

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO
PSYCHICAL RESEARCH, OCCULTISM, AND SPIRITUAL PHILOSOPHY.

Founded in 1870

"LIGHT! MORE LIGHT!"—Goethe.

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

Vol. 61—No. 721

MELBOURNE, (Australia) MARCH 1st, 1930.

Ninepence.



LEADING FEATURES :

STAGGERING EPISODE :
Medium Dematerialised and
Rematerialised.

SPIRITUAL LOCK-OUT :
An Unusual Experience.

VICTOR CROMER
Sudden Passing of Noted
Healer.

THE DIRECT VOICE :
An Evidential Episode.

**A SPIRITUALIST METHO-
DIST :**
Preaches in Anglican Church.

MAGICIAN THWARTED :
Cannot Reproduce Test
Phenomena.

WHAT IS THE BASIS OF CHRISTIAN BELIEF?

ORTHODOXY speaks of "spiritual power". Has the phrase any real significance? If so, what is the nature of spiritual force, and how is it tapped or generated? Can we control its manifestations or co-operate with them? These questions are vital to-day, for blind belief is dead, and knowledge must take its place if Christianity is to prove anything more to us than a creed outworn.

If you dare to accept the challenge of a sceptical world, to assert that spiritual power is no less a living actuality than in olden days, no less potent to heal and to help, no less demonstrable in its workings, than the expressions of a like belief in the pages of "The Federal Independent", especially in relation to the healing work of Victor Eugene Cromer, and the principles which underlay it, may strike within you a sympathetic note.

Write for a copy of this monthly Journal of Applied Christianity, and for particulars of a correspondence course in the technique of spiritual healing as taught by Victor E. Cromer, to: **The Editor, "The Federal Independent," Burdekin Lodge, 199 Macquarie Street, Sydney, N.S.W., Australia. (Subscription 3/- (1s.) per annum).**

VICTORIAN COUNCIL OF SPIRITUALIST CHURCHES.

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

The Governing Association of Spiritualists.

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

Hon. Secretary:—MADAME MOREH, 129 Moreland Road East, Coburg, N. 13.

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

The Spiritual Research Society,
SCOURFIELD CHAMBERS, COLLINS ST., MELBOURNE.
Speaker: Mr. J. M. MOOREY.

Sunday Meetings 3 p.m. and 7.15 p.m.
UP-TO-DATE SPIRITUALIST LIBRARY.
President:—Miss CLARA BROWN.
Mrs. ALEXANDER, Secretary.

Rotherwood Street Spiritual Church,
RICHMOND, VICTORIA.

MISS SPENCE, President.
Sunday Service, 7.5 p.m., Prominent Speakers.
Wednesday, 7.30 Psychometry.
Mr. C. RAWSON, Hon. Sec.

The Church for All,

68 OXFORD STREET, CITY, SYDNEY.

Every Sunday Afternoon: "Magnetic Healing Circle."
Evening Service, 7.15 p.m.

President—Mrs. ARTHUR. Hon. Sec.—MARY ARTHUR.

Universal Church of God.

CHRIST THE HEAD.

DEUID'S HALL, FLINDERS STREET, ADELAIDE.

Services Sunday:—3 p.m. Divine Healing Circle;
7 p.m. Service.
All Visitors and Earnest Investigators Welcome.
Private Address:—Mrs. J. Freer-Watson, 300 Halifax Street,
Adelaide.

Hollyrood Spiritualist Church,

14 COLLEGE STREET, (Stanley Street Entrance) SYDNEY.
Mrs. ELEANOR MORRELL, Leader.

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

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

Miss R. BROWN, Hon. Sec.

Order of Light (Incorporated)

— AND —

Theomonistic Christian Church of Adelaide

Pastor:—
Rev. Lily Lingwood-
Smith, Ps. D.

President:—

Bro. M. C. Dutton.

Vice-Presidents:—

Bros. Douglas J.

McKenzie and

Sister L. Nelson.

Tuesday: Flower Psychometry Service (Leader, Pastor).

Busy Bees and other Meetings, apply Hon. Sec.

All Visitors and Investigators heartily welcome.

Registered Office and Library at "San Diego," 6 Short Street,
Wayville, South Australia.

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

St. John's Spiritual Church,

(Incorporated) SOUTH AUSTRALIA.

CARRINGTON STREET (EAST) ADELAIDE.

Minister:—Rev. JEANNE B. DUNCAN, 65 Myrtle Road, Sea-
cliffe. Phone, Brighton 455. Asst. Minister: Mrs. Watson.
Several Weekly Services. All welcome. Sundays, 3 p.m.
and 7 p.m.

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

Spiritualistic Church of Western Australia,

(Incorporated 1905.

FORESTERS' HALL, FRANCIS STREET, PERTH.

Sundays, 3 p.m. Open Circle (various Mediums)
Sundays, 7.30 p.m. Service and Psychic Demonstrations.
Thursdays, 8 p.m. Healing and Concentration for the Sick.
"At Home," 3 p.m. the First Saturday each Month.

Rev. C. M. HILL, President. Mr. A. E. CHALLIS, Hon.
Secretary, "Dalberta," 83 Blencowe Street, West
Leederville, W.A.

Marriages Solemnised by the REV. L. HINSHAW.

