

THE HARBINGER OF LIGHT

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

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Mr. W. H. Terry.

“*LIGHT, MORE LIGHT.*”—Goethe.

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By the Editor.

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The Harbinger of Light.

Edited by W. Britton Harvey:

APRIL 1st, 1929

Author of "Science and the Soul."

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The Editorial Chair

Spiritualism as a Religious Force.

There is a difference of opinion concerning the exact nature of Spiritualism's mission to the world. Is it religion? a science? a philosophy? or what is it? Some there are who boldly claim for Spiritualism that it is a religion. But not all share this conviction. Mr. Dennis Bradley, for example, writes, "I do not regard spirit communication as a religion. I regard it as a scientific fact." And Mr. Bradley does not stand alone in this opinion.

As the movement crystallizes into a collection of organisations, the fact stands out prominently that Spiritualism tends more and more in the direction of religion. That is not saying that it has not also a scientific side to it. But the more apparent tendency is a religious one, as witness the many Spiritualistic Churches that are springing up everywhere. The movement is evidently trying to express itself in terms of religious thought and aspiration. It does not necessarily follow, however, that Spiritualism either is, or will become a religion in itself. To have a religious tendency is one thing; to be definitely a religion is another. We should do well to keep clearly in our minds the difference between the two things, religion, and a religion. The former is a more general thing, common to all humanity. The second is a particular thing—a definite organisation—with its own peculiar beliefs and practices. Religion in general may be thought of poetically, as the soul seeking its God. "As the hart panteth after the water-brooks, so longeth my soul after Thee, O God." That is the essence of religion.

Robert Montgomery tried to put the idea into poetical form when he wrote:

"The soul aspiring, pants its source to mount,
As streams meander level with their fount."

Unfortunately for him, he brought himself under the lash of Macaulay's stinging sarcasm for having perpetrated the worst simile in the realm of literature—streams do **not** meander level with their fount. That is contrary to nature. And if they did, no motion could be more unlike a stream meandering from its fount than a soul panting to mount upwards to its source.

* * * * *

Nevertheless, the idea was a true one. The soul of man—his inner being—does everlastingly cry out for its God. In spite of itself it seeks ever its own ultimate good, though it passes through many stages

and phases in the seeking, and makes many a tragic blunder.

Put more scientifically, the soul, or, if we prefer the word, the spirit-life in man, yielding to the law of its being, gradually unfolds—evolves—its latent powers and capacities. One after another the inhibitions are removed that would hinder the process of unfoldment. Very slowly, step by step, its true nature is revealed, as the process of transmuting the man into the god goes on. "And it is not yet made manifest what we shall be." (I John iii. 2.). At that point in his history where the man in his inner being becomes conscious—however dimly—of his hidden destiny, and consents to it, having the desire to work **with** the law of his being, and no longer against it—from that moment religion has become a factor in his life. The seeking, the will to unfold, the desire to attain, the effort to live up to the best he knows, constitutes for him, religion.

* * * * *

Then comes the question of a religion, which is quite another matter. Put briefly, a religion is simply the particular road along which the soul does its seeking. It may be the religion of Christianity, or Hinduism, or Tao-ism or Buddhism, or any other.

A religion, as distinguished from the more general term, religion, is a crystallized system of thought, including, as a rule, a creed, a theology, and some sort of ecclesiastical organisation. It is supposed to embody the particular teachings and practices inculcated by its founder. Though as a matter of fact a religion may, in course of time, depart a very long way from the ideas and ideals of its originator. Who will venture to say that the religion of Christianity to-day, in any one of its forms, is the same thing as the religion of Christ? This is not said with the intention of discrediting any of the world's great religions, but only in order to emphasise the fundamental difference between religion—the religious sentiment—in man, and the outward organisation, the particular religious form, in which that form is nourished and comes to fruition. A religion is the normal but not indispensable field of evolution for the religious sentiment in the human being. Some strong souls there are that evolve better independently of any religious organisation. Tolstoy went so far as to condemn the Christian organisation as being 'per se' hostile to the religion of Jesus. Not many will agree with that extreme view of the Christian religion. The Lord Christ not only gave a new impetus to man's religious life, He also laid the foundation of the Christian Church in the persons of the Apostles, and in the sacred commission delivered to them. Whether the later development of the Christian religion was a departure from or a realisation of His original intention may be a matter of opinion, and does not concern us now.

* * * * *

We come back to the more practical question, whither is the religious tendency in Spiritualism leading the movement? Is it to become yet one more religion amongst the many already known to the world? Or has it another part to play, less conspicuous perhaps, but more really serviceable to humanity? Sir A. Conan Doyle has referred to Spiritualism as "an enormous force for the resuscit-

ation of religion." To be an "enormous force" in religion generally, is possibly a bigger thing than being a religion. Upon reflection we may incline to the idea that the mission of Spiritualism will be better conceived of as an abiding force, vitalising, renewing, resuscitating religion everywhere while itself refusing to be stereotyped in creed, dogma, or any fixed organic system.

Not a religion but a dynamic for all religions. Offering, as it does, scientific proof of man's continuous life in the unseen worlds; demonstrating the possibility of communication with discarnate spirits; bringing from the higher spheres lofty and inspiring teaching, with a glad message of encouragement to all the struggling, suffering sons of men, Spiritualism affords—as nothing else can—a solid foundation for the religious hope and aspiration in man.

* * * * *

Professor Bozzano, writing in "Psychic Science," says in reference to two particular spirit manifestations, "For my own part I content myself with making the following statement, namely, that these two spirit communicators are right when they affirm that the Spiritualist movement is quite reconcilable with all existing religions, without damaging any of the fundanemtal principles which inspire them. It is only necessary to say that all religions would derive an immense advantage if they accepted and proclaimed this new doctrine." By "all religions" we should understand no doubt, all the great ethnic religions in human history—and not every little sectarian vagary that may chance to call itself a religion. So understood the statement can scarcely be questioned. An immense advantage would at once accrue to all existing religions directly they admitted the inspiring dynamic of Spiritualism into their regimen. Simply because the whole religion then becomes something real and actual—not a vague, shadowy hope, which may or may not prove well founded.

* * * * *

Unreality is the bane of most religions, certainly of modern Christianity. The fact that we are in the midst of a world of living, breathing, conscious personalities—the so-called dead, is not a real thing to the majority of people—some even shudder at the bare idea of it. Outside of Spiritualism there is nothing to convince them of that reality. They may accept it on faith—yes, but the faith gets dimmer and dimmer as life goes on.

"The youth that daily farther from the East
Must travel, still is Nature's priest;
And by the vision splendid
Is on his away attended.
**At length the man perceives it die away,
And fade into the light of common day."**

That is the melancholy truth—the "vision splendid," the "heaven that lies about us in our infancy," to which religion testifies, and which in childhood's days was so beautiful and bright a reality, passes right out of sight under the engrossing occupations and materialising influences of the work-a-day world. The pitiful climax is reached when the full-grown man in his full-grown wisdom pronounces the whole thing "bunk."

Who then can estimate the advantage of the "enormous force" that Spiritualism brings to any religion when it comes forward with its positive proofs of the reality of the higher worlds, and of our being able to communicate with the beings who dwell there?

Can Spiritualism aspire to a greater mission than this?

Wayside Notes

Easter Thoughts.

St. Paul had a practical turn of mind. He was quick to see analogies, symbols, and types, but he liked to give them a practical application to human life.

The episodes in the life of Christ were to him more than mere historical happenings. They were also symbols of experiences that every soul encounters in its pilgrimage from earth to heaven.

The baptism of Christ foreshadowed the baptism of the believer, which itself symbolised a kind of spiritual death, burial, and resurrection. "We are buried with him by baptism into death." "If we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." In the same way the Apostle looked upon the Crucifixion, death, burial, and rising from the dead, of Christ. He was not so much concerned with these as actual events in history as with their spiritual significance in the life of the Christian. To him the Resurrection (which he did not for a moment doubt; for had he not seen Christ with his own eyes?) was full of deep meaning and practical value to every true believer.

"Since ye then are risen with Christ, seek those things that are above." It was especially this rising to a new life that St. Paul had in mind when he thought of the Resurrection. The soul had left the old order of things into which it had been born, with its service of all carnal things. It had come up from these lower worlds of darkness, and was now in earnest search of "the things that are above."

In the world of nature this gradual rising of the soul to higher, newer, and better forms of life, is beautifully symbolised in the natural history of the water-lily. The life of the water-lily commences in the mud and slime beneath the water. Comparative darkness and an exceedingly limited environment are its portion there. Such consciousness as the plant possesses at this stage is only that which will be appropriate to its surroundings.

In due time the life within the plant, yielding to the law of growth, begins to seek the things that are above. From the mud in which its early days were passed it emerges into the cool, clear environment of the water; and doubtless its consciousness expands, together with its capacity for enjoyment. This is indeed newness of life for the water-lily—old things have passed away. The dirt and darkness of the former mode of existence have been exchanged for the sweetness and light of this new element. The very organism of the plant undergoes a change that it may be the better fitted for this higher condition of life.

But what are all these things compared with the glory that shall be revealed, when the water-lily experiences yet another resurrection, surpassing in wonder all that ever went before! What words can describe the contrast, when at long last, the lily bursts through to the beauty of the upper air, itself transformed from glory to glory—a lovely perfection of flower, looking straight up to the blue heaven of God's abode, rejoicing in the warmth of the sunshine—the soft motion of the air—and delighting in the living things that share with it the joys of this wondrous life! It is true, even for the water-lily "Eye hath not seen, nor ear heard, neither have entered into the heart . . . the things which God hath prepared for them that love Him."

Which things are a parable, with meanings more than one. We too have come up—are coming up from the lower worlds—where first the life in us was manifested. And each stage that we pass through is a perfectly natural transition from those that preceded it. The passage from the lower to the higher is a continuous resurrection to newness of life: a process rather than an event. The life-force within us never ceases its urge, compelling us, almost, to press on in the ascent. And as we pass from one condition of being to another we find ourselves provided with a body suitable to each new environment. But the higher somehow seems to grow out of the lower. At any stage of the ascent the body is simply a medium of consciousness. As the consciousness expands and we become able to contact the higher worlds of being, the need for the grosser body is less felt. Finally it drops away altogether, and we are "clothed upon with that habitation which is from heaven," in other words, a spiritual body.

Happy indeed is the prospect before us! Whatever our condition or environment now, we are slowly yet surely leaving it behind. New worlds are opening up before us. "Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold."

Poets have exhausted the treasury of metaphor and simile in the effort to express that which defies expression. It is all too wonderful, "beyond words". Spiritualists should be in the van of that happy band of pilgrims who are seeking the things that are above, with eyes uplifted to the everlasting hills,

" Sacred summits, where the shadows lie so softly;
Where, first of all, His feet shall tread the darkness
into flakes of dawn."



Physics and Super-physics.

In the February issue of "The Harbinger of Light" a contributor ("Impartial Critic") writing of certain books to which he took exception, said, "To the reader with a grounding in physics the whole thing is most unconvincing." The secret of his trouble was perhaps indicated in the words we have printed in heavy type.

If our friendly critic had an equally good grounding in super-physics he would have had nothing to complain about. The mistake the average scientific man makes is in thinking that because he is well-equipped mentally for investigating the laws and phenomena of the physical world, the same equipment will suit him equally well when he turns his attention to the super-physical world. He is quite unconscious of the non-sequitur involved.

Without endorsing the popular but erroneous idea that there are two entirely separate and essentially different worlds—the material and the spiritual—we believe that the two modes of existence are sufficiently discrete to require each its own appropriate instruments and methods of investigation. It is courting disappointment to endeavour to wrest the secrets of the super-physical world simply by the help of that knowledge and the use of those means that have proved successful in the lower worlds.

The physicist with all his keenness for truth, for accuracy of observation, and fairness in deduction, strangely overlooks the fact that in studying the occult plane or sphere he is coming into contact with another order of things in which his "grounding in physics" is as of little use to him as that col-

lection of weapons was to a certain misguided company, in their hunting of the Snark:

They sought it with thimbles, they sought it with care,
They sought it with forks and hope:
They threatened its life with a Railway share,
They charmed it with smiles and soap.

Not taking these considerations into account, and never doubting in the least his qualifications for the task, the physical scientist plunges head-first into this new sea of phenomena, and comes up gasping, and not a little annoyed, because he believes his commonsense has been affronted. He is asked to believe things that are "simply absurd," "impossible," "ridiculous," "contrary to all reason." And he resents the suggestion that perhaps it is himself and his methods that are at fault and not that the phenomena are so utterly irrational.

When "Impartial Critic" reads in a book about some vaguely-described "machines," suggestive of aeroplanes, that appeared to be in use on the super-physical plane, his "grounding in physics" makes him thoroughly sceptical. "The whole thing," he declares, "is unconvincing, and involves incongruities which cannot easily be explained." Of course that is so, and must be so as long as one endeavours to see the super-physical in the light of the physical. It is only to be expected that incongruities would follow. Nor can we hope it will diminish the critics' scepticism to be told that even in the Bible mention is made of some "machines" belonging to the higher spheres, whose description is remarkably suggestive of modern aircraft—allowing for poetical imagery. We refer to the first of the "visions of God", seen by Ezekiel. On this subject the Rev. G. Vale Owen has a good deal to say in his book "The Kingdom of God."

