciples that He was going to prepare a place for them in His Father's house of many mansions! Why, the father of lies himself could not have spoken more falsely.

* * * *

If there is no future life, then St. Paul was a liar when he wrote—"For we know that if our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The Apostle James must also have lied when he declared that the man who endured temptation would receive a crown of life. And the same might be said of St. Peter when he spoke of "an inheritance undefiled and that fadeth not away."

Even St. John (the beloved disciple) was either a deceiver, or himself the victim of deception, when he wrote: "He that doeth the will of God abideth for ever." And again, when he said—"God hath given to us eternal life." If the materialists are right, then "the glorious army of martyrs" becomes merely a multitude of dupes and fools.

* * * *

Prayer to a non-existent God would be farcical, and hymns of thanksgiving utterly foolish. The Bible would go out of print, for it would come to be regarded as a mere collection of nonsense, falsehoods, and old wives' fables. Our churches, having no longer any "raison d'etre" would either be transformed into places of amusement or demolished.

The idea of trying to prolong the lives of the aged and infirm would come to be regarded as silly, for philanthropy must sicken and die in a godless world, the slogan of which would be "sauve qui peut"!

In the gloom of despair that would inevitably

settle upon the world, if only in this life we had hope, suicide would be the most rational act for a large percentage of the race to commit.

We all know only too well that the world is bad enough as things are, but if once mankind was convinced that neither rewards nor punishments awaited us hereafter, it strikes me that crime, lust, cruelty, and every form of vice would eventually triumph over and crush out of existence all that tends now to make life worth living.

* * * *

As an English bishop not long ago declared: "Earthly providence is a travesty of justice on any other theory than that this life is a preliminary stage, which is to be followed by rectification. Either there must be a future, or consummate injustice sits on the throne of the universe. This is the verdict of humanity in all the ages."

Then again, is it conceivable that oratorios like Handel's "Messiah" and Gounod's "Redemption" and "Mors et Vita," besides all other wonderful sacred compositions that have uplifted and comforted unnumbered souls, could be composed by victims of delusion that has persisted all down the ages?

Or that "All the Saints who from their labours rest," as well as all devout and pure-minded persons now on this earth, have based their unselfish lives on a myth, and are the victims of hallucination? The thing is too preposterous to discuss seriously.

* * * *

Fortunately at this crisis Spiritualism has come to the rescue, and confirms immortality, as well as explains many other truths contained in the Scriptures. Thanks to the revelations of this cult, those who deny God and survival are shown to be foolish and presumptuous, and totally ignorant of spiritual things.

Therefore, to allow ourselves to be influenced by the utterances of unbelieving scientists is as foolish as it would be to worry over the absurd pronouncements on colour, flowers, and landscapes of one born blind, who couldn't know what he was talking about.

Though not a pronounced Spiritualist, yet years ago I had convincing proof as an investigator that not only are those who have "shuffled off this mortal coil" living, but that they can and do communicate with those still incarnate. One experience I had is too long to narrate in detail in this article, but condensed the facts are as follows:

In the latter part of the year 1893 I wrote to a world-famous celebrity in Europe whose works I admired, embodying a request. Within a few days after the date on which he should have received my letter I was astonished to read in the newspaper cablegrams of his somewhat sudden death.

Several months later, with no thoughts of the deceased in my mind, I was sitting at home with my wife and a lady friend for automatic writing. I may explain that not a soul knew of the letter referred to. But the recipient of my letter came, and in a very remarkable and convincing manner acknowledged its receipt.

It is hard to say which of the three of us was most startled and impressed. Certainly to my wife and friend the communication was quite incomprehensible until I had told them of the letter I had written several months previously.

People who try to find out God by searching the starry heavens with telescopes, or by delving into the bowels of the earth, will never succeed in their quest. Neither can the soul of man be discovered by the aid of scalpels or microscopes. Sir Arthur Keith, and those who think with him, tell us that death ends all, but I, (after forty years contemplation and investigation of things occult) emphatically declare it does not.

And I venture to assert that though thousands may deny survival, millions share my opinion that death is merely transition to another state of being. And so "the ayes have it" in the proportion of a thousand to one!

Is a future life quite certain,
Not mere hope or guess?
Christians, Moslems, Mystics, Savants,
Answer—"Yes!"

SIR OLIVER LODGE.

Sir Oliver Lodge, in the course of an interesting article in the centenary number of the "Spectator," says :

So, finally, in the realm of psychology, I expect that mind will be found to be a cosmic entity, not by any means limited to its terrene manifestations, but a permanent, guiding, controlling, and animating principle, which can interact with matter for the purpose of developing individuality; making use of the energy which is here running down from more to less available forms, and coercing matter to fulfil its own behests; not limited in its activity to the material organisms which it has constructed, not subject to the revolutions and cyclical mutations which characterise machinery and material things generally, but progressing constantly forward with enhanced beauty and value, like the fabric emanating from a loom. Nature was called by Goethe "the living garment of God," and he spoke of the spirits that were engaged in weaving it. We in a small degree are privileged to be among those spirits. The discovery that this process can go on, and that we can continue to take part in it for ever, is now in process of being made, and perhaps a century hence may be accepted as part of the orthodox doctrine of science.