St. John's Spiritual Church,
(Incorporated) SHIP STREET, PORT ADELAIDE.

Sunday Service 7 p.m. sharp.
Weekly Classes and Library for members. Dance every
Saturday at 8 p.m.

Minister: Rev. MAISIE BORN, Herbert Road, West Croydon.
Authorised to perform ceremonies of Marriage, etc.

Hon. Sec.: Mr. J. W. REUBENICHT, Sawtell St., Largs Bay.
President: Mr. HALLAM.

Moonee Ponds Spiritual Church.

ALBERT HALL, MT. ALEXANDER RD., MOONEE PONDS.

SERVICES:—3 p.m. and 7 p.m. every Sunday.

DEVELOPING CLASS—Mondays at 8 p.m.

H. HAYDEN, Leader. ALL WELCOME.
WM. BRIERLEY, Hon. Sec., 24 Laura Street, Moonee Ponds.

S. O. L. Church,

LATHAM HOUSE, 234 SWANSTON ST., MELBOURNE, C 1.

EVERY SUNDAY, 3.15 and 7.15 p.m.

Vice-President: Mr. STAN BROOKES.

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

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

United Spiritualist Church of N. S. W.

President:—Mr. N. D. WALKER.
Thirteen Societies in Affiliation.

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

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

United Spiritualist Church, North Sydney,

FRIENDLY SOCIETIES' HALL, Lane Cove Road, two stops
past Post Office.

Sunday—2.15, Childrens' Lyceum; 3.15, Healing Service;
7.30, Service.

DEVELOPING CLASS, THURSDAY.

Use of Library Free to Members. Cordial invitation to
Visitors and Friends.

President—Mr. J. WRIGHT. Secretary: Mrs. S. H. FISHER,
13 Kyngdon Street, Crow's Nest, North Sydney.

United Spiritualist Church (Scientist).

ROOM 327, 3rd FLOOR, RAWSON CHAMBERS, SYDNEY,
NEW SOUTH WALES.

Sunday Services, 3.15 and 7.15 p.m. Saturday, 8 p.m. Lecture
and Demonstrations. "At Home" every 3rd Saturday in the
month at 3 p.m. Use of Lending Library Free to Members.
President: Mrs. ROSE WEEKS, 466 Bourke St., Surrey Hills.

Secretary: Mr. W. BROWN, Address, the Church.
A Cordial Welcome awaits all Friends.

Wellington Spiritualist Church,

(INCORPORATED)

NEW CENTURY HALL, KENT TERRACE.

Mr. F. TURNER, President.

Mr. R. A. WEBB, Dipl. S.N.U., Eng., Resident Speaker

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

Wednesday: 8 p.m., Public Service.

Splendid Reference Library Open to Members.

GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

Albert Park Spiritual Church.

TEMPERANCE HALL,

NAPIER STREET, SOUTH MELBOURNE.

Sundays: 3.15 p.m., Mediums' Circle and Healing Circle; 7 p.m.
Lecture and Spiritual Messages. Tuesdays: 2.30 p.m. and
7.30 p.m. Thursdays: 7.30 p.m., Floral Readings (Public).
Wednesdays: 8 p.m., Developing Class. All these fixtures,
with the exception of the Sunday services, are held at 305
Ceil Street, South Melbourne, corner of Albert Road.

President: Mr. R. SLADE-PRESTON; Hon. Secretary:
Mr. A. COLLAS.

DO YOU READ?

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

The Harbinger of Light.

Edited by W. Britton Harvey:

MARCH 1st, 1930.

Author of "Science and the Soul."

"The Harbinger of Light" MELBOURNE, AUSTRALIA.

PUBLISHED MONTHLY.

ALL COMMUNICATIONS should be addressed to —The Editor of "The Harbinger of Light," 117 Collins Street, Melbourne, C.1., Australia.

Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their M.S. returned in case it is not used.

SUBSCRIPTION RATES are advertised in this issue.

ADVERTISING RATES. Full details will be forwarded upon application. Special concession made to Churches and Societies.

Subscribers experiencing any difficulty in obtaining "The Harbinger of Light" are requested to communicate with the Circulation Manager.

The address of our London representative is Sir Arthur Conan Doyle, the Psychic Bookshop, Library and Museum, Abbey House, 2 Victoria Street, Westminster, London, from whom copies of the Journal may be obtained.

CONTENTS :

The Editorial Chair	769
Wayside Notes	770
Staggering Phenomenon	772
A Spiritual Lock-out	773
Methodist as Spiritualist	774
Passing of Victor Cromer	775
News in a Nutshell	777
Spirit Teachings	778
Margery Mediumship	781
Telepathy and Spirit Communication	783
Reports of Societies	786
Book Advertisements	787

THE EDITORIAL CHAIR

The Church and Spiritualism.

The vast majority of the people of these Southern lands have no adequate realisation of the radical change in thought—social and religious—that is sweeping through Great Britain to-day. It is like a mental hurricane. And predominating all is the amazing spread of the philosophy of Spiritualism! Only those who keep in touch with these developments, through the agency of such journals as "The Harbinger of Light," can have the remotest conception of what is transpiring in these directions. The Australian daily Press is very chary of giving prominence to these themes. It would offend the orthodox reader! Hence, the people are, to a large extent, kept in utter ignorance of the progress that Spiritualism is making at home. The comparatively few—including the readers of this journal—are, of course, better informed. We endeavour to make a point of keeping them abreast of the times in this respect, and for this reason, systematically reproduce the speeches and addresses of certain leaders of thought in the Church and in the realms of Science and Literature.