Things seem "impossible," and "absurd," because of our pre-conceived notions about them. We might suppose that of all people in the world the true scientist would be the first to appreciate the danger of prejudices and a priori obsessions and would rid himself of these before venturing to play the part—even impartially—of critic. But that might be our mistake. To be strictly impartial in our criticism of new and unfamiliar matter is by no means a habit of mind easy to acquire, however good our intention.

Perhaps it is even more difficult for the scientist than for others. On account of the very training and mental discipline he has gone through, he especially is likely to meet with that bane of all impartial thinking—the obstinate resistance of the "fixed idea." The convinced Spiritualist, then, who has not had to combat this disability, should be all the more generous and patient with the scientist who is honestly grappling with the problems of the super-physical world, but who has an exceptionally heavy load of preconceptions to get rid of, before he can make any headway.



"Menin Gate at Midnight."

Captain Longstaff's picture fills one with deep and mingled feelings of sorrow, admiration and wonder, and over all, a thanksgiving that the brave men, in their tens of thousands, whose bodies became one with the dust of that deadly salient, have long since passed on to the life that is filled with the eternal peace of God. Well-named, "The Gate of Eternal Memories," this noble monument is an eloquent witness to those unspoken "thoughts that do lie too deep for tears."

Notable too, in its own way, is Longstaff's conception of Menin Gate at midnight. It seems to us to be the story of a harvest—a harvest of living souls.

To the left of the picture is a corner of a harvest field, the shocks of corn standing up amidst the red poppies. Issuing from this are the armed ranks of marching soldiers—we see them in full war equipment, with fixed bayonets—marching, marching, rank upon rank, steadily advancing to a goal—what goal? The picture does not show, but leaves us thinking.

Did Captain Will Longstaff really see this phantom army, or is it purely a work of imagination? We are told "the artist could not sleep—after the ceremony of the unveiling of the monument. He went out in the moonlight to walk off his restlessness, and in imagination he saw steel-helmeted figures arise from the poppy fields." But was it only imagination? It would not be for the first time, if in truth the apparitions of fighting men had really appeared in the place where thousands had been slaughtered in battle. The phenomena has long been on record, and has been observed at various places where in past history armies have been engaged in deathly struggle. What does it mean? It is certain for one thing that it does **not** mean the spirits of the fallen soldiers are still tied to the dreadful scenes where they laid down their lives, and that they themselves haunt these fearful places.

Not only would the bare idea be unthinkable and repulsive in the last degree, but it is absolutely contrary to what we know of their state in the after-life, from reliable information that has come to us, time after time, from beyond the grave. A feasible explanation (as far as it goes) of the phenomenon is that the tragic scenes are in some way impressed upon an unknown something that acts like a sensitive plate in the atmosphere, and registers, like a permanent film, all that ever takes place there. Under the right conditions, or seen, it may be, clairvoyantly, these pictures become visible for a few short moments. Possibly it is only those events that possess a great degree of intensity in their vibrations that become so recorded on the supposed sensitive-plate.

Be that as it may, we sense something deeper and more worthy of contemplation in this picture than the mere appearance of an army of ghosts. To us the picture is, as we say, the story of a harvest. The Reaper, Death, has been at work here gathering in the souls of hosts of our finest men—full of youth and the promise of life. Is it the end of these men? Must the word "fnis" be written, as at the end of a story that has no sequel?—God forbid! Every harvest is a feast of life more truly than it is a pageant of death "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

These dear souls entered into life even as their bodies went marching on to death. In thought we may visualise them, passing swiftly from one sphere or order of existence into another with the orderliness of an army. Death is God's disguised messenger: a Reaper, but not terrible, or to be held in dread. He comes to gather in the harvest of souls, that they, and not alone they, but the many more who shall profit by their supreme devotion to duty, may have life and have it more abundantly.

The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their influence, or when at times a mysterious Providence permits them to manifest themselves to mortal eyes.

LONGFELLOW.

PERSONAL.

It is with very great pleasure we are able to inform our readers that the editor, Mr. W. Britton Harvey, has sufficiently recovered to be moved from the hospital to his home. Although it must necessarily be some little time before his health is completely restored, we can assure the very many inquirers, both those inquiring personally and those by letter, that it should not be long before he is once again back in the Editorial Chair. Mr. Harvey is deeply appreciative of the many messages, thoughts, and good wishes sent to him during his illness.

SUBMARINE IN BACK-YARD.

A WOMAN'S STRANGE STORY.

By Mrs. A. Nelson Neale.

The incident I am about to relate, is true in every particular, and at the time it happened I had not come into touch with Spiritualism in any of its phases, in any way, so there can be no suggestion of a "morbid desire to produce phenomena" as I heard a gentleman once say. Also at that period of my life, I was so fully occupied with domestic responsibilities as to preclude any outside interests.

One morning, about eight o'clock, I walked to my kitchen door and gazed into the back yard. It was a calm, quiet rather warm peaceful morning and as I looked idly towards the top fence, the beautiful green grass of my yard changed into the grey sea out of which came a submarine. A man came from the turret top and leaned over the side looking down, and when presently he raised his head, I recognised him at once as a young man whom I had met in Sydney about eight years prior to my marriage. He was at that time, a junior engineer on a P. & O. steamer.

The vision slowly faded, I resumed my glass-washing, saying to my better half that I had just seen a "kind of waking dream"—my exact words. He promptly diagnosed it as indigestion and the incident closed. The sequel came next day when reading in the newspaper of the capture of Australian submarine AE2 by the Turks, my friend's name appeared among the list of officers.

It is only since I have studied the Occult a little that I am able to appreciate the rare beauty of such an occurrence. It is quite possible my friend was acquainted with the study of these powers and projected a thought form, all the necessary conditions being present, and myself somewhat sensitive, without knowing it, I was enabled to receive the message.

"God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety of evil spirits."—John Wesley.

If God bears with the very worst of us, we may surely endure each other.—Scott.

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.

Canadian Surgeon and Psychic Science

INVESTIGATIONS YIELD CONVINCING RESULTS.

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

WINNIPEG turned out a surprise in several respects. Owing to its great distance from Europe one seldom hears of this important Canadian town in connection with Spiritualism and psychic science.

I visited the city by private invitation and was the guest of Dr. T. Glen Hamilton, one of the leading citizens of Manitoba, having been for five years Member of Parliament for that State. In addition he has held many public offices, including chairmanship of Winnipeg School Board.

He has filled practically every office in the Manitoba Medical Association, of which he is regarded as one of the shining lights. As a surgeon I have heard he has no superior; a fact so well recognised that, although he has a large practice to attend to, he has been prevailed upon to become assistant professor of surgery in the medical school.

* * * * *

Important as all his other work has been, Dr. Hamilton regards his researches into psychic phenomena as the most valuable. For ten years he and a coterie of friends, most of whom have had scientific training and are members of the medical profession, have been experimenting with two excellent mediums, while occasionally they have had the assistance of a third.

Every precaution has been taken to eliminate all circumstances likely to weaken the scientific value of the tests, and there seems to be no doubt that in this respect they rank among the most reliable ever applied to this class of work. Most of the experiments have been in physical phenomena, but equally important ones have been made into mental phenomena. I have never heard a more illuminating and excellent analysis of the mediumistic trance than that evolved by Dr. Hamilton. It must, I think, be the best work yet accomplished in this field.

Every theoretical point is supported by photographic examples, and the explanation has been of the greatest use in Dr. Hamilton's lectures before various medical institutions. The matter has been raised right out of the psychical research field into that of exact science, so far as that can be related to the human mind. Every student of mediumship should look out for this theory. It will enable all to realize the relationship between mediumistic mental states and those of normal and abnormal psychology.

* * * * *

Practically all adverse criticism has been silenced in those parts of the world where Dr. Hamilton's work has become properly known. He is doing for Canada what Dr. Crandon is doing for U.S.A., and Sir Oliver Lodge for Great Britain, and an even wider province. One thing is clear: Dr. Hamilton must be persuaded to visit Europe with his photographic slides and expert knowledge, as he has a real contribution to make to psychic

science. Much of it will confirm a good deal that has already been discovered; much is original.

I had the good fortune to sit at one of the test seances in which the phenomena telekinesis, the ringing of bell-boxes, the production of trance writing and the independent and automatic voices were successfully obtained under test conditions.

* * * * *

An example of the great care and patience with which these investigations have been conducted is shown by the following. Among the trance communicators is an intelligence claiming to be the late Robert L. Stevenson. In his script are occasionally found phrases which appear to be without much meaning; they are obviously fragments of sentences carefully removed from their context so as to convey little or no meaning until they have been related to the whole sentence to which they belong.

One of the company of experimenters has had assigned to her the task of becoming acquainted with the life and works of Stevenson, her duty being to find out the full references to which the fragments belong. This has been a long and involved task, pursued with such determination that sometimes months have been spent in finding one reference. These are often found to belong not to the famous author's known writings, but to some of his private correspondence to which it is certain the medium has had no access.

* * * * *

Ectoplasm is frequently obtained, and many excellent photographs of it have been taken. The independent and automatic voices are also frequent. Both occurred in the seance I attended. This is a particularly interesting feature as the principal communicator is well known among psychic students in America. More will be said about this later. The proceedings of every seance have been carefully kept by a qualified reporter, and these will shortly be published. Nothing has been made public up to now, because the experimenters desired to make their experiments absolutely sound and beyond reproach.

It is letting out no secret that the investigators have been compelled to accept the Spiritualistic theory to account for the phenomena. Even in simple manifestations, which might be accounted for by the subconscious theory, careful consideration has shown that there is often an unseen intelligence at work, and that the survival theory is the right one.

The fact that Canada has contributed so valuable a part to psychic science is extremely gratifying. Evidence of survival is piling up all over the world.



We are, if not the masters, at any rate almost the creators of ourselves.—Lord Avebury.

To see clearly is poetry, prophecy, and religion all in one.—Ruskin.

“SPIRITUALISTIC LITERATURE.”

A REPLY TO “IMPARTIAL CRITIC.”

By Clive Chapman, Author of “The Blue Room.”

Under the above heading, in the February issue of the “Harbinger,” three Spiritualistic books were criticised by an “Impartial Critic,” who has spent two or three years of investigation into Spiritualism. Now, I have very little admiration for any anonymous writer, on any subject, especially Spiritualism, which teaches us to be open and true; therefore I find it difficult to discuss the subject, unless I know whom I am reasoning with.

I have spent many years of investigation into Spiritualism and psychic matters generally, and have recorded the results in one of the books he refers to, namely: “The Blue Room,” in which a spirit child describes the machines used at times in rescue work. He says this **may** be an actual fact, then goes on to say it is most unconvincing, apparently because the facts, as recorded, do not fit in with ideas he has formed of after life. Surely he must know that all worlds and spheres exist under their own particular rates of vibration; this being so, what is to stop those beyond possessing machines; just as we are told they have homes, buildings, flowers, etc. Everything in their world is as real to them, as are things in this world to us; also it teaches us to know that all we know and see existed before we knew it here: and has been handed **through** to us by thoughts and influence. Under good conditions, those beyond are able to give us, at times, a demonstration of what takes place “over there,” and how very real that world is. It is a pity that he practically accuses the child spirit of telling a lie; which I strongly resent; I would defend that dear little soul’s truthfulness with my last breath; as I never once found her inclined to make false statements. She cheered and helped many a weary heart; and quickly stood back when a want of love and sympathy was shown in the circle. To get the best results through; the circle must show **real** love, sympathy, and faith; and no pretence; otherwise, those beyond either close down, or else let the sitters have just what they ask for. If sceptical sitters will persist in trying to trap those beyond, and at the same time **pretend** to believe, how can they expect any good result. Do they not see that they are drawing the same influence into the circle, causing confusion, and getting just what they ask for. Have these sceptical, and possibly intellectual sitters, no respect for the medium’s safety; spiritually, physically, and morally. It is purely a case of the trapper being trapped; they attend with a deceiving spirit in their hearts, and, according to the law that like attracts like, they get what they ask for; then complain and condemn—what; just the result of their own thoughts. Those on the “other side” know this; but what can they do? those on this side have to learn how to trust and love before they can attract trust and love. To me, it is only natural that sceptics get such poor results; as only perfect trust and love can build up a true faith in communication with those dear ones beyond. Is it a fair deal to draw distrustful influences round a medium so sensitive as the one in question?

I may state, that at times, some of the results have been simply marvellous, during my own investigations, and I was very critical; but I never failed to trust. If the writer, “An Impartial Critic” will read “The Blue Room” again, pages 101, 102, 104 (mediums) 108, 149, 153, 154, he will see the close connection between good conditions and good results; so why doubt. I may also add that the results I am

getting personally here at present in Christchurch, prove more than ever the genuineness of my niece’s mediumship. In “An Impartial Critic’s” article, no names are mentioned, but he will understand that I have taken it for granted that he refers to “The Blue Room” as one of the books he criticises; it being the only book containing the remark he refers to. The book was written to give comfort, and create interest in real spiritual thought on the life beyond. The other two books referred to I know well, but I dare say their own authors will take up the pen on their own behalf. The subject is certainly worthy of world-wide discussion, but let us know whom we are discussing it with. My niece is deserving of every sympathy for the heroic stand she is making under all kinds of conditions, and it is to be hoped that good will come of it all.