POLICE v. PSYCHICAL SCIENCE.

The following interesting extract is taken from a recent number of the "Police Review," London :

Psychical research is pursued by scientific methods of investigation, inquiry, and the sifting of evidence in such a way as to entitle those who are interested to claim the consideration and respect that is due to all earnest inquirers after the truth. The practical problem for the police is to distinguish between scientific "Spiritualism" and the practices of the quack and the charlatan. To this end we are told that the officers of the force have been studying the science, and many now have such a knowledge that they recognise the difference between Spiritualism as a science and the other thing. Among the believers in the occult science is at least one well-known chief officer of police, who makes no secret of his faith.

CHEERFUL VIEW OF DEATH.

By META DEWES, Napier, New Zealand.

Too many people drift through life without giving a thought to the hereafter. We cannot altogether blame them as for so long so much superstition has surrounded death that it is no wonder people have come to speak of it with bated breath, and are averse to any thought connecting themselves with this state. We do not blame them, but we do ask that now so much is being spoken and written of the continuity of life and of the state which survives death, that they will give due consideration to it. It is not a scientific subject far beyond the average reasoning, but a beautiful and attractive truth, full of interest and anticipation. We ask that death be not regarded as an ending but as a changing of your present state, a throwing off of much that is cumbersome, such as the relief on casting off some heavy garment which weighs you down.

* * * *

It is unreasonable to think that flesh and bones (the heirs to so many ills, and so often crippled and tired) are all there is of man. You lose a limb, sometimes two, yet, but for the inconvenience, you remain the same—you love your dear ones, sympathise with friends and go on hoping—this is not done with flesh and bones. Of course not, it is unreasonable to think so. Good! by admitting so much you have come to some realisation of what you are and what lives on after your passing from Earth. It is a beautiful thought. Your form, flesh and bones, gives way to change, going back to Mother Nature, who takes them to herself again, while you pass on through the Door, where, clothed in a new form (no longer crippled and worn) you move about your business refreshed, rejuvenated and full of fresh endeavour. Is not this a more attractive truth than the ideas held hitherto?

* * * *

What is there to dread in change? You become so used to familiar things you fear the unknown. Yet, on Earth you long for travel and change, a new country. You leave your homes and set out on an adventure with no knowledge of what is before you, and are not afraid. Then why fear the change called death? It is only an adventure into an unknown land, only a move from one country to another.

Try to look on death in this light. Think and reason about it until it becomes a familiar subject to you. Do not cling to the grave—the arms of Mother Nature—as the end; leave your old garments (flesh and bones) to her care, and build up in your minds ideas of your future home and the work you wish to carry on when there. Make it an every day topic. Think of your many friends who have arrived Beyond and commune in thought with them as you would were they in another country on Earth. They are still the same, their love is still yours, they still think of you and send out their thought messages as they did when on Earth.

* * * *

It is all so beautiful, this continuity of life all so natural, with so much happiness to be gained by investigation. Do not put it aside as something to do later. Now is the time to seek its beauty, later may find you there in a strange land, which could have been made a familiar home by a little timely thought.

THE SPIRIT WORLD AND WAR.

THE FATE OF THE SLAIN.

From "A MESSAGE TO HUMANITY."

There was pandemonium indeed let loose on those battle fields of Europe! Spirits were torn from their material coverings in thousands, with all their passions of hate in active operation, and all the finer feelings completely obscured for the moment. The emanations from those great battle fields were awesome and terrible to behold. By these thoughts of hate there were drawn the evil spiritual forces that are ever opposing us in our work, and the conflict was carried on by the discarnate spirits, until they were overpowered and subdued by the psychic force of love, that, like streams of pure light radiating in the darkness, swept over those blood-stained fields. You have no conception of the horror of it all, nor is it desirable to any great extent that you should know it in your present state of development, for your mentalities would reel!

Yet disburden your minds of the idea that those slain in battle went straight to some heaven of perfect rest where they received the victor's crown. In most instances, though sad it is to relate, they still fought on, and tore each other, urged on by their own inflamed passions, and the hosts of evil spirits. Can you wonder that your world is disturbed, for the after effects of this great upheaval have not yet subsided. And you might wish to know what was the particular work of the higher spirits. From the vantage ground of high and spiritual spheres, thousands of highly developed entities were directing a psychic current of spiritual force. This force surrounded and permeated these bands of willing workers who were right down on the battle-field, and who were at times seen by the physical eye.

* * * *

This spiritual and magnetic current first of all penetrated the dark pall surrounding and enveloping this terrible conflict that waged day and night almost without intermission. This psychic and magnetic force was used to aid the spirits in their work. These helpers worked in bands led by specialists, and their first care was to overpower and subdue the turbulence and hatred of the spirits in conflict. They were specially adapted for this by their particular constitution, and their influence acted on the spirits in a similar manner to the action of chloroform on a patient in the body and their activities were suddenly paralysed. They were subdued and over-powered and conveyed in batches to quiet resting-places, away from the atmosphere of the battle-field, where they were left in the care of willing, competent and loving spirit helpers.