* * * * *

When we find intellectually-brilliant and influential men conducting a veritable campaign throughout the country, holding packed meetings, and being listened to with rapt attention, as they proclaim the joyful gospel of The New Revelation, we can readily understand the "stir" that is being made and the intense interest that is being manifested by the masses in the problems associated with death and the After Life. These men are no theorists—they are not orthodox theologians stating what

they "think", or what they "believe". "This one thing I know!" That is their text! And because they know, the people listen and are impressed. They are the Gnostics of the twentieth century, and speak with all the certainty and knowledge of the Gnostics of the Early Christian Church. The Church of to-day has lost out that knowledge, hence its decline, and it will never recover until it assimilates the teachings of the life-giving, spiritually-energising, and soul-satisfying Philosophy of Spiritualism.

* * * * *

The world has outgrown traditional creeds. Mere theological formulae have ceased to grip the hearts and consciences of men. Men, in short, have grown tired of a spiritually-moribund Churchianity. It is fast becoming an anachronism, and a persistent demand is being made that the Christianity of the Christ shall be given a fair trial. How is it that only a comparatively small percentage of the people in any part of the British dominions ever cast their shadow across the threshold of any cathedral, church, or chapel? There must be a reason for this. What is it? Practically everybody ought to go to church. That is what Churches are for. But why are they systematically shunned by the overwhelming majority of the people—by the intellectuals, on the one hand, and the masses on the other? The late F. W. H. Myers, the distinguished Professor of Cambridge University, and author of the monumental work, "Human Personality and Its Survival of Bodily Death," in our opinion, supplies the answer. He writes:—

Never, perhaps, did man's spiritual satisfaction bear a smaller proportion to his needs. The old world sustenance, however earnestly administered, is too unsubstantial for the modern cravings.

* * * * *

These sentences put the case in a nutshell. When, however, Sir Oliver Lodge, Sir Arthur Conan Doyle and other prominent exponents of Spiritualism are announced to give an address the largest buildings available are invariably packed and the congregations listen with rapt attention. But why? Why this intense interest? Why these densely-crowded assemblies? It is simply because these men have something to tell—something that the churches do not proclaim. They offer substantial spiritual "sustenance", as provided by the religious teachings and philosophical conceptions of Spiritualism, which are fast becoming recognised as sufficient to meet the "modern cravings" of hungry, earnest souls.

* * * * *

This is the day of the thinker—the age of reason! How, then, can the weekly—we had almost written weakly—sermon on so-called orthodox doctrines and dogmas, in most of which every enlightened man has ceased to believe, be expected to attract? It is contrary to all reason. It is not that the mass of mankind is antagonistic to the Church. It is, rather, an attitude of utter indifference. The Church is floundering in a theological backwash, and "the man in the street" is not concerned whether it survives or sinks. It is nothing to him. If it were, he would attend its services. In short, the Church,

generally speaking, has very little to offer the man who is imbued with modern thought, and has freed himself from the palsied grip of the dead hand of the past. It is irksome to such a man—especially if he is endowed with more than an average measure of intellectuality—to sit in a pew and listen to a sermon which leaves him precisely where he was before—except, perhaps, that the sense of being bored has become a little more accentuated! If he is prepared to listen, he is entitled to be given something satisfactory in return. In the vast majority of Churches, however, that rarely happens. And that is the one potent reason why numberless thinking men and women hold aloof from the Church to-day.

* * * * *

In support of this statement, reference may be made to the Report issued some years ago by the Archbishop of Canterbury's Committee. Commenting on the Church's waning influence, the Report complains of the clergy's "**intellectual sloth and indecision**", and adds that "their capacity and equipment do not increase like the people's and **their sermons are often without substance and intellectual quality**. They fail to arouse the interest of the laity, who lack enthusiasm and hang back from their share of the work." Nothing that we have written is half as trenchant as that, and consequently no exception can be taken to our strictures. Then, again, of those who do attend Church, a large proportion only do so because they have been trained in the exercise from childhood, or because they "enjoy the singing," or because it is a convenient meeting place for a friendly chat!

Now, all this is rotten to the core—it is hollow, and because it is hollow it has no real life in it. There is no warmth in the proceedings, no enthusiasm for the great and ennobling Cause for which the Church stands. Whoever hears of a man in these days being fired with a holy zeal for the Christ, and filled with an irresistible desire to translate His incomparable precepts into deeds of practical humanitarianism, as the direct result of having listened to a stirring sermon? And yet, if this effect is not produced, of what use is the preaching? Is it not as "sounding brass and a tinkling cymbal?"

* * * * *

It is not sufficient to take a text—perhaps one from the Old Testament, which has very little application to these modern times—and entwine about it an unattractive mass of theological verbiage until it "pans out" to the dimensions of a sermon. That is not what thoughtful men and women want—especially since the days when the late war brought us hard up against the great realities of life and death, and when hundreds of thousands of broken hearts are yearning for "the touch of a vanished hand and the sound of a voice that is still." Of what consolation are doctrines and dogmas to souls smitten with anguish and despair? They are as so many theological husks or stones offered for bread!