CORRESPONDENCE.

To the Editor of “The Harbinger of Light.”
Sir,—

The criticisms by “Impartial Critic” contained in your February number, are such as would naturally occur to one whose reading is limited. In answer to these, the first point to be considered is that we, who live in a three-dimensional world and whose intelligence functions through our consciousness, aided by our five senses of cognition, have to interpret, as best we can, messages conveyed to us by beings in a four or more dimensional world, of acute mental faculties and endowed with more senses, or, as most often happens, such beings bring themselves down to the level of our mental conceptions. Therefore, to expect such beings to accept as dogmatic the theory of a sub-conscious mind is fatuous and silly. The science of psychology and those of its exponents who hold to the theory of a sub-conscious mind are not dogmatic: they merely say that in certain mental conditions there are phenomena which make it appear as if there were another state of consciousness below the threshold. When a better theory offers itself, this one will be thrown on to the scrap-heap. But, just as material treasures have been found at Ur of the Chaldees which make our craftsmen feel small, so there are mental treasures exhumed in the East which put our intellectuals out of the running. One of these is the Sankhya philosophy of Kapila which can bring the student to no other conclusion than that “there is no such thing as the sub-conscious mind.”

As regards “flying machines,” they are mentioned in books published as far apart as the poles. I commend to your critic Holt’s big work in two vols.—a copy in the Sydney Public Library. Again, anyone who visualises such machines as “Zeppelins” does so to his own stultification.—Yours, etc.

Lord Howe Island,

February 21st, 1929.

H. L. WILLIAMS.

“ADVANCE! AUSTRALIA.”

All too few are the journals and magazines that maintain a broad outlook on life, sympathetic with its myriad aspects, striving to see the best in all, and to improve, if possible, whatever is not so good.

“Advance! Australia” is one of these few, and we shall regret exceedingly if this splendid little magazine is allowed (as rumoured) to go out of existence. Most publications are devoted to a cause. The cause naturally gives birth to the printed page. “Advance! Australia” is not an exception to this rule. The only exceptional thing about it is its cause, this being nothing less than Australia itself, in all its manifold life, and varied interests, both material and spiritual. A happy, good-nature beams through all its pages, like the smile of one of those genial, light-hearted, typically Australian boys, “big” in every sense of the word. We like “bigness,” especially where thought, sympathy, understanding, and love are concerned. And we get it in this magazine.

It will a thousand pities if “Advance! Australia” has to disappear for lack of public support.

Spirit Voices on Gramophone Records.

CONVINCING TESTIMONY OF SPIRIT LIFE.

By H. DENNIS BRADLEY, Author of "Towards the Stars," "The Wisdom of the Gods," Etc.

"The greatest discovery and the greatest expansion of man's intellect of this or any past age will be illustrated in the new psychic philosophy of the twentieth century.

The world-wide acceptance of this philosophy, which is based on science, upon evolution, and, beyond these, upon the divine law of love, may take place within the next two decades."

Such is Mr. H. Dennis Bradley's forecast in his latest book, "The Natural State."

In the following article, which Mr. Bradley recently contributed to the London "Daily News," he discusses his own personal convictions "after six years of intensive study" of Spiritualism.

WHEN this investigation was opened on Dec. 7, the leading article in the "Daily News" stated: "If Spiritualism is a truth it would be the most important revelation ever given to the human race."

After six years of intensive study I assert that survival after death is a proven fact, and that direct communication with the human personalities of the dead has been brought within the legitimate sphere of mental and physical science.

The development of psychic knowledge in the last few years has been phenomenally rapid. The current scientific psychic literature is comprehensive and international.

Lord Beaverbrook's article was concise and lucid. He attended one seance, over four years ago, which seance I recorded at the time as comparatively negative. The medium on that occasion was Mr Evan Powell, with whom I have conducted only one experiment at my house. Whilst I shall always be delighted to welcome Lord Beaverbrook to my house, on this particular night he came at the invitation of a mutual friend. I did not know that he was coming until the last moment. I mention this only because Lord Beaverbrook states he was an unwilling attendant.

* * * * *

The purported "voice" of Bonar Law, to which he refers, was faint and indistinct. Lord Beaverbrook asked a meaningless question and obtained a meaningless reply. The argument that the communications received are trivial is frequently advanced, but is it logical to expect an evidential reply to a trivial inquiry?

Negative experiences are inevitable in this study of Spiritualism. We can build our knowledge only on the positive.

Survival can be proved only by establishing means of communication with those who have lived on earth, and are now existing in another sphere. They must give us irrefutable evidence of their identity, of the retention of their memories, of events which happened in connection with their personal lives when on earth, and of their knowledge of events which have happened since they died.

* * * * *

I am able to state that as the result of my own research work, evidence had been given of personal survival in hundreds of cases, and that I can call

upon hundreds of witnesses of international repute to testify my statement.

These proofs have been given not through the mouth and voice of a medium, but in the direct, individual, characteristic and recognisable voices of the communicating spirit personalities, speaking from space in various parts of my room and often several yards from any living human present.

The carefully compiled records, containing irrefutable evidence in detail, with corroborative statements, by witnesses, are published in two of my books.

The discovery of the means of communication in the "direct voice" with spirits personalities is comparatively recent, and the potentialities are staggering.

When, six years ago in America, cynical, critical and dispassionate, I attended my first experiment with Mr. George Valiantine, the phenomena were of so remarkable a character that I invited him to visit me in England during 1924, in order that I might conduct a lengthy series of tests. The results were eminently successful, and incontrovertible evidence of survival was recorded.

Observation revealed Valiantine to be a perfectly normal man, therefore, by common logic, I deduced that the power of mediumship was a latent faculty in a considerable percentage of men and women. Thus, unlike other scientific psychic researchers, I determined to experiment for myself, alone with my wife. Within three months I established communication in the "direct voice" with the spirits of a number of persons whom we both had known on earth. Then I invited men and women of repute to witness the phenomena, and record evidential proofs. Their attestations were unanimous, and were subsequently published.

During the last six years I have heard at least 500 different individual "voices" of spirits talking intelligently to their friends on earth.

I have heard "spirit voices" speaking, and conversations carried on, in my own house, in German, French, Italian, Russian, Spanish, Danish, Basque, Chinese, Japanese, and idiomatic Welsh. I have heard the language change suddenly from Danish to Russian, from Italian to French, and the "spirit voices" have replied with unhesitating fluency. Portuguese, Arabic, Sanscrit and Hindustani have also been recorded.

* * * * *

I have conversed with my sister, who died before the war, and my brother-in-law, Warren Clarke, who died in 1922, in their own characteristic voices upon hundreds of occasions. I have conversed with them at greater length upon all conceivable subjects during the last six years than I did during the whole time they were living on earth.

My father, who died three years ago, has talked to me in his distinctive Galway accent, and my mother, who died shortly afterwards, has spoken to me in her softly modulated tones.

The theory of hallucination must be eliminated. On many occasions I have held seances with people present inside and outside the room. The "spirit voices" have often, in loud tones, addressed those who were outside the room, and who recognised the identity of the voices of the spirits speaking.

I have proved that the "spirit voices," apart from the incontrovertible mental evidences they have given, are actual physical and recordable sounds. With a private telephone line laid on by the Post Office to the Columbia Gramophone Company, and two of their assistants giving signals when to record, nine distinct and individual "voices" spoke—three in English, one in an Indian dialect, and two in Chinese. These records—the first psychic sounds ever registered—are in my possession.

An important point is that no one present at this experiment could speak any of these languages except English.

* * * * *

Since the records of my experiments were published, four other persons of my acquaintance have, during the last two years, developed the same faculty, and have established communications in the "direct voice" with spirits. The most remarkable case is that of the Marquis Carlo dei Centurione Scotto, of Genoa, a member of the Italian Parliament for 11 years. He was entirely ignorant of psychics when, on the introduction of Professor Ernesto Bozzano, he attended a "voice" seance at my house in 1927.

Nearly all the conversations came through in Italian. During the three evenings he spent with me, the Marquis's eldest son, who had been killed in an aeroplane crash, spoke to him repeatedly. The Marquis Centurione returned to Italy, experimented in the same manner as I had done and established "direct voice" communications for himself. The records of his experiments have been published in Italy. Professor Bozzano, Professor Tallio Castellini and Professor Gildo Passini are the attestors.

* * * * *

The absorbing interest of the conversations of Dr. Neville Whymant, called in because he alone could be found to interpret, with the voice of an ancient spirit speaking in Archaic Chinese and discussing Chinese classics, completely refute the assertion that communications are commonplace.

Spirit voices have spoken at length, have carried on long conversations and have given evidence of their identity in full daylight. I have recorded several such cases in my books.

Spirits retain their personal mentalities, memories, and characteristics, and they possess ethereal replicas of their earthly bodies. They are tangible beings which can touch us, move material objects, and speak to us through their own larynxes and mouths.

I do not regard spirit communication as a religion; I regard it as a scientific fact. I am neither missionary nor propagandist. Whether it will tend for good or evil—terms not easy to define—depends upon the purpose of the researcher.

The high and the low levels exist throughout the universe. Like attracts like. We live only in our minds and our thoughts translate our soul and spirit. When we die we do not suddenly change into angels or devils. If our spirits are low we shall commune with those which are crude, if our spirits are developed intellectually we shall seek association with more brilliant minds than our own in order to achieve progress.

This at least we have learnt; when we die we shall not spend eternity upon a cloud, without roofs to our mouths (as Mr. A. A. Milne apparently believes) to sing angelic choruses. We shall face eternity with a magnificent vista of universal learning, which will occupy us for countless ages, and we shall be enormously helped by having shed all physical deterrents.

But, whether the prospect appeals or appals, we must accept the inevitable. We survive.



A DILATORY GHOST.

"POOR OLD GEOFF."

We appreciate humour, even when "the other fellow" is the joker. "The Daily Sketch" (London) is responsible for this little laugh.

"I spent yesterday looking for a Barnet bogey. A Spiritualist claimed to have seen there the ghost of Sir Geoffrey de Mandeville, a spook who spends his time making the inhabitants of East Barnet wish they lived in West Barnet.

Sir Geoffrey, who effects a military cloak, spurs and a clank, was seen lurking near the parish church. New Barnet went to look for him with members of a psychical research society, pitchforks, policemen, a flashlight and half the population. But poor old Geoff had gone to rest.

There is only one way to find a ghost. I went to the first citizen I saw, and asked where the phantom lived. What he said was more forcible than phantom.

A policeman was more helpful. I said: "Could you direct me to Sir Geoffrey? I believe he lives in a moat." The policeman said: "One more word, my lad, and—"

So I tried lurking. I lurked near the old parish church. I lurked near Trent Park. But not a glimpse of ghost did I get. Nearly everyone in New Barnet has seen Geoffrey, however, and the only sceptical people are colour blind."



A CLOUD OF WITNESSES.

This letter appeared in the "Daily News" (London).

Sir.—I recently spent several weeks in the Bodleian Library and the British Museum engaged with the topic of Spiritualism. I rose from the subject amazed, not only at the extent of its literature, but also at the cloud of witnesses to the genuineness of these manifestations—witnesses whom it was quite impossible to classify comprehensively in the categories of either knaves or fools. To anyone investigating the subject thus, and with an open mind, the evidence on behalf of Spiritualism must seem conclusive.

FRANCIS S. DARWIN.

15, Museum-road, Oxford.

"The Harbinger of Light."

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A BUDGET OF MYSTERY STORIES

FROM THE BOLTON (England) "EVENING NEWS."

That violent death has some unquestionable connection with the seeing of apparitions would seem to be established in the mouths of many witnesses, past and present. There are innumerable houses in England where apparitions are still seen and the explanation of such ghostly visitations is frequently that someone has suffered a violent death at their own or some other's hands.

There is a hall in Yorkshire known to the present writer with a small turret at the far end of a long corridor, where the maids go as seldom as they can; for there often is to be seen a lady in grey silk coming down the turret steps. At a certain point the figure which looks far from ghostly, disappears through some panelling. There is a gallery of portraits in the hall, and anyone who sees the substantial figure of the lady descending the turret steps may afterwards quite easily recognise her portrait in the gallery.

An ancestor of the present squire not very far back, it seems, married a labourer's daughter, and as the country folk boycotted her, she drowned herself in the lake in the grounds, and ever since her ghost has haunted the corridor in the early mornings. The maids of the hall have all seen the apparition, and are living witnesses of the fact, but as the ghost has been proved quite harmless they stay on and try not to go where she is.

AN UNHAPPY MISER.

Ghosts walk in cottages as well as in castles. In Stoke, a small house was recently pulled down because no one would occupy it even at a very small rental. At first, houses being hard to get, young couples, and older ones, too, would welcome the offer and with their few goods and chattels begin to settle in. But before they were really settled, one or other, or both of them would see a little old man with a limp cross the room to the fireplace and prop himself against the mantelpiece. It was more than the nerves of the newcomers could stand and soon the house was "to let" again. Neighbours recognised the descriptions the new tenants gave as those of a previous tenant, who was very eccentric and miserly, and was discovered dead one morning with evidences in the room of robbery and violence.