* * * *

And there they rested, sometimes for weeks, and even months, all the time bathed in this spiritual and psychic force, emanating from these exalted ones. And on awakening all passion was subdued, and they were in a teachable condition, and were gradually and lovingly taught to understand their new conditions. Their comrades and mates were brought to them, and those of their loved ones who had passed on before—a father or a mother perhaps—and they were taken still onward to a peaceful home of quiet beauty. Meantime these—shall we term them spiritual stretcher-bearers—returned to the conflict, there to overpower and subdue other turbulent spirits, and so the work was carried on for the whole period of the war, and is still being carried on, for all the hate has not yet exhausted itself over those terrible fields of slaughter.

The World is One.

The world is one; we cannot live apart;
To earth's remotest races we are kin;
God made the generations of one blood;
Man's separation is a sign of sin.

We breathe a common air, while sun and rain
And bounteous earth our every need supply;
Seed-time is sure, and harvest fails us not,
The silent stars in beauty flood the sky.

For each thing lives to serve another's need
And serving thus, its own deep need is served
This is the law; the centuries have seen
The planets in their courses have not swerved,

But all harmonious circling round the sun,
Each in its orbit, keeps the balance true.
When like the planets man obeys the law
Life more abundant shall his life renew.

"From selfishness ye suffer," Buddha taught,
The Nazarene proclaimed the soul's high call,
"Share all thou hast," yet blindly has man lived,
Each for himself instead of each for all.

What though we solve the secret of the stars,
Or from the vibrant ether pluck a song;
Can this for all man's tyranny atone
While Mercy weeps and waits and suffers long?

And have those rare souls lived and died in vain
Who taught redemption cometh from within?
Lay low the walls of selfishness and hate,
Swing wide the gates that Love may enter in.

Put up the sword, its day of anguish past;
Disarm the forts; and then, the war-flags furled,
Forever keep the air without frontiers,
The great free friendly highway of the world.

So that at last to manhood men may come
And hear again the music of the spheres
And stand erect, illumed, radiant, free,
The travail and the triumph of the years.

HINTON WHITE.

Men, not Shadows, in the After-Life.

FROM ZABDIEL.

IT is one of the first tasks we have to learn here—having passed through the veil of flesh into the clearer realms of spiritual life, and having first made familiar to ourselves the conditions here found existent—to hand on to those who come on after us that same knowledge.

One matter which causes much distress and distrust to many souls is the fact that all they see is real.

You have already been shown this, but so strange it is and contrary to all rational expectation that I would fain add to what you already have received a little more.

For it is of primary import to everyone that he realise that the existence before him is no dream, as a man would say (but not we), but that it is indeed the fuller life developed, and the life for which the earth life is both a preparation and beginning.

Why do men imagine that the sapling is of larger strength than the full-grown oak, or that the spring is of more reality and power than the river? The sapling and the spring are of your present earth life; the oak and the river are here.

The body you now wear and the trees and rivers and other material substance which you call real, are not so enduring nor so real, as their counterparts in these spheres. For here is found the energy which comes to your systems, and is as the electric dynamo to the single lamp as to its power and intensity.

When, therefore, men think of us as whiffs of smoke, and of our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view. Nay, there is no reason in it whatsoever, but, on the contrary part, it is foolishness, and unworthy thinking beings of spirit estate.

From the Vale Owen Script.

The Messages from Zabdriel are published in the Vale Owen Series, Book II., "The Highlands of Heaven," and can be obtained at the office of "The Harbinger of Light."

In the degree that you keep young in thought will you remain young in body.—Trine.

BROADCASTING THOUGHT.

SUCCESSFUL RESULTS ASSURED.

PROFESSOR HUXLEY'S EXPERIMENTS.

Nearly 1,000 people, scattered all over Great Britain and the Continent are taking part in one of the most remarkable occult experiments ever organised. They are collaborating with the Society for Psychical Research in London to test whether thought transference is possible over long distances.

Once a week, at 10 o'clock in the evening a selected group of people meet in a little room in Bloomsbury and constitute themselves a human wireless sending out station. Various objects, such as a vase of flowers or a book, are placed before them. They are then asked to concentrate on the articles with every ounce of will power, and try to project a thought description of them across the ether in exactly the same way as wireless waves.

* * * *

At the same time human "receiving sets" in places as far apart as Edinburgh and Budapest attempt to tune in and receive the messages.

Though the experiment has only been in vogue a fortnight, remarkable results have been achieved, "The Daily Chronicle" was informed by a member of the Society for Psychical Research.

"We have had letters from approaching 1,000 people saying that they are trying to pick up our thought messages," he said. "Most of them are in this country, but a number in France, Germany and Hungary are collaborating. The group of senders out consists of five specially chosen people. At the end of each experiment the "tuners-in" send us whatever result they have been able to get. Some of them have been extraordinarily accurate. We have had letters from people hundreds of miles away describing minutely the objects shown. There is not the slightest doubt that, when concluded, the experiment will show that thought transference is possible over distances never hitherto dreamed of.