What they yearn for is some **knowledge** as to what has become of their loved ones. Is that knowledge available? The Church says "**No!**" In its place it offers "faith", and preaches a doctrine of "belief". Faith and belief, however—except in rare cases—cannot stand the strain. They break down, and the tortured heart cries out in its agony: "I want to **know** what has become of my boy!" The Church replies: "We cannot tell." And there the matter ends! That, briefly, sums up the attitude of the Christian Church to-day concerning the eternal destiny of those whom we can no longer see. **And that is where the Church has failed!**

The clarion voice of Spiritualism on the other hand, rings out in positive tones that "the last enemy" has been "destroyed"—as predicted by St. Paul—that the so-called "dead" are living all around us, and that means have been provided by a merciful Providence whereby they can continue to communicate with the friends from whom they have temporarily been removed. These facts are now becoming common knowledge — **outside the Churches!** And they are founded on such a vast accumulation of convincing evidence that the Church is utterly impotent to undermine it! It is doing its best to do so—as it has always endeavoured to stem the tide of human thought and stand athwart the pathway of enlightenment! But it will fail, as it failed in its contest with Science, and will be correspondingly weakened as a result of the tussle.

These are home truths. But they ought to be spoken and written. It is with no feeling of animosity towards the Church that we adopt this strain. Far from it. We simply desire, with whatever measure of influence this journal may possess, to show the necessity of the Church realising that its present position is untenable, that a New Revelation is dawning, and that an awakened world is beginning to catch the rays!

* * * * *

The Church must, therefore, move forward or be left stranded on the sands of Time. No power on earth can stem the current of spiritual force that is to-day streaming through the flood-gates of Heaven. The angelic hosts of the Most High have set the stream in motion, and a few years hence it will swell to the dimensions of a raging torrent, carrying in its impetuous course the joyful tidings—

There is no death—the two worlds are one—the Spiritual and the Material commingle—communication between the living and the dead is a glorious, grief-dispelling fact—death has been robbed of its sting and the grave of its victory—the "last enemy" has been overthrown, as predicted by the great Apostle. The old things have passed away and all things have become new.

Then the Church may open its eyes in wonderment, realise its obvious weakness, and possibly attempt to buttress waning faith with positive **knowledge!**

WAYSIDE NOTES

Why is This ?

A New Zealand correspondent, who describes himself as one who is "deeply interested in Spiritualism—solely as a reader," wishes to know why it is that the evidence in support of the various phases of psychical phenomena is so consistently ignored.

He finds the greater difficulty in understanding this surprising attitude owing to "the absolute conviction of so many sane, and even distinguished, people, whose evidence in a witness box in a trial—say, for murder—would never be doubted. Yet, what they say on this subject is not accepted. But people do not go to Africa to find evidence of the truth of travellers' tales of the interior. They accept them—as they do most scientific teaching. Why is this?"

We fully sympathise with our correspondent in his bewilderment. But he has only to reflect a moment and he will realise that all **new** truths—whether in the realm of science or religion—have had to fight their way to the front. They have never been accepted without previously passing

through the furnace of ridicule and encountering the withering scorn of the unenlightened majority.

The discoveries of Galvani, Faraday, Harvey, Simpson, Mesmer, Pasteur and a host of others who "lived before their time," were for years treated with scorn and declared to be the product of a disordered mind. But these leaders of the race resolutely stuck to their guns and triumphed in the end!

Christianity and its Early Struggles.

Then, again, what about the early days of Christianity? What of the Christians who were cruelly tortured and sometimes thrown to the lions because they persisted in adhering to unpopular truths? The adherents of Christianity had to struggle for 300 years before their teachings were accepted by the multitude.

The very name, "Christian," was held in derision—much more so than is "Spiritualism" to-day, although it is none too popular in these materialistic times. Compared with the spread of Christianity during the first three centuries, however, the progress made by Modern Spiritualism in the past eighty years is nothing to be ashamed of. Spiritualists are numbered by the million to-day, and the time is coming when they will cover the earth as the waters cover the sea!

Our correspondent should bear in mind that it is impossible to force this thing. It either appeals, or does not appeal, to the person approached. If it appeals, they absorb it—if it does not, they try to explain the phenomena away by advancing more or less fantastic theories.

There have always been those who will not believe, though one rose from the dead! Spiritualism to them is something **new**—although as a matter of fact it is as old as the hills. And being **new** it has to be opposed.

This erratic attitude seems to be all a part of the "cussedness" of human nature. But why worry? "Let the heathen rage and the people imagine a vain thing!" Spiritualism is no longer on the defensive. It has scientifically established its case, and it now remains for its opponents to disprove it!

Journalists as Parsons.

We have received more than an average supply of depressing letters during the past month. And none of these letters distresses us more than those which express a very natural and heartrending wail concerning a child who has been plucked in the bud to blossom in the Summerland. We should like to have the loan of an orthodox pulpit some Sunday evening, so that we might read extracts from these letters and ask the clergy what they have to say in reply!

The letters are all couched in the one strain. The writer—generally a mother—is distracted by a sense of stupefying bereavement, and implores us to tell her what has become of "the darling." She generally explains that she is a member of a certain church, that she has consulted her clergyman, and that all he can tell her is that God has taken the little one to a brighter home, that she must have "faith" and try to believe that "all is well."