There is a woman, still living, known to the writer who, as a girl, went to stay with some friends in Salford, and who occupied a large bedroom where she shared a bed with a little girl. As soon as she put out the light on the first night, she saw a woman, in nightclothes of another generation, standing holding a lighted candle, and looking down very sorrowfully. The bedroom door was open and near it was another figure, that of a man half dressed, watching the woman, and then watching the door as if ready to rush away. The girl was so upset that she fainted. Her friends, it seems, had only recently taken the house, but they soon left it, for they learnt from neighbours that it was haunted by the ghost of a woman who had been strangled by her husband.

Since violent death seems to be the most prolific source of uneasiness among the departed, it is not surprising that after the Great War we have a new crop of modern instances to add to the store.

DEAD BROTHER'S VISIT.

A friend, now a missionary in West Africa, related to the writer, how during the war, when he was a minister in the Midlands, he woke up one night and saw his brother Jack, a fine lad who had gone

out to the war as on a great adventure, standing leaning over the bedrail at the foot of the bed. There was a beautiful smile on his face, which he had often seen there in real life, and which always said as plain as speech, "Cheerio! I'm alright."

The minister had a letter from the old home shortly afterwards, enclosing the War Office communication that Jack had been killed in France. An accompanying letter from the officer in command informed them Jack had been shot by a sniper when in the trench. Actually, said the letter, the youth was the end-most man in the English army, the next soldier, some miles away, being the end-most man of the Belgian army.

SAW HER HUSBAND KILLED.

There is a woman living in a little cottage on the roadside, not far from the town of Flint, who some years ago, suddenly wakened up in bed in the early morning. She hardly knows to this day whether what she saw was in a dream or on waking. But she distinctly saw her husband stumble over a plank on the deck of a large sailing ship, on which she knew him to be doing a night shift, and fall headlong into the hold of the vessel.

She was so shaken by the vividness of the vision that she got up and made a light. She found that it was two o'clock in the morning, but she could not go to bed again. She longed to go off to Queensferry where her husband was working to make inquiries, but the place was several miles distance, and all was enshrouded in darkness. Besides, if nothing was wrong she would appear extremely foolish. She decided to dress, go downstairs, light a fire, and make a cup of tea.

She had hardly had the tea, when she heard the noise of feet outside, and when she hurriedly went to the door and opened it, there were the men with a covered stretcher bringing home her dead husband.

HEARD BATTLESHIP SINK.

Readers may recall the report in the papers on September 23rd, 1914, of the sinking of H.M.S. Aboukir. The young wife of one of the crew was sleeping at home with her mother the previous night when both were awakened by a dragging, grating sound as of the noise of heavy chains. They got up and searched the house and looked about in the yard, but saw and heard nothing. Soon afterwards, however, the sounds began again. There was a wierd, clanking noise for a minute or so and then a deadly stillness again. But another search proved vain.

The morning papers announced the sinking of the Aboukir, and the young woman's husband had gone down with the ship.

It is not often that a double tragedy is communicated by apparition, but such an incident occurred during the late war to a worker in a T.N.T. shell factory in Kent. This worker had a married friend whose husband had been home on leave and had just returned. The married friend, who had one son of three years of age, was very depressed after her husband had returned, and was filled with a heavy foreboding.

It happened on this particular night of the apparition that the woman who saw it had been put to work alone in a large shell store. It was the night-shift and quiet. The woman, as she bent over her work, heard the door open and looked up thinking the foreman had come in. To her dismay she saw her friend's husband in full naval suit but without his hat, and in front of him his little boy holding out his arms towards him.

She rushed to the door, thinking something might be happening outside, but there was no one there.

Before twenty-four hours had passed news came that the husband had been drowned off the Irish Coast. The second tragedy occurred a day later when the boy's nightclothes set alight at the fire at home and he was taken to hospital where he died from shock from the burns.

BLACK ROBERT, THE MONK.

Many old ghosts still walk according to the most recent reports, and those that took their departure by violent means appear to be the most persistent. Our last instance, therefore, shall have the ancient flavour. Recently, a venturesome individual, in the verger's absence, borrowed the keys of the crypt of an ancient church in Lincolnshire, from the vicar, and in the dimness of a late autumn afternoon went alone to investigate the murky interior. His only light was that of a defective oil bicycle lamp.

As he was examining dates and inscriptions on various tombs, the visitor caught sight of a man in black, leaning against a recumbent effigy of some mediaeval worthy. At first he thought the verger had returned and entered the crypt unnoticed, but when he moved towards the figure, it vanished.

The surroundings added to the eeriness of the experience and the explorer was glad to escape into the open. When he mentioned the apparition to the vicar the latter explained that he had seen Black Robert, the Monk, who, in the 15th century was locked in the crypt for some offence and forgotten until he was dead.

Passing Thoughts for April.

In order to die perfectly happy, we should be able to say—"I have finished the work that God gave me to do!"

A realisation of the fact that our departed dear ones and the Master are always within call, should tend to make our lives happier and purer.

The inconsistency of professing Christians, and the fraudulence of mediums, bring reproach on religion and Spiritualism, respectively.

The product of bad food (material and mental) is disease in the body and sin in the soul.

The selfish seek for happiness in the pursuit of wealth or pleasure, while the unselfish find it in trying to benefit others.

This is an age of rapid movement, and even on "the broad road that leadeth to destruction" people are travelling faster than their forbears did.

With what a shudder of horror would we shrink from some persons if we could see their souls as plainly as we do their faces.

R. C. N.

Quail.

It seems so strange that man, full-blooded man,
 With trained eyes and nerves that never fail,
 In dainty sock, and tunic toned to veil
 His dawn-time sacrilege, with studied plan
 Of fifty autumn paddocks, hounds in van
 For ages bred to silent sleuth, and hail
 Of hell-tube, should not hear his angel ban
 The ruth that dares for sport destroy the quail.

'Tis well that Hunters of the Universe,
 Tho' grisly garbed to our myopic sight,
 With tubes of Force, and Silent Hounds at call,
 Must scour the finite grass, where we rehearse
 At storm or pain's approach the quail's affright,
 Beneath His eye Who heeds the sparrow's fall.

BERNARD O'DOWD.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

ADMIRAL AND MEDIUM.

Mr. Hewitt-Myring, Special Commissioner of the "Daily News" (London) reported in that newspaper how, in the course of his investigation into Spiritualism he had had a "sitting" with Mrs. A. Johnson—a well-known medium. Mr. Myring's experience was unsatisfactory, no positive results being obtained.

Vice-Admiral Armstrong has a different story to tell in the following letter which he sent to the "Daily News."

Sir,—Seeing Mr. Hewitt-Myring's article with reference to his sitting with Mrs. Annie Johnson, I thought it might interest you if I gave you my experiences with the same lady.

One morning in January last year I noticed in the paper the death of a very old Service friend of mine—we will call him Atkins. Two days afterwards, on Wednesday, I went to the Spiritualist Community Offices to meet a lady who had asked me to see her. When I arrived there I was informed that she had been delayed and could not arrive for half an hour, and I was told that a medium called Mrs. Annie Johnson was in the next room, that she had nobody with her, and would I care to go in?

I had never met this lady before. I went in, and she clairvoyantly informed me that there was somebody who had recently passed over who wanted to speak to me; she described him, but said he could not give his name. I asked her could she give any indications by which I could identify him other than the description, and she said he informed her that he and I had done some good work together in the Persian Gulf, and gave me other indications which convinced me that it was Admiral Atkins who was speaking.

As that spirit went away she said the name of Webster was called, but she did not know as to whether it alluded to that person who had been speaking or not. I told her that I knew nobody of the name of Webster that I could remember.

After the sitting I went back to my Club, and informed a friend of mine whom I met there, and who also had known Admiral Atkins, of the occurrence. He was very interested, and he said to me: "What were Atkin's names?" I said I did not know except that he was known in the Service as "Tommy Atkins." I then got a Navy List and looked him up, and found his name was Thomas Webster Atkins. About two months after this I went to another medium, and during the seance Admiral Atkins again came, gave his name, and said to me: "Didn't you think that was rather clever of me to give a name of mine that you did not know so that you could not put it down to telepathy?"

Since that date I have had many experiences and evidence that those on the other side can communicate with us, and do.

J. G. ARMSTRONG, (Vice-Admiral).
 United Service Club, S.W.1.

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.

A Musician's Occult Experience.

"SPIRIT-CONTROL" BY A LIVING MAN.

A NEW FORM OF SPIRIT COMMUNICATION. By CYRIL SCOTT.

MR. CRYIL SCOTT is one of the best known of living musical composers. For many years he has taken a keen interest in occult matters, and is therefore well qualified to speak on the subject, from personal experience. Mr Scott contributes the following letter to the "Daily News" (London) into the truth of Spiritualism:

Although I appreciate the value of a newspaper inquiry into Spiritualism, in writing this letter I am personally not out to convince sceptics or to make converts; that is not my business. I am merely a musician who has made a hobby of mysticism, occultism and transcendental philosophy, and all I aspire to do is to interest the reader with some of my almost unique experiences.

If he does not see them in the same light as I do, he is at liberty to explain them as best he can, and even to think me a victim of self-delusion; that cannot hurt me and it may relieve his feelings; all I ask him is to refrain from bombarding me with letters, for I have not the time to answer them.

It is thought that all communications received through mediums are or purport to be from the spirits of the dead. And yet, strange to relate, during a number of years I communicated via a medium with a living person, who resided hundreds of miles away.

His "modus operandi" was to go into a deep trance during which he willed his spirit to leave his body and enter that of the medium, sometimes for just a short while, and sometimes for as much as two or three hours. This partly depended upon how busy he was, and on other conditions too elaborate to deal with here.

OXFORD GRADUATE AS CONTROL.

The medium herself—she has since passed over—was a woman of impeccable character, and a friend of many years' standing. In no circumstances did she ever use her mediumistic powers in a professional capacity; in fact, they were only known to the half-a-dozen people who had experience of them. Two of these were men of science, one a doctor.

I am not at liberty to give the name of the man who controlled her, as he is still alive and strongly objects to publicity. I may, however, say this much: that he graduated at Oxford, that he is now well past middle age, that he enjoys magnificent health, and is esteemed by all who know him, both for his wisdom and his kindness.

As for his messages, they were far from being the trivialities that sometimes come through at seances to which all and sundry are invited. On the contrary, they were often of the most erudite nature. He patiently explained to me points in philosophy which during twenty years of study had puzzled me. He also gave me advice and guidance of a personal nature which have proved invaluable.

Nor did my scientific friends fare less well; they profited by his messages as much as I did, and were given many a scientific "tip" of which they have made good use.

NOT THOUGHT-READING.

Now, what may be of interest to Spiritualists and others is the fact that if we had not possessed complete and first-hand evidence that the spirit of a living, and not of a dead, person was talking to us through the medium we should certainly have been none the wiser.

I have since repeatedly spoken with several departed spirits through another medium-friend, and so far as I can detect there is no difference whatever in the mode or manner of procedure. In all instances the personality changed, and even the face and voice took on another expression. In all instances, too, I was told things which neither of the mediums in question could have told me "off her own bat" and which I did not know myself.

Therefore, thought-reading must be ruled out as a solution which may satisfy sceptics—that is, unless they are going to tell me that I know things without knowing that I know them, an assumption which makes too much demand on my powers of credulity.

HOW IT IS DONE.

The case I have related is very unusual, for the simple reason that my good friend and benefactor is a very unusual man. It has taken him long years to learn how to get out of his own body and control that of another. In a word, he is very much in advance of his time. Still, as he says himself, the day will come when a large number of people will have this power, for it is latent in many of us.

Then, instead of the laborious interchange of letters and the waiting for replies, we shall be able to use this far quicker and pleasanter means of communication. After all, personal contact is of enormous advantage, and that is one of the reasons why my friend chose to teach us in this uncommon way.

Meanwhile I am reminded of the commentary to a very ancient Sanscrit aphorism by Patanjali, which runs: "When the cords of bondage have been loosened by the right knowledge, the Yogi can temporarily leave his own body and talk and act through that of another man."

And now to deal with the three "terms of reference":

(1) I consider Spiritualism in its highest form proved. I grant there may be fraud connected with it, as there is fraud connected with every calling in the world; but the false does not disprove the genuine.

(2) I base my conclusion on twenty years' study and investigation of occult matters, and on evidence which both for my wife and myself has been incontestable.

(3- I consider that the lower kind of Spiritualistic practices may prove dangerous in the hands of weaklings and fools (but so, for that matter, may motor-cars and other things) and harmless in the hands of sane and healthy people. The higher type of Spiritualism can only be beneficial to all mankind—since it promotes both enlightenment and consolation.

THE ART OF THE WATER DIVINER.

Is the water-diviner a fraud or a public benefactor?

"Most scientific authorities," wrote the eminent David Patrick and William Geddie a few years ago, "regard this alleged power of the divining-rod as due to more or less unconscious delusion, the phenomena merely being the effect of a strong impression on the mind acting through nerves and muscles."

And yet if you question nine men of the outback out of ten they will swear that the divining-rod is the real magic wand. They do not claim infallibility for the diviner, but they have implicit belief in the divining-rod in the right hands for the locating of subterranean springs and streams.

Mr Claude Giffen, a South Australian pastoralist, and his partners took up 600 square miles of waterless land that nobody else would look at. That was four years ago. The manager and one of the hands were able to use the divining-rod, however, and they pointed out the right spots. As a sequel, the estate is now equipped with 21 wells, which each supply from 6000 gallons to unlimited streams of water every day. The first wool clip on this area was from 15,000 sheep. "Beat that," says Mr Giffen to the sceptics.