* * * *

The London sittings are to continue for several weeks, when the final results will be tabulated and published. Professor Julian Huxley told "The Daily Chronicle" that there was no doubt about the practicability of thought transference over a considerable distance. "It is the only thing that explains the vision that some people have when a person very near and dear is about to die," he said.

IT IS COMING!

Speaking at Manchester on a recent date in relation to information received from her father, Miss Estelle Stead said:

My father says that this world looks to them, from where they are, like a great camping ground, and the sparks from the lighted fires are going upwards: these are the lights coming from the places where the spiritual truth is being taught. And it will not be so very long, he says, before you will not have to meet only in upper chambers, but the church doors will be open, and the truth, the spiritual truth of communication between the two worlds, will be taught in the churches themselves.

What I must do is what concerns me—not what people think.—Emerson.

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 sorry to report the loss of a worker, Mrs. Bowden, who passed to spirit life on 6th January. There was a splendid representation of Spiritualistic Societies at the interment which took place at the Boroondara Cemetery, Kew, on 7th January. Mr. A. J. Bush performed the Spiritualistic Burial Service.

One of the most interesting events at the morning services has been a lecture by Mr. E. Tozer, which gave us much food for thought. For the success of our afternoon mediums' symposium, we are indebted to the following mediums: Mesdames Peach, Martin, Shrader, B.ownley, Twite, Buckley, Potter, Misses O'Neion and Bracken; Meessrs. E. O. Jones, Midolo, Stent, Shaw and Bush.

At the evening services our platform has been occupied by Mr. Godfrey Ashwin, who delivered an interesting address entitled "Spiritualism and the Supreme Law," and also by Mr. A. J. Bush (from Sydney) who delivered a series of three addresses on "The Plan of Israel," which were followed by Psycho-Astrological messages. We tender our sympathy to the Editor of the Harbinger in his illness and hope for a speedy recovery.

GERTRUDE GARDINER, Hon. Secretary.

THE PRAHRAN SPIRITUALIST CHURCH.

The very successful visit of the Rev. Lily Lingwood-Smith and Mr. Smith was brought to a fitting finish on Sunday evening, December 16th, when the service took the form of a christening and dedication of the infant daughter of Mr. and Mrs. T. Cunningham. Sister Lily conducted a beautiful service and spoke in an inspired manner. After the service the visitors were farewelled by the church workers and friends, who spoke in an appreciative strain of the benefits reaped by all as a result of the visit of Mr. and Mrs. Smith.

As new impetus has thus been given many helpful services have been held. Inspiring and educative have been the lectures given by Mrs. Hogg, Mrs. Pulfer, Messrs Deacon and Simpson. Mrs. Plum (President) Mrs. Hogg and Mrs. Pulfer have been effective and capable demonstrators at the evening services.

The afternoon services have been well attended, the message bearers being Mesdames Verner, Wyndham, Plum, Smith, Kelly, Miss O'Neion, Miss French; Messrs Windlow, Crowle, Plum and Hill. A Christmas Service and also a "Watchnight" service on New Year's Eve was very successful.

With best wishes to all.

L. J. PLUM, Hon. Sec.

THE CHURCH FOR ALL, NORTHCOTE.

We have to report wonderful progress during the past month. Membership is rapidly reaching the 200 mark. The services during the month have been exceptionally well attended, and increased interest is manifest. During the month we have had some very fine lectures from Mrs. Martyn, Madam Moreh, and Messrs Sutcliffe, Blaskett, and Johnston. Mrs. Arthur, Mrs. Ezzard, Mrs. Kuspch, Mrs. P. Smith and Mr. Johnston bore the brunt of the demonstrations.

Mr. Harry Blaskett is forming a Church orchestra which will be a fine acquisition.

Our Anniversary will be held at the Town Hall, Northcote, on Sunday March 17th, and we expect a very large attendance.

We regret to say Mr. Betts and Mrs. Humphries have been ill for some time, we wish them a speedy recovery. Our Secretary, Mrs. G. R. Johnston has also been laid aside and is now recuperating in the country. Mrs. G. R. Johnston is one of our best workers, and we hope that she too will return with complete health and strength.

Our thoughts and concentrations go out to the Editor (Mr. Harvey) in his illness. We will all smile again when we hear that our friend is back in his chair. The movement could ill spare one of such capabilities.

We thank all our friends and helpers during the past month and wish all "A Happy and Prosperous New Year."

E. E. WALLER, Assistant Secretary.

MALVERN SPIRITUALIST CHURCH.

With the opening of the New Year we are looking forward to a bigger, brighter and more progressive year than has been known hitherto to the Malvern Spiritualist movement. Our services on Christmas Sunday were all that was expected of them. At the afternoon service two beautiful presentations were made. One to Miss Josie Patterson in recognition of her services in the Children's Lyceum, and the second to Mr and Mrs Wm. Sherburn, Secretary and Treasurer respectively, the second being a life membership badge in the form of a beautifully framed address in colors of purple and gold. Mr Chapman, President, in making the presentation expressed the appreciation of the committee at the high standard of services rendered, and hoped the recipients would be long spared to render service in the interest of the cause of Spiritualism. In reply the secretary said their efforts had been a labor of love and that he was proud

to work with his wife for the cause and prouder still to be accepted as a worker at Malvern Spiritual Church. Mr. Chapman also received a circle of his favorite flowers (pansies). The secretary asked Mr Chapman to accept the symbol of never-ending Kind Thoughts from the committee. For services rendered so willingly for the past month we are indebted to the following workers: Mesdames Holt, Woods, Satterby, Baker, Douth, Potter, Miss Starr, Messrs Chapman and Hayhurst. Speakers: Mrs Austin, Knight, Fairweather, Cherry. Healers: Mrs. Betts, Mrs Hey. The services of two of our ladies' committee on Sunday, December 30th were much appreciated and we extend special thanks for their assistance. Wishing kindred Societies and the "Harbinger" a Bright, Happy, and Prosperous New Year.