But all this is as so much "vacant chaff well-meant for grain." It does not satisfy. "I want to **know**," say these mothers in effect, "and my clergyman has no **knowledge** to impart." It is the voice of Rachel crying in a wilderness of doubt and refusing to be comforted by conventional answers.

"Can you help me?" Fancy a poor, lacerated soul writing to a journalist—a man of the world—

for consolation and a gleam of hope in such a dire extremity! We have received many such appeals.

Whose Job is it?

"This is not my job," says Mr. Hannen Swaffer, a distinguished London journalist and lecturer, in dealing with this subject: "Why should I, a working journalist, have to give up my time and convenience to the propagation of a doctrine that is essentially the concern of the Churches?" There are many others who are asking the same question. And the Rev. Dr. Percy Dearmer—one of the most cultured minds in the Anglican Church in Great Britain and a psychical researcher to boot—has confessed: "This is **our** business"—the business of the Church. Of course it is.

Then why doesn't the Church attend to its business and not leave the work to willing journalists who can command a much more remunerative return in the ranks of their own profession? Why do the clergy, with comparatively few exceptions, treat this subject as taboo? Why do they refuse to investigate instead of following the advice of the great Apostle by adding to their faith, **knowledge**? Do they, or do they not, believe that if they seek they will find; if they knock the door will be opened?

If they **do** believe this assurance of the Master why do they not put their belief to the test and thus become qualified to speak with authority to grief-stricken souls concerning the greatest problem of all—"If a man die, shall he live again?" Will they ever wake up? Will they ever cease to mutter creeds which the great majority of men has outgrown and which every enlightened representative of the Church repeats with "mental reservations" which rob them of whatever value they may at one time have possessed?

It is surely time the "dry bones" of orthodoxy became re-animated and displayed some semblance of spiritual life. These are days for plain speaking and plain writing. And the clergy require to be told bluntly that this question of affording comfort and cheer to the bereaved is **their** business and that they are failing to meet their obligations.

The Master is still exhorting these "shepherds of souls" to "feed my sheep," and yet, in the vital matter under discussion, they are allowing their flocks to go "empty away!" There will be a stringent reckoning for this neglect presently—in that day when certain journalists and other laymen will be basking in the sunshine of a satisfied conscience whilst those of the clergy to whom these strictures apply will be floundering in the mists of earth until their mission has been properly fulfilled. At least, that is what some of them tell us Over There! And they ought to **know**!

"In spite of opinion, prejudice or error, time will fix the real value upon this discovery and determine whether I have imposed upon myself and others, or contributed to the benefit of science and mankind."—Prof. Crookes; 1898.

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.**

STAGGERING PHENOMENON.

MEDIUM DEMATERIALIZED AND REMATERIALIZED.

TESTIMONY OF ITALIAN INVESTIGATORS.

"THE DAILY MAIL," LONDON.

A "monstrous and incredible phenomenon" of Spiritualism, the "asportation" (i.e., transportation) of a medium through four locked doors in an historic Italian castle is recorded in a recently published book, "Modern Psychic Mysteries at Millesimo Castle," by Mrs. Gwendolyn Hack who is a well-known American psychic investigator.

The incident, which is regarded by Spiritualists as a wonderful case of the dematerialisation and rematerialisation of the human organism, occurred at the feudal castle of Millesimo, in the province of Savona, one of Italy's historic monuments. Its history and legends are said to have proved fertile in supplying an "ambience" propitious for "strong phenomena."

The present owner, Marquis Carlo Centurione Scotto, was the medium who is described as having been mysteriously transported from one part of his home to another in the dead of night, in the course of a seance held behind locked doors on July 29, 1928.

THE MEDIUM DISAPPEARS.

Present at the seance were twelve eminent Spiritualists, including Mrs. Hack, Professor Ernesto Bozzano, one of the leaders of the movement in Italy, and two lawyers. All concerned have formally testified to the accuracy of the account, given by Professor Bozzano, of the medium's mysterious "asportation."

Lights were extinguished at 10.45 p.m. Various phenomena occurred, when suddenly, at 11.30 p.m., the Marquis exclaimed in a frightened voice: "I can no longer feel my legs!"

A "death-like silence" followed, and soon it was found that the medium had disappeared. In the interval, Professor Bozzano says, "We did not hear the slightest sound in the room, no rustling of clothes, no sound of footsteps, no vibration of the floor, much less the sound of a key turning in the lock or the door opening and reshutting." The doors of the room were found to be still locked with the keys in place on the inside.

All rooms of the castle were immediately searched and the cellars, stables, family chapel, and even the grounds were explored without producing any trace of the missing medium.

"WE ARE WATCHING."

At 1 a.m. Mrs. Hack acceded to requests to ask the help of her "spirit guides," who (says the Bozzano account) immediately communicated by means of automatic writing. They wrote in Italian:

Do not be anxious; we are watching and guarding, and persistently declared that the Marquis was lying on something. They repeated the words, "Asleep, asleep."

Finally the guide "Imperator" wrote:

He is on the premises, but remote. He is on the premises, but sleeps. Go to the right, then outside. Wall and gate. He is lying—hay—hay—on a soft place. Beware of an alarm. We are going to direct you.