* * * * *

The Queensland Government has an official diviner on the staff of its Agricultural Department, and it is claimed that he has more than justified his appointment. Of course, there have been many charlatans whose humbug has discredited the water-divining "profession," but the success which has followed the experiments of the accepted masters of this occult art is indisputable.

The divining-rod is a forked twig, usually of hazel, sometimes of fencing wire, or even of brass or copper, and by its use minerals, as well as water, are said to be discovered beneath the surface of the earth. The rod, when suspended by the two tines of its fork sometimes in the closed fist, sometimes between the balls of the thumbs, indicates by a decided inclination the spot where the water or hidden mine is situated.

Geophysical research by means of specially devised instruments is an accepted scientific accomplishment. By means of these instruments the presence of minerals in the earth is indicated, so it is hardly fair to scoff at the water-diviner. Certainly the divining-rod is a less expensive method of locating hidden water than more or less haphazard boring operations. It is only fair to add that some scientists affect an amused tolerance when the "dowser," to use the old English name of the divining-rod, is discussed.

Perhaps there are certain people who have a mysterious sixth-sense which enables them to detect underground streams with the aid of the divining-rod. Even wireless telegraphy was not dreamt of in our philosophy until a few years ago. The divining-rod dates back to antiquity.—"The Herald."

SYMPATHY AND HELPFULNESS.

We all desire that joy instead of sorrow shall find its way into the lives of others. Let that joy well up in us in spite of the afflictions of those about us, for joy is a rare plant indeed and its cultivation in the garden of daily life is immeasurably worthwhile.

There is a source of joy and gladness within each one of us that life's fierce storms cannot touch. This joy is more invigorating to the souls of sick and sorrowful human beings than even great healing draughts of mountain air and abundance of sunlight can be to their bodies. It depends not at all upon the outward conditions of life but upon the soul health of the individual. A healthy, trusting soul fears no evil and therefore exhausts not itself in combating the appearance of evil in itself and in others, but looks ever towards the Good for strength to rise above adverse conditions of any kind.

Leave sadness and sorrow for those whose vision is too limited as for them to look beyond the transitory conditions of the earth life. An abundance of sympathy which dwells upon the troubles of others, thus magnifying them unnecessarily, is not helpful to those others for it often prevents them from perceiving the good which remains to them.

Let our hearts go out in love to others always but we must not make their troubles and trials our own, for, by so doing, we allow ourselves to be blinded to the good and are thus rendered less capable of helping them in their need.

Our sympathies are apt to lead us astray in this way and it is better to take the more helpful attitude towards the troubles of others so that we may be prevented from further dissipating that joy which is seeking expression in each one of us.

Joy is our birthright as children of God, just as true happiness is, and we benefit nobody, ourselves least of all, by allowing a spirit of sadness to envelope us on hearing of the sorrows, sufferings and trials of others.

There is no need to be callous in these matters but we should seek ever to acquire the right, and therefore the most truly helpful attitude of mind towards them. Fear and worry concerning another's welfare is detrimental both to that other and to ourselves also. A calm, hopeful attitude of mind under all circumstances is more beneficial to them in the end, even though they may possibly resent the apparent lack in us of a full appreciation of their woes.

Imagination is a wonderful power for good in peoples' lives if they only turn it in the right direction and see nothing but good in life both for themselves and others. Some of life's experiences are difficult indeed but they are magnified and increased an hundred-fold by the doubting, fearing soul for thus is their power for evil increased in the bodies and affairs of these unenlightened ones.

The only really practical and helpful kind of sympathy is that which seeks ever to lead the thoughts of the sufferers away from their troubles, grave though they may appear, towards the good which is ever awaiting their recognition of it.

It is only as folk learn to perceive Good continually for themselves that they are able to reveal it to others, or at least to direct their attention towards it, for whether these folk actually find it depends upon themselves alone.

We must not attempt to bear other folks' burdens for no real good can come of it to anybody concerned. We should rather allow our own happiness and joyousness of spirit to rob the sad hearted and the distressed in mind, or body, of some of their

Fear and lack of faith go hand in hand. The one is born of the other.

Every tear of sorrow sown by the righteous springs up a pearl.

Happy is the hearing man; unhappy the speaking man.—Emerson.

They say best men are moulded out of faults.—Shakespeare.

burdens of sorrow and pain. We may all do this continually if we will allow the joy that is in us to go forth on the wings of love bringing comfort and fresh hope and courage to the suffering ones about us. Happiness and gaiety of spirit are as contagious as their opposites and so infinitely more worth while. Let us cultivate these desirable attributes of character assiduously and, in so doing, help to lift our fellows out of the sea of despondency into which their own lack of spiritual perception has plunged them. If we will do this we will achieve better health and an added usefulness for ourselves and help to confer like benefits upon those we come in contact with.

—From the Zonia Script (per V.M.C.)

WELCOME MEETING TO MR. HORACE LEAF, F.R.G.S.

A large and distinguished gathering of members and friends of the London Spiritualist Alliance met in the hall at Queensberry Place to welcome home Mr. and Mrs. Horace Leaf after their long and successful tour through the United States of America and Canada, Mr. Ernest Hunt presiding.

The Chairman said that Mr. Leaf had been invited to open the proceedings of a pleasant evening by relating some of his experiences and impressions gathered during his recent visit to America. It gave him great pleasure to welcome the lecturer on behalf of the Council of the L.S.A., which had long known and admired the work Mr. Leaf was doing for Spiritualism and psychic science. Mr. Leaf was one of the most travelled Spiritualists in the world, having carried the message to widely separated parts of the globe. It would be remembered that he had followed Sir Arthur Conan Doyle through Australia and New Zealand planting seed in the furrows Sir Arthur had cut.

To travel much is to learn much, and he was quite sure that all would benefit by the remarks of the lecturer.

Mr. Horace Leaf, who was heartily received, spoke humorously and instructively about America and Americans, paying special attention to Spiritualism as an organised body and as a general influence. His visits to "Margery;" Valiantine; a remarkable materialising seance in New Jersey, and to Dr. T. Glen Hamilton's experimental seance in Winnipeg were graphically described, giving an excellent idea of the important scientific work that is being done in America.

The lecturer spoke highly of the work of American clairvoyants and clairaudients, especially of their public demonstrations. Their extraordinary ability to obtain the names of departed friends, he attributed partly to the more favourable physical atmosphere of America and to certain mental factors. American mediums seem to have concluded that the obtaining of the full name of spirits is of considerable importance in establishing identity, and have therefore long concentrated upon names. This has set up an air of expectation among enquirers, thus tending to direct mediumistic powers, which appear to follow the line of least resistance. Mr. Leaf mentioned several of the leading American clairvoyants and clairaudients by name.

He found both Americans and Canadians to be among the most hospitable peoples he had met, and equally anxious to understand and forward the best interests of Spiritualism.

The speaker made some extremely interesting observations on American psychology, and expressed

the opinion that there is a greater degree of mental freedom in the United States than in the older European countries. He saw in this a great force that would work for the betterment of mankind.

Mr. Leaf's reference to his experiences among the Mormons in Salt Lake City aroused keen interest. They were a kindly, sympathetic people, very practical and very intelligent. He was surprised at the keen interest they showed in psychic science until he discovered that they understood mediumistic practices, although they did not call them by that name. He thought the Mormon movement an excellent example of how spiritual inspiration and messages could be misdirected by predisposition and ignorance of the true nature of the intelligences at work. The organising ability of the Mormons was remarkable and had resulted not only in great political power, but in the development of successful business enterprises. It was one of their maxims that work should be allied to religion. They seemed to be very successful in both.

After the lecture refreshments were served and then Mr. Leaf answered questions put to him by the company, thus concluding an exceedingly enjoyable and instructive evening.

LATIN MASS BY A STREET SWEEPER.

A Latin Mass in A has been composed by a Welsh crossing-sweeper, Edwin Gardner, aged 65, who has never had music lessons; knows nothing of harmony; and whose three previous compositions were confined to hymn tunes.

Mr. Gardner is employed by the Rhondda Valley Council, and his Mass will be sung in a programme that includes Bizet's "Carmen" and Mendelssohn's "Saint Paul" on Christmas Day and Boxing Day.

Catholic friends gave him the words for a Mass and induced him to try to compose one, but he said he could not apply himself to the task as his only creative source came by inspiration.

He confessed, when interviewed one evening, that the solemnity of the work might have been suggested by the insistent drone of daily traffic, but he could not explain how he reconciled street noises with Cathedral music.

"Nevertheless," he said, "most of my melodies in the Mass came to me while sweeping the street."

The famous Mid-Rhondda Choral Society have undertaken the performance, which necessitated their writing 250 copies of the different parts from the manuscript.

Four London artists will do the solo work, and the conductor of a local orchestra has arranged the instrumental parts for the Welsh Symphony Orchestra as accompaniment.—"Daily News."

"The death of the body may indeed be the end of the sensational use of our mind, but only the beginning of the intellectual use.

The body would thus be, not the cause of our thinking, but merely a condition restrictive thereof, and although essential to a sensuous and animal consciousness it may be regarded as an impediment of our spiritual life."—Kant.

NOTICE TO OUR READING FRIENDS.

You should send for our latest Catalogue which will be sent with pleasure, post free, on application. This Catalogue has just arrived from the printer and includes all of the latest books on psychical subjects by recognised writers, set out in alphabetical order under name of author.

BEHIND THE VEIL.

BY SIR A. CONAN DOYLE.

[From "The Progressive Thinker," Illinois, U.S.A.]

One of the most amazing things which I have seen in my forty-one years of psychic experiences was the first appearance of Arthur Ford at a Spiritualistic service on Sunday, March 23d. Ford is the young pastor of the First Spiritualistic Church of New York, and he, like the teachers in the primitive Christian church, before the devil sent theology to ruin it, has the power to show, as well as to explain, the wonders of the spirit world.

After my address he walked to the front of the platform, with a typical West End crowd of a thousand people thronging the auditorium in front of him. He was young, clean-shaven, alert, with a modest, boyish bearing which was pleasing.

"I am no clairvoyant," said he. "I have not the gift of sight. But I hear. I give you what I am told by my old friend Fletcher, who has been my guide since he passed over."

"There are so many who wish to send messages that it is difficult to separate them out, I will give you what Fletcher says."

He inclined his head, like one listening, and then: "Peter Armstrong! Is Peter Armstrong in the hall?" A rather astonished gentleman raised his hand.

"There is a whole group here for you—your mother Mary, your sister Kate, two brothers, Robert and John, your son Ned. Do you recognise them?"

"Yes."

"Well, they send greeting and love."

Then: "I get another name—Sarah Edwards. Is she present? Please put up your hand. Your daughter is here. She says her name is Lucy. You are in trouble, are you not?"

"Yes."

"Well, she says to hold on and all will be well. I give you that."

"John Walker." Another hand went up. "Your brother Willie is here. Passed out in the war. Is that right?"

"Yes."

"He says this is your first visit to a Spiritualist church. Is that so?"

"Yes."

"Well, he hopes you will go on. I give you that."

"Any one here called Melton—Jane Melton?" A hand went up. "Your brother Albert is here."

"No, I never had a brother Albert."

"Oh, yes, you had."

"No."

"Think again!"

"Oh, I am sorry. Of course, little Bertie, who died young."

"Yes, he is growing up nicely. He wanted to tell you so. And do not worry about your mother. She will be all right. I give you that."

So he went on, without pause or mistake, for twenty minutes, as a thousand can testify. And yet this man had only landed in England forty-eight hours before, and there was not, outside the platform, one person in that audience whom he knew.

There was an amusing sequel. Next evening we gave a dinner party so that Ford might meet a few inquirers. We then adjourned to our flat, where Ford fell into deep trance and his control Fletcher took possession of him, giving each of us very evidential proofs.

Captain Longstaff was there, the painter of the extraordinary painting where the ghosts of the dead soldiers surround the Menin Gate—a picture which

has been presented by Lord Woolavington to the Australian nation. The artist knew little of practical Spiritualism, but a lady friend came back and utterly convinced him of her presence.

Dr. Ashton Wolfe, the writer of true detective stories, also got good evidence.

But the amusing sequel to which I had alluded was that Fletcher complained of the position in which Ford had stood the night before on the platform. "Tell my medium to give me room. Did he expect me to be among the daffodils on the table? I was on his left and he crowded me."

They have their little jokes upon the other side. I fancy humour is among the highest and most permanent qualities of the human spirit.

"All the fun is on this side, and not on the grey old earth," they say. We are too solemn altogether in our view of after-death conditions.

Among other who were witnesses of Ford's performance was Mr. William Gillette, the American actor, whose impersonation of Sherlock Holmes is vividly remembered in this country. He expressed himself as deeply interested and surprised.

He was amused by my assurance that if Sherlock Holmes had ever shown signs of mental discernment it was on the day when he saw that this subject, defaced by fraud and scorned by highbrow man, was in very truth the greatest advance forward which man had ever made into the unknown. In spite of the churches, we have proved that materialism is honestly mistaken and that personality carries on beyond the grave.

It is a pleasant but by no means unusual story which I read in a contemporary of the experience of the daughter of Leslie Stuart at the moment of the eminent composer's death. She heard beautiful strains of music—a triumphant march of welcome.