WM. SHERBURN, Hon. Sec.

BENDIGO SPIRITUAL CHURCH.

The annual meeting was presided over by Mr. H. Greig. The report and balance sheet which showed a good credit balance was adopted.

The election of officers was as follows:—President, Mrs. Lynch; Vice-Presidents, Messrs Brown and Rigby; Secretary, Treasurer, Mrs You; Librarian and Recorder, Mr A. D. Brown.

Resolution of thanks was recorded to the Secretary for the gift of a handsome copy of the revised version of the Bible for use at the Sunday services.

A. D. BROWN, Recorder.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS).

The half-yearly meeting of the Church was held on Saturday 12th January, 1929. In spite of organisations of a similar nature springing up around us we are holding our own, and accomplished much good. Our expenses are very heavy, but still we are paying our way. Mrs. Rose-Weeks was again elected as President; Messrs W. Browne and A. Pearson, Vice-Presidents; Mr W. Browne, Secretary; Mrs Grant, Assistant Secretary; Mr Nettleton, Treasurer; Messrs Pearson and Hope, Librarians.

The guests at the last monthly "At Home" were Mr and Mrs Nettleton, it being the occasion of their Golden Wedding. The Church was packed to the doors. Proceedings opened with a Community song "Darling, I am Growing Old." Several leading Spiritualists spoke of the sterling work of the guests and the good which they have accomplished for the cause.

W. BROWN, Recorder

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

We are pleased to report that during the month, despite Xmas holidays and festivities, our attendances have in no way flagged. The New Year has ushered in various new activities. We have established a "Lecture" night on Saturdays. Mr J. McLeod-Craig has already begun a series of lectures on Psychic Science, on which subject he is an expert. Also new classes have commenced for Esoteric teaching and Palmistry.

The "At Home" on the 12th January was well attended, representatives from various Societies being present. Special music was given by Miss Douglas, and recitation by Miss Baxter.

Speakers: Mrs Temple, Sister Melva and Mr McLeod-Craig. Our Sunday services are increasing in numbers and services have been conducted by Mr Craig, Miss Major and Mr Sparkes, Mrs Sparkes demonstrating. The people in this centre are gradually becoming more interested in the Philosophical side of the teaching, though the phenomena still holds its place. Mrs Sparkes gave striking and convincing tests at each service which cannot fail to arrest the attention of the investigator.

During the absence of our beloved Leader we have received offers of assistance from several mediums which we shall be glad to avail ourselves of in due course.

With best wishes to kindred Societies and strong thoughts of health and love to our Editor.

ELLORY MAJOR, Recorder.

E. O. L. CHURCH, NORTH SYDNEY.

We are pleased to report the re-opening of our Church for the New Year, and the re-union of members and students after two weeks' vacation.

Our first services held January 7th were successful and interesting. Owing to the visit to Sydney of Mr Stan Walsh and Mr Bert Jones, who took part in the service, together with Mr and Mrs Holder of Queensland, who have taken up residence with us and decided to work in our centre.

Mrs Temple, one of our North Sydney student workers, gave a very inspiring address. The services were under the leadership of Mr H. G. Jaeger.

The following Sunday, trance addresses were given in the afternoon by Mr Holder and in the evening by Mrs Holder, also demonstrations.

We are looking forward to the return of our Leader, Mrs Hanger with eager anticipation.

With the exception of the Unfoldment Class, classes will not be resumed till 3rd week in January owing to the absence of some students for Xmas vacation.

New classes are forming, to be conducted by Mr H. G. Jaeger until the return of the President. We are looking forward to a good year of service.

With all good wishes to Melbourne S.O.L. and kindred Societies.

Also wishing the Editor health and success in the New Year.

ELLORY MAJOR, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

During the month of December our Pastor, the Rev. Lily Lingwood-Smith accompanied by her husband, Mr Lingwood-Smith, was in Victoria taking part in the anniversary services of the Prahran Church where they had a good time, afterwards going on to Mt. Gambier to spend Christmas with her brother, Col. F. H. Howland, V.D.J.P., and family. During her absence our platform was most ably taken by the following willing workers. Sisters M. Born, A. Martin, C. Gould Chandler and Queenie V. Stoddart and Mr Lowan (St. John's, Port Adelaide).

Classes and socials were in recess for the month.