A barn in the stableyard was indicated and a party of the sitters ran towards it. They found the main entrance door of the stable locked, and the key was fetched from the outer entrance. The party

having entered in pitch darkness, one of its members declared he heard someone snoring in the barn.

By the light of a small electric torch a small door leading to the barn was discovered; it was locked, the key being on the outside.

BURST INTO TEARS.

Inside the barn the Marquis was discovered in a profound sleep reclining on a heap of hay and oats. A few magnetic passes brought him back to consciousness, and, fearing that he had gone out of his mind, he burst into tears, but recovered when his wife and son were brought to him.

Subsequently the medium declared he could recall nothing from the moment he felt the numbing of his legs to the time he was awakened. Yet he had apparently passed through four locked doors—the door of the seance room, the entrance door of the castle, the large entrance of the stable, and the small door of the barn.

According to Professor Bozzano, the circumstances of the "asportation" rule out any question of somnambulism or of a trick perpetrated with the aid of accomplices.

[Further reference to the book—"Modern Psychic Mysteries"—will be found in our advertising columns. The amazing wonders recorded have caused a sensation in psychical research quarters and are regarded as among the most staggering to which publicity has thus far been given. The work is now in stock at the office of "The Harbinger of Light."]

WHERE THE CHURCH FAILS.

UNSATISFYING MESSAGE FOR THE BEREAVED.

In the course of a vigorous address delivered in the Music Hall, Edinburgh, on a recent date, Mr. Shaw Desmond, the noted publicist, said that Churches were in a very curious position to-day throughout the country. The reason of their position was that something had touched the hem of the garment of the Churches, and something had gone out. It was something that they all knew, but they might differ as to their interpretation of the case.

His own interpretation was that when young men came back from the war they said, "We want something living, something real." Many of them were so sick of living that they took it out in dissipation. Others set their facts to find that something, but they did not know where to look. Then some of them said, "Is there no life after death?" and they went to the Churches, and the Churches said, "Yes. We have always taught that there is life after death." The young men said, "Are you sure of it?" and the Churchmen began to hum and haw and said, "Well, we believe it," and the young men said, "Can you demonstrate it?" and the Churchmen, being honest men, said, "No, we cannot: you must have faith." They were asked, "What is faith? Can you demonstrate it now?" and they said, "We cannot."

Had they asked someone who lived 2000 years ago he would have said, "I can demonstrate it here and now," but the Churches, for some reason or other, had more or less given up the demonstration of survival. Some of them had even gone to the extent of saying, "Demonstrate—why demonstration implies materialism. We do not demonstrate. We have to accept it on faith," but he said to them if a man could not demonstrate the thing he asserted flee him as they would the plague. The first religion was a religion of survival. Right from the beginning they would find that demonstration of survival was the root of religion. The Spiritualists demonstrated—that was all.

A Spiritual "Lock-out."

COMMUNICATION TEMPORARILY BANNED.

"WE ARE KEEPING THEM ALL BACK."

By THE EDITOR.

SOME of my friends have been asking me of late if I have any fresh experiences to relate. They have read what I have published from time to time in "The Harbinger of Light" and, like so many hungry souls, they seem to be craving for a further supply of spiritual food.

Well, to be quite frank with the reader, my experiences have been very few and far between for a considerable time. This has been due to my recent illness. You cannot go through what I have endured during the greater portion of the past year without your physical and psychical conditions being seriously impaired—thrown out of gear, as it were.

These conditions, of course, are no good to a man engaged in investigating the mysteries associated with spirit communication, and no good to the medium either. You cannot possibly hope for satisfactory results in such circumstances. In fact, those who have been directing my work in this connection have practically declared a "lock-out." They will not allow my personal band of communicators to hold converse with me at all.

* * * * *

Speaking through the organism of the medium through whom I have systematically investigated for some years, the principal control said a few days ago:

We are keeping them all back, because each would be liable to draw from you some measure of that vitality which is so essential to your complete restoration to health. It is not their fault that they are not here to-day. Blame us! We are deliberately keeping them away. I am sure you will bear with us in this matter a little longer.

The speaker, who had previously been described to me as a German medical specialist who had charge of my case from the outset, proceeded to tell me that my main trouble was over, that it was a "wonderful operation" and that the healing was complete. He further referred to a subsidiary trouble—an indirect result of the operation—and added: "But that will come alright in time and things will become quite natural again." He concluded:

Look after yourself, and if you continue as you are doing now we shall soon have you completely on your

feet again. We are proud of your case, and pleased with your progress.

As we told you in the beginning, it would take twelve months to bring about your recovery. We have gone over that period a little. It may take another two months of your time before you are recovered.

You are "better" now, but I will not say you are "completely recovered" because, if I do, you will over-tax yourself again and possibly undo some of our work.

Just a short time longer and you will link up with your friends again. It is our fault that they are not here—so don't blame them!

So there you are! Note how anxious the speaker was to protect my unseen friends from "blame"! To have blamed them for not putting in an appearance would have been an injustice—that was why he was so anxious that I should clearly understand, and it explains the emphasis he repeatedly laid on the words—"Blame us!" Anyway, it never occurred to me to blame anyone. I just take things as they come at a sitting, and there the matter ends.