In the drawers in which I keep my various psychic evidences I have one which contains at least a dozen cases of the same kind. "And the trumpets all sounded upon the other side," says Bunyan.

In the account to which I allude, after describing both music and choral voices of ineffable beauty, it says of Mrs. Mayhew, the lady in question: "She has no explanation of these things herself." If she will study and adopt our philosophy she will find a very simple and satisfying one. I can assure her that what she heard with her flesh-dulled ears was heard very much more clearly by her father's etheric senses.



The Soul as She Really Is.

"To see the soul as she really is, not as we now behold her, marred by communion with the body and other miseries, you must contemplate her with the eye of reason, in her original purity—and then her beauty will be revealed. . . . We must remember that we have seen her only in a condition which may be compared to that of the sea-god Glaucus, whose original image can hardly be discerned because his natural members are broken off and crushed and damaged by the waves in all sorts of ways, and incrustations have grown over them of seaweed and shells and stones, so that he is more like some monster than his own natural form. And the soul which we behold is in a similar condition, disfigured by ten thousand ills. But not there, Glaucus, not there must we look. Where then? At her love of wisdom. Let us see whom she affects, and what society and converse she seeks in virtue of her near kindred with the immortal, and eternal and divine; also how different she would become if wholly following this superior principle, and borne by a divine impulse out of the ocean in which she now is, and disengaged from the stones and shells and things of earth and rock which in wild variety spring up around her because she feeds upon earth, and is overgrown by the good things of this life, as they are termed: then you would see her as she is, and know . . . what her nature is."—Plato's Republic (Jowett).

The Mind Power of The Dead.

LORD NORTHCLIFFE UTTERS A WARNING.

Clairaudiently Dictated to V. MAY COTTRELL.

MANY people, in fact the great majority I believe, are under the impression that an evil personality is incapable of accomplishing further harm in the lives of earth dwellers once he has shed his physical garment. There never was a greater mistake. It would be well indeed if earth folk would only realise this and take measures to protect themselves from such malign influences.

There is nothing passive or harmless about the lives and doings of such folk when they find themselves on this side of life. The greater the dynamic force of these warped personalities the greater the havoc they are able to accomplish in the lives of weaker natures still in the flesh. Even normally strong, robust characters become the victims of their evil, though reasonable appearing, suggestions at times of doubt, difficulty and depression of spirit.

* * * * *

The capacity of these undeveloped personalities for producing evil consequences in the lives of earth folk has been much under-stated and immensely under-rated. Once such people realise their power over others they become a danger to their fellows because of their constant desire to demonstrate it. This power is equivalent to hypnotic influence and its action on weaker mentalities is amazing in its completeness of control and destructiveness of purpose.

Faith and love are the only safe weapons with which to fight the evil suggestions of such undeveloped ones on this side of life. Faith in Good acts as a shield to one's consciousness causing their harmful mental projectiles to fall harmlessly aside, while love wraps folk round and protects them as a garment of steel protected the old-time warrior from the onslaughts of his enemies.

"To be forewarned is to be forearmed" so let earth folk be so warned that they may be prepared to withstand such attacks as I have herein described. For believe me they are only too real and too immensely destructive to be ignored or treated lightly.

* * * * *

Mind force, when rightly used from this side, is wonderfully healing and entirely beneficial in its action upon the minds of earth dwellers. But when the reverse is the case it is even more harmful and destructive to the mind of its victim than poison would be to his body.

Psychics especially should bear this in mind as their unusual sensitiveness to mental impressions makes such interference from this side easier of accomplishment. When such evil powers are directed towards them, as they always are when opportunity offers, every effort is made by their guides to free them from the obsession of fear into which suggestions from undeveloped spirit entities ever tends to plunge their mentalities. The extreme weariness and lassitude which always follows such an attack is caused by its depleting effect upon the physical organism of the unfortunate victim. For mind-

force, when thus applied, is as destructive to bodies as it is to minds and only a very strong effort of will, or a strong counter influence, can release a sensitive against whom this misapplied energy is directed.

* * * * *

Everyone knows the difficulty, in fact the impossibility, of letting go of the handles of an electric shocking apparatus while a fairly strong current of electricity is passing through it. The current holds one who has contacted it,—either intentionally or accidentally—as in a vice. Struggle as he may he is utterly unable to free himself until some kindly-intentioned person switches off the current, thus automatically restoring to him his liberty. Should the current be increased to any great extent, however, his position becomes dangerous in the extreme. If he is not quickly released from his unenviable position his life must be the penalty of an ignorant meddling with a force having such malignant possibilities. His physical destruction would be accomplished, in this instance, by the utter collapse of his nervous system, which is not built to withstand the immense strain which such an experience must necessarily impose upon it.

Mind-force is as real and potent a power for either good or ill as electricity is now known to be. By no flight of the imagination would it be possible for earth dwellers to over-estimate the havoc wrought by its ignorantly harmful and deliberately ignoble use by beings on both sides of the veil.

* * * * *

Mind is the force, power or energy which fashions, drives and controls the Universe. This universal activity of Mind Omnipotent is a continuous process having neither beginning nor end in the ordinary accepted sense of those terms. The creative power of mind is as ceaselessly active in every form of life as it is in their creator. Man, being the highest expression of life—which is mind ever striving towards conscious expression in the individual,—is, or should be, a co-worker with God, or Divine Mind as we now call the mighty originator of all life everywhere.



Night and Death.

Mysterious Night! When our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! Creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! Or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

J. BLANCO WHITE.

TWO NEW BOOKS REVIEWED.

By the **RIGHT REV. C. W. LEADBEATER.**

[From "The Australian Theosophist."]

"Why I believe in Personal Immortality," by Sir Oliver Lodge.
"The Great Problem, and the Evidence for its Solution," by
Dr. C. Lindsay Johnson.

The incredulity of the average man with regard to the well-established facts of the life after death always seems to me most amazing. One is willing to make allowance for him on the ground that the phenomena described by those who have investigated the subject are by no means in accordance with orthodox religious teaching. And it is not to be denied that there have been glaring cases of fraud in connection with some of the less desirable manifestations of Spiritualism. But for anyone who will take the trouble to make a study of the real literature of the subject, there is an amount of plain, reputable scientific evidence which is absolutely overwhelming. Much of it comes from men whose names are well-known to the public, whose reputations altogether rule out any suggestion of carelessness in observation or inaccuracy in description.

It is now nearly sixty years since Professor Crookes published his "Researches in Spiritualism"—a book which, coming from a man of his eminence, should have at once settled the question as to whether there were genuine phenomena to be investigated. But it was received with cold incredulity, and ignorant people found it easier to cast doubt upon the "bona fides" of the writer than to admit that he was announcing the discovery of a new branch of science. Only a few years later came Professor Zollner's book "Transcendental Physics," translated into English by Mr. C. C. Massey, one of the earliest of our London Lodge members. Then there was Mr Alfred Russell Wallace's book "Miracles and Modern Spiritualism," and those wonderful works of Robert Dale Owen—"The Debatable Land" and "Footfalls on the Boundary of Another World." Those books alone ought to have been far more than sufficient to convince any reasonable being; yet the general public continued not only to disbelieve, but to sneer.

Even in these modern days when we are confronted with a whole library of books, a large majority of people still retain that incredibly foolish attitude; so I suppose that we must admit that there is still room for yet more volumes such as these two which are now under our consideration. Of either of these we might repeat what I have just said of the earlier works on the subject—that it is by itself sufficient to establish the broad facts. There is a certain similarity between them, for in each case the author begins with a series of postulates, for which he then produces illustrative evidence. I will epitomize these, giving only the main points of each. Sir Oliver Lodge's list is as follows:—

(1) That the activity of mind is not limited to its bodily manifestations, though it is true that some material mechanism is necessary to display its activity to us here and now. . . .

(2) That the brain-nerve-muscle mechanism, with the rest of the material body, constitutes an instrument which is constructed, controlled and utilised by life and mind. . . .

(3) That neither life nor mind go out of existence when separated from their material organ or instrument. . . . The fact is that nothing real goes out of existence, but merely changes its form. . . . We have no ground for assuming that anything real can cease to exist, though it may readily be dispersed or otherwise rendered inaccessible.

(4) That what we call an individual is a definite incarnation, or association with matter, of some vital or spiritual element which itself has a continuous existence. . . .

(5) That the value of incarnation lies in the opportunity thus afforded for individualizing a specific and gradually increasing portion of mentality. . . .

(6) That when such an individuality or personality is real, there is every reason to suppose that, like all other real entities, it must persist. . . .

(7) That the evidence already attainable suffices to prove that individual character and memory do persist; that the personalities that have departed this life continue, with the knowledge and experience which they have gained here; and that under certain partially-known conditions our dead friends are able to demonstrate to us their real and individual personal survival.

Having laid down these seven propositions Sir Oliver proceeds to discuss and elaborate them, and then gives a few well-selected anecdotes to illustrate them; and it seems to me that even these few are quite sufficient to prove his case.

Some of us who are Theosophical students have investigated along similar lines, but from quite a different direction; and as a result of that, we are able to dig down somewhat more deeply and to speak with greater assurance; and

just because through the use of certain faculties we have been able to learn a little more about these matters, we cannot but feel the greatest admiration for Sir Oliver's clear scientific statement of the case as far as he considers that he has definitely proved it. Very many years ago I had the honour of being introduced to him by Mr. Sinnett; he will certainly have forgotten me, but I retain a very vivid recollection of the impression that his personality made upon me, and I feel the same acumen and the same transparent honesty radiating from this, his latest book. It does not go nearly as far as our Theosophical literature; yet it would be a useful book for our members both to read and to possess, for it would be of great value to lend to inquirers.

The second book, which lies before us is much larger and fuller, but it has many points in common with Sir Oliver Lodge's work. Its general outline is similar, though the propositions which Dr. Johnson seeks to establish are not quite the same.

They are as follows—but be it understood that in this case also I am merely epitomizing them:

(1) The various phenomena of Nature depend upon the interaction of energy and matter, called force. Given a certain cause, a definite effect invariably follows, so long as the conditions remain the same. . . .

(2) In addition to force and matter we are acquainted with a third factor which we call life. This life, as far as we know, has always existed and cannot be created or formed by any means whatsoever. When an animal or person dies, the organism reverts to its elementary forms, but the Soul continues to exist independently of the body.

(3) The Soul, together with its manifestation of life, is not subject to ordinary physical laws, since it possesses faculties which are independent of time or space. Moreover it is not acted on by gravity or physical energy. . . .

(4) In all cases which seem to be beyond Nature, exceeding Nature, or contrary to Nature, if we inquire closely we shall find that they are invariably due to the action of the Soul through its own order of laws—that is, to "psychic" laws and not to physical. . . .

(5) The brain is not, as most people seem to think, the cause or origin of the mind. . . . It is the condition of perception of the world around us, but not the cause or source of perception. . . .

(6) The law of continuity is universal and absolute. As far as we know nothing is or ever has been suddenly created by the eternal fiat, but everything undergoes progressive and orderly evolution. . . .

(7) A considerable amount of evidence shows that a spirit can (under certain conditions which are not yet defined or clearly understood) manifest itself by completely or partly materializing, or by acting through a medium.

(8) Overwhelming testimony shows that communication between the two worlds has continued from the earliest times up to the present moment in every country, savage as well as civilised. . . .

(9) When a phenomenon has been observed by a number of reliable witnesses independently of one another, and these witnesses agree as to the main facts, we are bound to accept their testimony, at least provisionally, as being a true record of the phenomenon. . . .

The whole of the rest of this large book of 380 closely-printed pages is filled with the evidence in support of these various propositions—hundreds of stories, and many of them of the most convincing nature. It is a book of somewhat the same character as my own upon "The Other Side of Death," though of course without the Theosophical tinge which is naturally so prominent in mine. Some of the stories in the two books are identical, but I think that Dr.

HEARING RESTORED.

Many people, especially those suffering from deafness, noises in the head, or nasal catarrh, will be interested to learn that a very ingenious little instrument, called "Tinnitus-Inhaler" has recently been invented for the permanent relief of these distressing ailments, and which has already been the means of successfully overcoming hundreds of very severe and apparently incurable cases.

Any sufferer desiring further information regarding this remarkable appliance, should communicate with the Secretary, "Larmalene" Co., Deal, Kent, England, who will gladly send full details, together with testimonial-proofs, and press notices; or to save valuable time, the Instrument, with necessary medicaments, etc., will be immediately mailed to any address, post paid, upon receipt of Money Order for Twelve Shillings. When writing kindly mention this paper.

Johnson has succeeded in making a finer collection than mine. Certainly his stories are more numerous, and many of them are first-rate from the point of view of evidence. He attaches rather more importance than I do to biblical corroborations; but he is probably quite right in this, for there are still a very large number of people to whom a quotation from the Bible is a final and unanswerable argument. He makes a very imposing and impressive list of cases from the Bible, as compared with modern phenomena of a similar nature, arranging them under fifteen heads.

(1) Materializations, (2) Apparitions and Transfigurations, (3) Levitations, (4) Spirit writing and automatic writing, (5) Apports and movements of inanimate bodies, (6) Lights and tongues of fire, (7) Men and objects immune against fire. (8) Direct audible voice not of human origin. (9) Appearances of hands and touching of objects by spiritual beings, (10) Clairvoyance and clairaudience, (11) Telepathy and action at a distance, (12) Speaking in foreign tongues, (13) Healing by supernormal powers, (14) Immunity and recovery from snake-bites, (15) Prophetic dreams.