Sister F. Osborne Harris who has most ably carried out her duty as President of the West Australian Order of Light, has had to rest from her labors on account of ill-health. She tendered her resignation, recommending Bro. Lathwell, who has been an earnest worker for a number of years, to fill the position. The Grand President has been most pleased to carry out the recommendation and elected Bro. Lathwell as President for the West Australia branch. We deeply regret that the Editor of the "Harbinger" Mr. W. Britton Harvey, had to undergo an operation, and our prayers are for his restoration to perfect health.

The following have been elected as life members of the Order of Light: Sister F. Osborne Harris and Sister Helena Veronica Plum (Vic.) Wishing all kindred Societies a bright, happy and prosperous New Year.

WM. LINGWOOD-SMITH, Hon. Sec.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The Speaker, Mr R. A. Webb, gave the following addresses during the month of December: "Spiritualism and Occultism Compared," "The Naturalism of Spiritualism," "The 'Ifs' of Thought and Experience," "A Comparison of Psychic Phenomena," "Two Saviours—Jesus and Siddhartha," "The Christmas Message of Spiritualism," "Looking Backward and Planning Forward." The last named address, delivered on the last Sunday in the year 1928, was marked by the presence of a very large and appreciative audience.

A second successful Voice Seance with Miss Pearl Judd and Miss Betty Read, was held on the 6th of December.

The Church Social on the 8th was an enjoyable function, and the elocutionary items given by Mr Les Anderson, met with much appreciation. The Lyceum Christmas Tree and Prize Distribution had the largest attendance on record, and many little ones were made happy by a present and a word from Father Christmas. Santa Claus performed his part admirably. Mr. J. Hebley, on behalf of the Members' Circle, presented a Swan fountain pen to the leader of the Circle, Mr R. A. Webb, as a token of appreciation and regard.

GEO. BODELL, Hon. Sec.

The Beyond.

It seemeth such a little way to me
Across to that strange country—the Beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear
I think I almost see the gleaming strand,
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
The seal of death on some well-loved face,
But what I think, "One more to welcome me,
When I shall cross the intervening space,
Between this land and that one 'over there'.
One more to make that strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory,
It is but crossing—with a bated breath
And set, white face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

ELLA WHEELER WILCOX.

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.

THE COMING OF THE FAIRIES.

CONAN DOYLE'S FASCINATING BOOK.

Everyone interested in the objective reality of the little elementals, which have fascinated mankind throughout the centuries, will find this volume a source of great delight. No flaw has been found in the author's presentation of the case, and the genuineness of the photographs—which have been subjected to very exacting expert scrutiny—is generally accepted.

There are no fewer than fifteen photographs of gnomes and fairies printed on such stout toned paper that the pictures come out as clearly as the originals. The photographs, all of which are well authenticated, were taken in Yorkshire, Devonshire, Canada and Germany, and some of them are astoundingly realistic.

Referring to the discovery of this sub-human form of life, the author says: "The discovery of America by Columbus is a less matter than the proof of new orders of being inhabiting the very woods and fields which we ourselves tread."

Printed on stout paper, and strongly bound in cloth. Price 16/-, postage 6d.

THE SCRIPTS OF CLEOPHAS.

By GERALDINE CUMMINS.

We are pleased to inform subscribers that this extremely interesting book has just come to hand again, and a limited number are now available.

It presents an automatically received record of the Acts of the Apostles, with a critical introduction prepared by a group of distinguished Theological experts.

Price, 6/-; postage 6d.

WHERE ARE THE DEAD?

VIEWS OF NOTABILITIES.

This book embodies the special articles recently contributed to the great debate on the subject: "Where are the Dead?" in the columns of the "Daily News," London, and which aroused world-wide interest.

Scientists, such as Sir Arthur Keith, Professor Julian Huxley, Professor H. J. Spooner; men of letters, like Arnold Bennett, Hilaire Belloc, G. K. Chesterton, Hugh Walpole; eminent divines in Bishop Knox, Dr. Arundzen, the Rev. T. Rhondda Williams; the convinced Spiritualists, Sir Oliver Lodge, Sir Arthur Conan Doyle; men whose intellect and clearness of thought have placed them high in our modern culture, such as J. A. Spender, Robert Blatchford, T. R. Glover—these and many others have placed on record their convictions or speculations regarding this problem of the human race.

The divergent views expressed are full of interest, and to many the book will be found to contain a wealth of new ideas.

Price 3/6, postage 4d.

A SUBALTERN IN SPIRIT LAND

By J. S. M. WARD, B.A., late Scholar and Prizeman of Trinity Hall, Cambridge.

This is a record of some of the experiences of the author whilst in the trance state on the astral plane.

The central figure of the narrative is the author's brother, who was killed in action during the late war, and who relates the story of his first passing over, and subsequently gives a record of his investigations in connection with various astral regions and their inhabitants, not the least curious among which is an account of an adventure in the realms of Fairyland.

Price 7/6, postage 5d.

"CHEIRO'S" WORLD PREDICTIONS

THE MOST STARTLING BOOK OF THE CENTURY.

In this book "Cheiro," the World-famed Seer, has set out in clear unmistakable language, the coming Destiny of the principal Nations of the World.