* * * * *

But is it not interesting to find this barrier raised against you? And does it not go to show the genuineness of the communications which have hitherto poured in upon me for some years past? All the while I was in normal health the "conditions" I took with me to the medium were good, and the conversations I had with so many of my relatives and friends—many of whom had "died" in England from twenty to forty years ago—were as free and natural as any in which I engage with the visible friends I meet in the street.

But now all this has changed. Why? Because the "conditions" have changed! But the ban will be lifted in time—the "lock-out" will be declared "off"—and then there will be a helter-skelter rush on the part of my celestial interviewers to see who can "get in" or "come through" first!

Yet Spiritualists are still being abused for "calling up the dead!" Why, these spiritual friends of mine are waiting in scores to greet me, and no doubt they are worrying the life out of those in command of the medium because the door remains closed! When the proceedings are resumed I shall have to set aside a few extra days to cope with the rush! A "talkie" queue isn't in it!

THE GREAT REALITY.

When I was young I used to wonder at people attending to art, literature, and music—all things which seemed to me to be imagination—and not attending to the realities studied by scientific men. Humanity seemed to be spending itself on the superficial and neglecting the real. But I got over it. I now perceive regarding what I then called the real—that reality does not lie there. The ultimate realities are not given us by the senses nor for our instruments, nor weighed and measured in our laboratories. Reality lies behind, in the unseen, in the spiritual. And that which occupies the attention of the poet and the artist is more real than the facts which we scientific men have to study.—Sir Oliver Lodge.

MAGICIAN CONVINCED!

At a test seance held in London with the remarkable medium, Rudi Schneider, a young Austrian motor-mechanic, Mr. Will Goldston, (President of the Magicians' Club) was among those present. He states in "The Sunday Graphic," of December 22nd:

I am convinced that what I saw at the seance was not trickery. No group of my fellow magicians could have produced those effects under such conditions.

"The so-called dead have never really died at all. Many of these are able to communicate with us, and most of them assure us that when they wake from the sleep we call death they find themselves much more alive than ever they were before."—Dr. Alfred Russel Wallace.

METHODIST AS SPIRITUALIST.

BISHOP SANCTIONS SERMON IN ANGLICAN CHURCH.

The well-known Methodist minister and author of several Spiritualistic works—Rev. Charles Drayton Thomas—recently occupied the pulpit at the ancient church of which the Rev. Charles L. Tweedale is vicar at Weston, Nr. Otley, Yorkshire.

Mr. Drayton Thomas, who preached by permission of the Bishop, took his text from Luke ix, 30; "Behold, there talked with Him two men, which were Moses and Elias." In the course of his sermon he said that God had always used the ministry of angels for the guidance and instruction of mankind, and that these "two men", long dead, as we term it, were seen and heard by the Apostles to be talking with Jesus. He was a Wesleyan minister, and had convinced himself by long study and by personal experience of the truth of the facts of human survival and communication with the departed. The Conference had given him permission to pursue these studies, and to preach on them. These facts were now so thoroughly studied, investigated, and well-attested by scientists and responsible witnesses that only the ignorant ventured to deny them. No well-informed man whose knowledge was abreast of the times, could do so.

In this he was only following the teaching and example of John Wesley, who not only published a full account of the spiritual manifestations in his father's Rectory, at Epworth, but also many accounts of such things in his "Journal," and also said in one of his sermons:

"God has in all ages used the ministry of angels. They assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness. With my latest breath will I bear my testimony against giving up to infidels, one of the greatest proofs of the invisible world: I mean the appearances of the departed confirmed by witnesses in all ages."

The congregation listened with rapt attention to the preacher as he testified to the consolation afforded by, and to the strength received from, this precious knowledge and evidence of "the life of the world to come"; how it confirms the Scriptures, makes Heaven and its anticipation real, and shows the way that Jesus has gone, and which we in turn must go.

ASTOUNDING PROPHECIES.

Ancient prophecies have been discovered by Monsieur Forthuny, in an old French book, written in 1756, and long since forgotten. These predictions, made by the Marquis of Argenson, Rene Louis Voyer, are startling in their accuracy. He foresaw perfectly the Revolution of 1789.

Quoting from the book in the "International Psychic Gazette," M. Forthuny writes: "Anarchy is approaching with hastening steps. Very soon the king will be of no account. . . . To-day everyone is discontented. From disturbance we may pass to revolt, and from revolt to total revolution, and create real tribunes of the people, consuls, &c."

Another amazing anticipation is in regard to aviation. "I am convinced," says the author, "that a discovery will be made of the art of flying in the air. There will be aerial armies, and our present fortifications will become useless. Air police will be established to cut the wings of aerial bandits and impudent intruders. Artillerymen will learn to fire in flight. . . ."

EARLY CHRISTIAN CHURCH.

Writing in the "Manchester Evening Chronicle," Sir Arthur Conan Doyle sets out to state what Spiritualism claims. He points out that the real controversy in the religious world is not the difference between this creed and that creed, but of the basic fact, "Do we live after death, or do we not?" Sir Arthur affirms that a large number of people contend that we do not, while even a larger number are uncertain upon the matter. Spiritualism can settle the matter once and for all. In fact, it has done for tens of thousands of people.