He also devotes a chapter to the explaining of certain difficulties and the answering of certain questions which he finds are frequently asked. Many of these refer to the reconciliation of the facts described with statements made in the Bible, but there are many people to whom the answers will be comforting and convincing. Altogether this seems to me an admirable book, and the trouble of compiling it must have been enormous, so all students of the life after death owe a debt of gratitude to Dr. Johnson.



St. Paul Keeps "The Hour of the Watch."

... Now Paul desired, above all things, to go unto Ephesus . . . but he would not seek out this city until the Holy Spirit had spoken unto him, until the Hour of the Watch had been kept.

I have told thee that there is given to each man an invisible shape, a Body of Light, and, if the man willeth with all his might, he may cast forth the shape of light, and the Great Spirit will enter therein and manifest himself unto the man.

Now Paul had in his company Silas and Timotheus, and he bade them keep the Hour of the Watch with him, so that he might know the will of the spirit. At his bidding they kneeled and joined hands in prayer, in a quiet chamber far from men. And Paul fell into a swoon lying as one dead, casting forth his shape of light, while the Brethren prayed without speech, and silence gathered about them, as the silence in the heat of a lake.

Now Timotheus had not ever before kept the Hour of the Watch, so he was afraid. But dread passed from his soul when the stillness passed, and when the watchers heard the sweeping of great winds about the house. And there was the sound as of the roaring of the seas in their ears, so that wonder and awe smote them, and they cast themselves upon their faces before the flame that burned above the head of Paul, who lay wrapped in his swoon, as still as the rock in the earth.

And after a space, all sound died. The flame faded, and the watchers raised their faces from the ground once more. Timotheus gazed at Paul, and whispered unto his brother, "The wind hath bound his soul up in her wings." But Silas made a sign unto him, signifying that there should be no word uttered until the sleeper waked.

And there came a change in that chamber. The light fled once more, and the accursed thing did enter therein. And the Brethren, feeling its presence, wrestled with it and prayed, and they fought with the shadow of an older night than the night of the sun. For when man seeketh what is good, the Hosts of Evil are ever roused, and do contend against him.

But the prayers of Silas and Timotheus guarded Paul in that dread hour, and when he stirred once more all evil had passed from the chamber.

And he spoke unto them saying: "I was caught up unto that Heaven where reigneth the unsearchable mystery, and word hath been given me which is strange indeed. I may not preach in Asia, and the Holy One hath bidden me hasten westwards, not halting by the way, or seeking to preach the Word unto the people."—The Scriptures of Cleophas.

WHAT ARE YOU GIFTED FOR?

SISTER ZOI, well-known psychic will tell you.

Send handwriting or cutting of hair, with P/N. 2/6. Box 3223
P. G.P.O., Sydney.

APPEAL BY SYDNEY MEDIUM.

The appeal by Eleanor Morrell, the well-known and much esteemed spiritual leader of Sydney against her conviction for attempting to deceive and impose upon Lillian Armfield came before Judge Armstrong, of Sydney, on March 11th, and was dismissed.

The main point urged on behalf of the police was that she had stated to Miss Armfield at an interview, that "nine was the luckiest number in the world," and that "she would have a very lucky year." Mrs. Morrell contradicted the use of this language, and declared that what she said was that "nine is considered to be the highest mental number, and that as nine appeared twice in 1929, it might indicate an eventful year." She had never used the word "luck" in conjunction with any business Miss Armfield might enter into.

On the appeal being dismissed, Mrs. Morrell said: "I have not received justice." Much sympathy is expressed for Mrs. Morrell, and those who know her best will think none the less of her on account of these proceedings.

SPECIAL NOTICE TO RECORDERS!

We regret to state that recently several reports from Societies have arrived too late for insertion in the current issue, and must therefore earnestly ask all Recorders to make certain that reports reach us before the 15th of the month, otherwise our printers state they cannot guarantee insertions as it is necessary for them to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.

All Reports received at time of going to press are included in this issue.

REPORTS OF SOCIETIES.

VICTORIA.

THE CHURCH FOR ALL, NORTHCOTE.

The third anniversary was celebrated in the Northcote Town Hall, which was packed to over-flow, on Sunday, March 17th. The large stage was beautifully decorated by a number of the lady workers under the supervision of Madam Moreh. The President, Mr F Johnston was in the chair. The service opened with the National Anthem by the church orchestra, a combination of 40 performers under the baton of Mr. H. A. Blaskett, the musical director, ably assisted by Mr Trebilcock, who rendered violin solos during the services. The rousing hymn "Onward Comrades Onward" was followed by the Invocation given by Mr Waller, Vice-president. A feature was the working of the medium's circle, over 80 healers and mediums under the supervision and direction of the Vice-president, Mrs Ezard being busily engaged in the great work of demonstrating. Practically everyone of the immense congregation received the value of their attention.

The President in his opening address referred to the great pleasure it gave him to see such an immense representative gathering and drew attention to the greatness of the movement to which the Church for All was a unit. The President intimated that the ideals of the church were: 1st, The Fatherhood of God; 2nd, The Continuity of Life; 3rd, The Brotherhood of Man, and 4th The Uplifting of Humanity. Upon this foundation they were building their super-structure, which consisted of good citizenship, loyalty to King and country, and above all loyalty to our own country, Australia. He extended a very warm welcome to the Hon. J. Cain, M.L.A., and the Hon. T. Tunnecliffe, M.L.A., the Mayor and Mayoress of the City of Northcote (Cr. & Mrs. Johnson) and to the representatives of all other Societies who were present. He regretted that the Founder of the Church, Mrs Arthur was not there to share in the great triumph. He also referred to the great pleasure it gave him and his Executive to have with them the President of the Council of Churches (Mr Tozer) and practically all the officers of the Council. He felt sure that the Town Hall would be unable to hold the congregation at the next anniversary.

The Hon. J. Cain, M.L.A., who prefaced his remarks by stating that he was more accustomed to the political platform, made a very happy speech. He congratulated the Church for All on the wonderful progress it had made, and was pleased to find that such an immense number of people had the courage of their convictions. He referred to the Salvation Army, what a wonderful organisation it was, and said it was very evident by the large number present that the Spiritualistic body had a message for the people. He was indeed glad to be present and would be only too pleased to give whatever aid he could to the Church for All at any time.

The Hon. T. E. Tunnecliffe, M.L.A., also made a very happy speech and spoke in highly eulogistic terms of the organisation behind the great effort that had been made for this anniversary. He regretted that, although he was conversant with the movement in his younger days, owing to his public duties he was probably not as spiritual as he would like to be. He felt sure that the efforts of the Church was in the best interests of the community and wished it every success in its future activities.

His Worship, the Mayor made one of his characteristic and fitting speeches. It came as a surprise to him as Mayor of Northcote that such a fine organisation was doing such a useful work in our city. He referred to the name of the church which embraced all, and thought it was a grand thing to see such wonderful unity being made manifest. He was particularly struck with the reference by the President to the Brotherhood of Man, and hoped that the great work would continue in the city of Northcote.

Mr Tozer, President of the Council of Churches, was delighted to be present and spoke of some of the aims of the

Council. He had every hope that the registration and recognition of the movement by the Government would soon be an established fact. He congratulated the church and its officers on the wonderful success that they had had that day, and said that it was evident that this church was standing for unity.

Mrs. Alexander, Secretary of the S.R.S., Miss Prowse, representative from the S.O.S., and Miss Gardiner, Secretary of the Progressive Lyceum, Mr Plum, Secretary of the Prahran Spiritual Church, Mr Midolo, representative from Malvern Church all spoke in glowing terms of the organisation and wished it every success in the future.

The President in returning thanks, especially thanked those mediums who had assisted so largely, and unselfishly to bring about the unqualified success of the gathering. He thanked the Members of Parliament, the Mayor and the Mayoress and all representatives of other Societies who were present. He also thanked the artists and the orchestra for the very fine way in which they rendered their items. He referred briefly to the registration of the movement, and was sure that it would be an accomplished fact before long. He hoped to see the Members of Parliament present in their ministerial capacity, and referred to the fact that the organisation had received a letter of regret from Sir Wm. McPherson who was unavoidably absent owing to the illness of Lady McPherson.

Great praise is due to the Executive for the splendid manner in which they carried out their duties. The contrast in the growth of the church through the last year, and of previous years was remarkable, and we are hoping that the good work and progress will continue.

A feature of the afternoon was the most impressive concentration by the immense audience for the worthy Editor of "The Harbinger of Light," Mr W. Britton Harvey, and the Hon. Secretary of the Victorian Association of Spiritualists, Mr M. J. Bloomfield. It was estimated that there were 1700 people at both services.

It is our intention to inaugurate a Pleasant Sunday Afternoon at least once in every six weeks. Our annual meeting for the presentation of Report and Balance Sheet, and election of Officers and Committee will take place at the Austral Hall on Tuesday, April 9th. We are delighted to hear that our highly respected Editor (Mr. Harvey) is making every progress towards recovery. With all good wishes to our sister churches.

E. E. WALLER, Asst. Secretary.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The following officers have been elected to positions on the Committee for the ensuing six months. President, Mr W. H. Lumley; Vice-President, Mrs M. Callen; Treasurer, Mrs J. Gardiner; Secretary, Miss Gertrude Gardiner; Assistant Secretary and Librarian, Mr J. Raymond; Musical Director, Mrs S. McCormack; Guardians, Mrs K. Martin, Mrs E. Peach, Mr O. Waschatz.

The newly-elected President (Mr Lumley) has arranged a syllabus for the morning services which should be very instructive and interesting. The first lesson was a study, "The Dying Christian," by Alex Pape.

Our afternoon Mediums Symposiums are very successful and for this we tender our thanks to the following workers for their loyal service: Mesdames Martin, Peach, Shrader, Bromley, Buckley, Potter, Smart; Madame Orian, Madame Verner and Messrs Stent and Oliver-Jones.

At our evening services intellectual lectures have been delivered by Miss Lambrick, Mr Simpson, Miss Codling and Mr Plum, the appreciation of these addresses was proved by the concentrated attention of the audience. Comforting spiritual messages were also delivered at these meetings. The message bearers being Mesdames Peach, Smart and Martin.

Hearty good wishes to kindred Societies and sincere hope for the speedy recovery of our Editor.

GERTRUDE GARDINER, Hon. Secretary.

MALVERN SPIRITUALIST CHURCH.

Our monthly report must again testify to the bright and harmonious manner in which our services have been conducted over the past month. The outstanding feature of the month's work was a beautiful dedication service conducted by our President, Mr Chapman under control, when the infant daughter of Mr and Mrs Bakes was dedicated to Truth. The children, carrying four beautiful posies of pansies, played their part admirably. The dedication service was successfully closed by a suitable solo from Mr Sherburn, entitled "The Gift."

Other evening services have been very successfully conducted with the assistance of Mrs Hayhurst, Mr Chapman, Mr Plum, Mrs Douth, Mrs Bell Javis, Mr Gill, Mr Tozer, Mrs Woods and Miss O'Neion.

On Sunday evening, March 10th, Mr Tozer delivered his farewell address to friends and workers at Malvern. The subject, "Invisible Helpers" was well received, and at the close of the service the two delegates to the council W. Midolo and W. Sherburn wished Mr Tozer bon voyage.

Our afternoon services, both in mediums message circle and healing circle have been very encouraging. Messages which have proved to be of a test character and of a very consoling nature have been given through the following: Mesdames Wood, Bell Javis, Douth, Holt, Satterby, Potter, Orion, Gisel, Ingram, Baker; Misses Starr and O'Neion Messrs Chapman and Hayhurst and the committee tender heartfelt thanks for the assistance rendered. Great relief has been given in the healing circle, Mrs Betts, Miss Turnbull, Mr Midolo, Mr Moorfield being the instruments through which the power has been applied. Many congratulatory messages have been forthcoming from visiting mediums re harmonious conditions prevailing at Malvern services and the committee are working hand in hand to ensure the continuance of same.

Our penny building fund has already a very firm foundation and at the close of all services our congregations show appreciation of our efforts by their contributions.

Spiritual work at Malvern centre is very bright, and we extend wishes to all other centres for even greater success.

May health and strength be speedily restored to the editor and success to our bright Harbinger.

WM. SHERBURN, Hon. Sec.

THE PRAHRAN SPIRITUALIST CHURCH.

We have been enjoying a fair measure of success during the last month. Sunday evening services have been productive of much good, the lecturers being Mrs Daniels, Mrs Hogg, Miss Lambrick and Mr Tozer, whilst Mrs Plum has demonstrated in her usual lucid and efficient manner.

The message and healing services have had as workers, Mesdames Smith, Orion, Jackson, Plum, Holt, Wyndham, Misses French, O'Neion; Messrs Smith, Jackson, Marshall, Windlow and Plum to these workers we owe a debt of gratitude for their good and unselfish work, therefore we take this opportunity of again thanking them one and all.

Saturday evening Socials have been successful and enjoyable. A recent innovation has been the purchase of a new organ, rich in tone it seems to set up a wonderful vibration of harmony, this combined with the choir does much to ensure the success of the services.