Contents: The Origin of Great Britain—The Meaning of the word London—The position of England in the next War—The Royal Family of England—The "Stone of Destiny"—The Future of the U.S.A.—The Secret of the Number 13—The Destiny of the Jews—The "Return" to Palestine—The Mystery of the Great Pyramid—The coming "War of Wars"—The place of the Armageddon—The "War of the Air"—The English Towns attacked—The "Russian Menace"—The Emancipation of Woman—The "Precession of the Equinoxes"—The Coming Earthquakes—The date of "the New Age."

This remarkable work contains more genuine knowledge and interesting information than any other published in recent years, and is more fascinating to read than any romance.

In cloth covers, price 10/-, postage 5d.

TRUE GHOST STORIES.

By CHEIRO—the World-famed Seer.

Contains the most remarkable series of genuine Ghost Stories that have ever been published. Every one authenticated.

AMONG THE ACCOUNTS ARE:

Nurse Cavell speaks to me two years after her execution. King Edward VII. gives a message during the Great War. The Famous Mummy Case of the British Museum. Ghostly hand writes Death Warning on a Mirror. Lost Deeds found by a Spirit. Gem of ill-omen that Fore-shadowed the Downfall of the Kaiser.

Haunted House in Kensal Rise. A London "Recluse" and an extraordinary experiment.

Believing that this book, giving such proof of "the continuity of life after death," will bring help and consolation to all classes, the Author has renounced his rights to royalties to enable it to be issued to the public at low price.

"A book of this size and quality is seldom sold for less than 7/6."—"Light."

Price 3/6, postage 5d. Stiff flint cover. Also in cloth, autographed, 5/-, postage 5d.

With a Foreword by SIR ARTHUR CONAN DOYLE.

THE GREAT PROBLEM.

By **GEORGE LINDSAY JOHNSON, M.A., M.D., B.S., F.R.C.S. (Eng.)**
 Large Handsome Volume, with 10 illustrations.

This monument of research and learning contains evidence collected from every conceivable source in an endeavour to solve the "great problem" of human survival. Dr. Lindsay Johnson's two sons were killed in the Great War, and he claims to have communicated with them; he also furnishes a mass of independent evidence, from telepathy to the miraculous cures at Lourdes. A valuable and important contribution to the literature of the subject, and, written by a broad-minded scientist as it is, will doubtless be regarded as an authoritative manual on a question upon which there is so much divided opinion.

"The Great Problem" is a truly great book. It is marked by wide learning, penetrating knowledge both of books and of life; trained scientific observation and reasoning, a graceful and felicitous style, and a vein of spiritual reflection which runs from beginning to end of Dr. Johnson's book like a thread of pure gold.—G. Bassenden Butt, in "The Occult Review," London.

Price, 22/6; postage 8d.

MIRACLES IN MODERN LIFE.

By **REV. DR. LAMOND.**

In this book Dr. Lamond relates some of his own psychic experiences, and those of several personal friends in order to build up an argument in favour of the reality of psychic phenomena, and to substantiate the message he received from his daughter, Kathleen.

The phenomena of psychic photography, including Lay Palmer's psychic photograph, are dealt with very fully and convincingly. This photograph is reproduced as a Frontispiece, and there are other psychic photos in the volume.

The book is very interesting from beginning to end.
 Price 4/6, postage 4d.

MAN'S SURVIVAL AFTER DEATH.

A BOOK THAT CONQUERS THE SCEPTIC.

By **REV. CHARLES L. TWEEDALE, F.R.A.S.**

This voluminous and convincing work, which has just reached its third edition after being out of print for a considerable time, is unquestionably the ablest and most comprehensive work on Psychical Phenomena that has ever been presented for public examination. Every phase of manifestation is treated with a lucidity and directness that leaves nothing to be desired, and the personal experiences of the Author, in his own Vicarage, are among the more astounding of the records to be found in the volume.

A particularly interesting feature is the extensive form in which the Author deals with the identity of Biblical phenomena, usually described as "miracles," with similar happenings occurring at the present day. Every page overflows with amazing statements, and the whole case is presented with a fearlessness that is absorbingly refreshing.

OPINIONS OF THE PRESS.

Bristol Times—"Epoch-making. A library in itself. A standard of standard works."

Light—"No praise too great. No book on the subject so comprehensive, so instructive, so well worth the price as this."

Christian Spiritualist—"By the time the reader reaches the last chapter, he knows all the facts and accepts them."

Robert Blatchford—"Man's Survival After Death, by the Rev. C. L. Tweedale, is a most astounding book. . . I cannot describe or classify it. It is as full of marvellous as of enthusiasm and logic."

Sir Arthur Conan Doyle—"Mr. Tweedale has written the best book."

Dr. Lindsay Johnson—"Most convincing and best written book in existence."

Price, 14/6; postage 6d.

"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.

LONDON PSYCHIC EDUCATIONAL CENTRE
 17 ASHMERE GROVE, LONDON, S.W.2.

CORRESPONDENCE COURSES

— ON —
 TRANCE, HEALING, CLAIRVOYANCE, PHYSICAL
 and MENTAL MEDIUMSHIP.

Students Prepared for Examinations.