We are pleased with our work and workers and look to the future with anticipation of greater success in all ways.

L. J. PLUM, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

Since this Church has reopened, we have to report good progress, both spiritually and materially, during that time. Good congregations have attended and the developing class attracts the more earnest, among whom are some promising workers.

We appreciate the services of our Leader, Mr Hayden, who was responsible for numerous spiritual addresses and messages. We also are indebted to Miss Ogden, and Mrs. Macdonald for their help on the Sundays that they have relieved our Leader.

On December 15th last we held a Reunion Social of old and new members, which was a complete success, as many of the old members returned and were welcomed. The same evening Mr Hayden was presented with a beautiful set of brushes as a token of esteem by the church members and friends. The pianist was also presented with a small gift. We will most probably, be starting fortnightly socials again shortly, and we hope that they will help to bring the members and friends closer together than ever before.

Towards the end of last year two of our members—Mrs Macdonald and Miss Ogden were installed as spiritual workers by Mr Hayden.

With all good wishes to kindred Societies and the Editor of "The Harbinger of Light."

WM. BRIERLY, Secretary.

S. O. L. CHURCH, MELBOURNE.

We have just passed through another successful month both spiritually and materially, the attendances at each service being well maintained. We were sorry to lose Mrs Hanger who had to return to Sydney again, but at the same time we are very pleased to have Miss Major with us, and she is carrying on the good work that Mrs Hanger started while in Melbourne.

At our usual monthly committee meeting much business was gone through, some of the most important items were: That Mrs Pulfer be nominated as Deputy Leader in conjunction with Mrs Stokes, also that Mr Askham be appointed chairman at all committee meetings, during the absence of Mr Tozer who is taking a trip to England and America.

It is very pleasing to see the wonderful harmony existing right through our society so enabling us to get the utmost spiritual power from the other side.

We offer our usual thanks to all helpers during the month, both speakers, demonstrators and healers who have so loyally stood by us. Greetings to all kindred Societies and best wishes to the "Harbinger of Light". We continue to send our earnest concentrations for the speedy recovery for the Editor Mr. Britton Harvey.

P. J. STOKES, Hon. Secretary.

CONFERENCE OF VICTORIAN SPIRITUALISTS.

Under the auspices of the Victorian Council of Spiritualist Churches the Annual Conference of Spiritualists was held in White's Building, Melbourne, on Tuesday, March 12th. Mr. Tozer, in his annual Presidential report dealt with the work of the past year, recalling the great success of the last combined Anniversary Service held in the Bijou Theatre. He outlined the scheme to examine and certificate all lecturers and demonstrators, the object of the scheme being to improve the calibre of our workers and ensure greater success in our services.

The value of the Victorian Spiritualists' Social Club was stressed, and all present were urged to become members, and thus unite Spiritualists socially.

During the year the unaffiliated churches had been approached to affiliate with the Council, so that a united front could be shown in all efforts, and also that we would have greater power in claiming Government registration.

Mr Tozer spoke of the need for uniformity of church service, and the great and pressing need for a central meeting building of our own, where services would be held and where exponents could be trained, and in conclusion presaged a greater success in store for Spiritualism urging all present to work unitedly with this end in view.

The attendance was satisfactory, being representative of many affiliated and unaffiliated churches, all joining wholeheartedly and tolerantly in the discussions upon matters bearing upon the welfare of our cause.

L. J. PLUM, Hon. Secretary.

NEW SOUTH WALES.

HOLLYROOD SPIRITUALIST CHURCH, SYDNEY.

During the past month very successful services have been held, our Leader, Mrs Morrell giving her usual instructive and helpful addresses on Spiritualism.

The 18th Anniversary celebration took place on March 3rd, when the Rev. Wyndham Heathcote, B.A., delivered a brilliant lecture to a crowded congregation. After the hymn following, Mr Rayner was controlled by an exalted spirit, and spoke with great power for several minutes. Before the service closed, Mr Rayner, on behalf of the members of the church

presented a dainty gift to our secretary, Miss Brown (who has recently recovered from a serious illness) wishing her renewed health and many blessings during her visit to Tasmania.

We are deeply grateful to Mr Rayner for giving his services as a trance medium on two evenings within the past six weeks. Each seance was largely attended, and the financial result has greatly helped our church funds. On Tuesday 5th inst, after the occult class was over, Mrs Morrell received a delightful surprise when Mr Caygill made her a presentation, which was followed by a surprise supper party.

All church members unite in sending sympathy to the Editor and best wishes for a speedy restoration.

GEO. A. CAYGILL, Hon. Sec. (pro. tem).

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

It has been our great pleasure this month to welcome back to Sydney platform, our President, Mrs S. F. Hanger. While appreciating the fact that other fields of activity must also be privileged to benefit by her helpful and inspiring presence, we are truly delighted to have her with us once more, and to hear her again so ably expound those truths which are the foundation and the very embodiment, of our philosophy.

It is with gratification we report the increasing attendance in both services and classes at the Sydney centre, and our hope is for a continuance of this happy condition.

May we offer a word of encouragement to our co-workers, Mr and Mrs Sparkes. Also to Mr McLeod Craig whose Saturday evening lectures on psychic subjects have proved most interesting, helpful, and instructive. We strongly urge all who are interested along these lines to avail themselves of the opportunity of hearing Mr McLeod-Craig, from whose lectures we are confident they will derive much pleasure and great benefit.

Keen anticipation is directed towards the opening of the Lodge in the near future. We have worked hard with this end in view, knowing that the Lodge is the foundation of the S.O.L. movement, and at last we begin to see the realization of our plans, and the instructions of the Church Guide about to be fulfilled, and we offer up a prayer of gratitude to God for the revelation that Spirit Communion has brought to the world.

Our earnest good wishes go forth for the success of our sister church in Victoria, and in conclusion we join with kindred Societies in prayer and concentration for the speedy recovery of the Editor, Mr Harvey, and the continued success of "The Harbinger."

S. O. L. CHURCH, NORTH SYDNEY.

It is with pleasure we report good attendances both in services and classes during the past month, and it is gratifying to see our students one by one stepping out as public workers to aid the S.O.L. movement.

On the 17th we welcomed with joy our Leader, Mrs S. F. Hanger, back to our platform, amid a bower of golden and white flowers, and it was pleasing to note by the radiance she brought with her that her stay in Melbourne had done her much good. Miss Major and Mr Jaeger were also on the platform, and a very inspiring service was held. The church membership was inaugurated and it was very encouraging to see the large enrolment. The Guide and Teacher of the Church addressed the congregation and blessed the badges which were then distributed amongst the church members. Musical items were rendered by Mrs Temple and Mr Hunter Shaw.

We would like to record our appreciation of the valuable and untiring services rendered by Mrs Holder of Brisbane during the absence of our Leader. On the 20th we welcomed another student worker, Mrs Ritchie, on our platform, and we trust we shall hear many more of her soulful addresses in the near future. Helpful and inspiring addresses have also been given by Mrs Temple and Mr McLeod Craig.

A wireless and loud speaker has been installed in the church and the members are now busy getting in readiness a portion of the building, which has been set aside for Lodge rooms, pending the opening of the Lodge in the very near future.

During this month Mr Hunter Shaw has commenced an Astrology class, which is very well attended and we must congratulate him on the able and interesting manner in which he deals with this subject.

Greetings to the Editor, and best wishes for the continued success of his journal from the members of the S.O.L.

F. MURIEL TEMPLE, Acting Recorder.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

We are pleased to report continued progress and good attendances at our Sunday services in spite of the warm weather. The following speakers and demonstrators occupied our platform during the month of February. The President, Mrs Rose Weeks, Miss Mitchell, Mrs Redfern, Mr Ray Harris, Mr Holder Mr Bert Johns and Mr D. Calman.

The guests at the "At Home" were Mr and Mrs Holder from Brisbane, a good number met to do them honour. The speakers were Mr Muggleston and Mr D. Calman, Mr Cutcliffe and Mrs Anoti supplied the musical part of the programme which was greatly appreciated. We have a well stocked library on various subjects which has been added to recently.

W. BROWNE, Recorder.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

During the month of February we have got back into all our work, and this we are pleased to observe that the classes are all well attended, and the separate interest displayed in each class is very noticeable. The Lyceum, under the control of Brother W. J. Kerlin, and the adult class in the afternoon are doing good work, the President being a regular attendant. The evening service also is holding its own, we are pleased to report. These are the three Sunday gatherings.

Tuesday evening class is playing a very useful and instructive part helping towards the gaining of converts to our cause. Here under the electric light is evidenced the ABC phenomena of spirit communication. Wednesday evenings Mrs Helsdon and Mr Humphreys are demonstrating the gift of psychometry to very large audiences. Friday evening Mr and Mrs Elkin carry on their work of reading to ever increasing audiences. Saturday evening's meeting is also to the credit of our Society.

The Ladies' Auxiliary deserve great credit for the part they play at this function as in all others.

It is with great pleasure and thankfulness we publish this report. We notice the folk in this State are decidedly eager to investigate into the truth of Spiritualism. May God bless and inspire all workers and investigators.

A. G. GENTER, Secretary.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Since our last report we are pleased to say that our beloved Order is still progressing. The Sunday services are well attended. Our pastor, Rev. Lily Lingwood-Smith Ps.D., has been most ably assisted at the Sunday services by Sisters M. Born A. M. Martin, E. M. Archer and C. Chandler. On Sunday the 17th February our pastor held a dedication service the hall being decorated with white flowers. The three children of Mr and Mrs Lemmey, Joy Maria, Bruce and John Richard, were christened and dedicated to Christian Spiritualism and received their spirit names. It was a most beautiful service. Our Busy Bees monthly "At Home" is always well attended. Questions, answers and experiences are given and these, with interesting talks and afternoon tea make up a most happy and instructive afternoon. In the evening our pastor holds a seance. These meetings besides giving help, comfort and advice, materially help the church funds.

Mr Vernon Woods the convener of the Social committee conducts a fortnightly social and dance at the Magdalene Hall, with successful results. He is most ably assisted by Mr and Mrs D. V. McKenzie, Mr V. Lowe and others. On March 2nd Mrs Reibe the mother of Sister Ella Clarke was laid to rest, our pastor conducting the funeral ceremony. The officers and members wish to express their deep sympathy to Mr Britton Harvey in his illness and hope for his quick restoration to perfect health. Omitted from last report: Brother Lathwell (W.A.) and Brother L. Plum (Vic.) elected as life members of the Order.

WM. LINGWOOD-SMITH, Hon Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Inc.)

We are very pleased to be able to state that we have paid a deposit on ground on which to build our church and hope before very long to be able to erect a Hall or Church in which we shall be able to hold services without any interferences such as happens when another service or dance in the same building is being held. We are having some splendid congregations lately and it makes one very proud to be able to help in the great work. Speakers for the month were: Mr Hanks junr., Mrs McDonough, Mr Hanks, senr and Mrs Kirby. Messages were given by Mesdames Kirby, Mitchell, McDonough and Hill.

The monthly "At Home" was held on Saturday, 2nd March. Mrs Watson, a very old Spiritualist, one of the old pioneers, gave the address and messages. Mrs J. Roberts kindly donated a tray cloth the amount £2/4/ from same going into the building fund. Solos were contributed by Mrs Wells, Miss Curtis, Mr Shepherd and Mr Finlayson and a tumbling act was given by baby Manning. Afternoon tea was provided by the social committee. Our minister is leaving for Scotland next month, also one of our helpers in the healing class both of whom will be very much missed. Mr Hawkes senr is also leaving for England.

Wishing the "Harbinger of Light" every success.
(Mrs.) C. M. HILL, President.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

During February the following addresses were given by the resident Speaker, Mr R. A. Webb, Dip. S.N.U.—"Psychic Unfoldment and Mediumship," "Methods of Divination," "Prayer Precept and Pattern," "Some Notables in Spiritualism," "Seers, Saints and Sinners." Mr F. Turner, in the absence of the usual speaker, ably officiated on Sunday the 24th February. Miss L. Webb also reading a paper on this occasion. Mr Hebley led the Tuesday members class. On Sunday the 3rd Mr Terry Connor, of London, gave an interesting paper on "Mediumship." We also had a visit from Mr and Mrs Payne of Masterton, Mrs Payne speaking in the after meeting. The Lyceum has also been honored by visitors, some of whom spoke very interestingly, notably Messrs Carter and Kitto. A party of Lyceumists journeyed to Makara Schoolhouse where they were hospitably entertained by the Misses F. & E. Bodell. The outing was much enjoyed. We are helped in the church and Lyceum meetings by several constant and willing workers and psychics, whose work we appreciate. Good wishes to all workers in Spiritualism.

GEO. BODELL, Hon. Sec.

Replies to Correspondents.

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B. W. (Auckland, N.Z.): Booklet to hand. Thank you for it and covering letter. The former will surely be most helpful to many who are searching for light.

S.H.W. (Subiaco, W.A.): We thank you for your article on Spiritualism, but regret we cannot give it space. As you rightly say, you are "in measure at variance with the Spiritualists of to-day." So much so, that in such a Journal as this, where space is limited, we naturally give this preference to views more in agreement with the cause we advocate.

H.L.W. (Lord Howe Island): A very thoughtful essay on Indian Philosophy, but more suitable for magazines devoted to philosophy.

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