Full Particulars on receipt of Stamped Addressed envelope.
 Four Specimen Lessons on Aura, Kilner, Auroscops, Aurisight. Post Free, 2/6 P.O.O.

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.

FRIENDS PLEASE NOTE NEW ADDRESS:

STEPHEN FOSTER,

"THE ASHRAMA,"

Lancaster Gate, Hyde Park, London, W. 2.

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!

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. 1.

OPEN LECTURES FOR FEBRUARY

HELD BY

VICTOR E. CROMER

AT BURDEKIN HOUSE, 197 MACQUARIE STREET, SYDNEY, N.S.W.

SUNDAYS :

7 p.m.

WEDNESDAYS :

7.45 p.m.

A SERIES OF TALKS ON THE HEALING OF NATIONS.

DEMONSTRATION AND FREE HEALING AT ALL LECTURES.

Victor E. Cromer sees patients privately by appointment at his rooms in Burdekin Lodge, 199 Macquarie Street, Sydney. (Tel. B W 6210.)

For particulars in regard to introductory and advanced classes, and a correspondence course, in the technique of spiritual healing, apply to **Mary Rivett, Burdekin Lodge, 199 Macquarie Street, Sydney.**

United Spiritualist Church of N. S. W.

President:—Mr. N. D. WALKER.
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 Charies Street, Forest Lodge, Sydney

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.

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. J. J. Doulton. Secretary: Mrs. S. H. FISHER,
"Montoro," 13 Kyngdon Street, Crew'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: Mr. J. K. WARDHAUGH, 466 Bourke St., Sydney.
A Cordial Welcome awaits all Friends.

Spiritualist Church of New Zealand.**(AUCKLAND BRANCH).****143 KARANGAHAPE ROAD (Opp. Nairns').**

President: Mr. J. TOOMATH.

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.****RECHABITE CHAMBERS, 125 WILLS STREET.**

President:—Mr. T. KIRK.

Divine Service every Sunday at 7 p.m. Lyceum Sessions
Sunday Afternoons, 2.30. Lyceum Conductor, Mr. T. KIRK.

Member's Developing Circle each Wednesday at 7.45 p.m.

Secretary:—Mr. J. OSBORNE, 25 Daniell St., Wellington.
A cordial welcome to all visitors.

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.

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—8 p.m. Public Circle Conductor, Mr. Gentner.
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 Saturday, 8 p.m.
Secretary:—A. G. GENTNER, "Mona," Merthyr Road, New
Farm, Brisbane.

Malvern Spiritual Church.**VALETTA STREET, MALVERN (off Glenferrie Road.)**

3 p.m. Mediums' Circle and Healing Circle.

7 p.m. Lectures and Flower Demonstrations.

TRUTH—LOVE—WISDOM.

Wm. CHAPMAN, President, Hon. Sec. Wm. SHERBURN,
147 Oakover Road, West Preston, N 18.

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 Mrs E. Peach.
Treasurer, Mrs. J. GARDINER.

Secretary—Miss GERTRUDE GARDINER 43 Rathmines
Road, Auburn.

The Church for All.**AUSTRAL HALL, HIGH STREET, NORTHCOTE,
Near Separation Street.**

Every Sunday Afternoon, Mediums' Circle (Magnetic Healing)
3.15; Evening at 7.15.

Leaders:—Mrs. ARTHUR and Mr. JOHNSTON.

Hon. Sec: Mrs. G. R. JOHNSTON, 772 Nicholson St., North
Fitzroy.

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,**142 RUSSELL STREET, C/r. BOURKE ST., MELBOURNE.**

EVERY SUNDAY, 3.15 and 7.15 p.m.

Vice-Presidents: Mr. Tozer and Mr. Askham.

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

Hon. Sec., Mr. P. J. STOKES, 54 Rowell Avenue,
Camberwell, E 6.

S.O.L. Church, North Sydney.**S.O.L. HALL, 27-29 CARLOW STREET.****S.O.L. Church, Sydney.****Rooms 201-202, WEMBLEY HOUSE, George Street, 841.**

President:—Mrs. S. F. HANGER.

Sunday Service, 3.15 and 7.15 p.m.

Science and Philosophy of Spiritualism Demonstrated by
President and other prominent Speakers.

Classes on all Occult Sciences conducted by competent
Teachers.

For particulars re Classes see Secretary.

ELLORY MAJOR, Carlow Street.

S. O. L. SCHOOL

—AT—

S. O. L. HEADQUARTERS, 27-29 CARLOW ST., N. SYDNEY.

The following Subjects taught by Classes and Correspondence
by Competent Teachers:

Esoteric Bible Teachings, Occultism in the Light of Western
Teaching, Psychology, Phrenology, Palmistry, Development
of the Inner-Self, Numerology, Astrology, Healing in divers
methods.

ACCOMMODATION FOR STUDENTS AND PATIENTS AT
HEADQUARTERS.

ASTROLOGICAL NUMBERSCOPEs, a science, revealing the
Inner-Powers; especially invaluable to parents for the future
welfare of their children.

For further information write to Miss Ellory Major, Sec.,
S. O. L. Hall, Carlow Street, North Sydney.

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 Build-
ings, Collins Street, Melbourne.