Sir Arthur applies modern terms to biblical texts, and shows that the early Christian Church was quite familiar with the gifts of the spirit, but he says: "The declension from spiritual to material seems to have come gradually in the first few centuries. Origen complains of it. So does Eusebius. As the Churches grew larger and richer the man of affairs who could administer eclipsed the man with the psychic gifts."

NOAH'S ARK AND JONAH.

We are sometimes told that it is a waste of time to attack the dogmas of the Church, which are based upon biblical incidents, since to-day nobody believes them, and they are no part of Christianity; but an amusing situation has risen in Birmingham, U.S.A. where Dr. H. Calvin Day, instructor of biology at Howard College, has been asked to send in his resignation because he advised his students against taking the Bible too literally.

"Only ignorance," said Dr. Day, "would make it possible for a student to believe that the Bible accounts of Noah's Ark, with its representatives of every living species of animal on board, or of Jonah being swallowed by the whale, are historic records of fact."

Dr. Day, in common with all other biologists, believes the stories have no foundation in fact, and is therefore asked to resign his position at the College, which is a Baptist institution.

WHAT THEY TELL US.

Addressing the members of the London Spiritual Alliance on a recent date Sir Oliver Lodge said that in our investigation of the evidence for survival we got into communication with people who had not got a material organism, who had not got the kind of bodily machinery we employ, and who could only communicate with us by making temporary use of our particular machinery. But we get from them testimony as to what continued life is like, and this testimony when it came to be accepted would be of great use to the philosophers, enabling them to recognise a psychic side of life as well as a physical side. We are learning from those who, having passed from earth, but continue to live, that memory persists, so does intellect, and, above all, family affection. They told us also that there are many grades of existence and that their surroundings in some respects are very like ours.

Ella Wheeler Wilcox, one of the greatest and most popular of our poets, said: "I believe hundreds of well authenticated instances exist where these spirit forms have been seen—not in darkened rooms, but in broad light and in their own likeness. I believe thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear."

The Passing of Mr. Victor Cromer.

**NOTED SPIRITUAL HEALER
SUDDENLY CALLED HOME.**

By **THE EDITOR.**

THE many personal friends of Mr. Victor Cromer, and admirers of his obvious sincerity as a spiritual healer, will deeply regret to learn of his passing to the higher life on Sunday, February 2nd. He was a resident of Sydney, but was in Melbourne during the previous week conducting his healing Circles and on the Friday complained of feeling unwell. Accompanied by his zealous and indefatigable co-worker—Miss Mary Rivett, M.A.—he returned to Sydney by the evening express, and on the following day his illness assumed a much more serious turn. His condition speedily grew worse, and the next day—Sunday—he succumbed to peritonitis following on an attack of appendicitis.

* * * * *

The news of his sudden death came as a great shock to all who knew him and caused a sense of deep sorrow to well in many a heart. His lovable and humble nature could not fail to attract one and all, and his earnestness in his work of healing the sick was so self-evident as to need no emphasis from our pen. He was a deeply spiritual man, and his humanitarian tendencies greatly added to the attractiveness of his character.

* * * * *

Mr. Cromer formerly resided in Adelaide, where he commenced the exercise of his remarkable powers, and on subsequently removing to Sydney he entered upon his life's work at Burdekin Lodge, Macquarie Street, in a much more extended form. His fame quickly spread, and for years past he treated hundreds of patients weekly. Tributes to the benefits received at his hands were received from all quarters and he was eagerly looking forward to achieving greater things in the days to come.

* * * * *

His main objective was the establishment of a pretentious Sanatorium on the outskirts of Sydney, and with this purpose in view, a large block of land had been purchased at a considerable figure. He considered he was only at the beginning of the great work to which he felt he had been called, and that even-widening scope would attend his efforts in the future. His physical presence, however has been unexpectedly withdrawn but, in the language of Miss Rivett: "The work will be carried on, and already definite proof is pouring in that the healing force is coming through more intensively than ever."

* * * * *

We understand that pupils are already engaged in continuing the work, and that on Tuesday, February 25th, Miss Rivett intends holding a meeting in the Central Hall, Little Collins-street, with the object of explaining the lines along which the work in Melbourne is to be continued—"for continued it must be." In the subjoined article she explains that the present is a testing time and adds: "If this power be of man, it passes with the man's passing; if it be of the Spirit (and who of us can define the term?) it cannot but increase."



MR. VICTOR E. CROMER.

No longer in physical guise, Victor Cromer will be able to assist in the work from the inner side of life, and perhaps "greater works" than those hitherto accomplished will result from his entry into the life "more abundant."

He was a comparatively young man—he was only 42 years of age—and leaves a widow and young family with whom we sincerely sympathise in their bereavement. The remains were cremated in the Sydney Crematorium, and in taking farewell of our brother and friend we wish him a speedy accession of spiritual strength and triumphant progress in the radiant realm of eternal light.

THE WORK OF VICTOR E. CROMER.

By **MARY RIVETT, M.A.**

The belief underlying the work of Victor Eugene Cromer was simple, and one from which he never swerved.

To him the healing of early Christian times was the outcome of a spiritual power, the secret of the use of which had been lost when the emphasis was placed upon the power and prestige of the Christian Church as a political institution rather than upon "the gifts of the spirit." Throughout the ages this force, he held, has undoubtedly been operative in the case of certain individuals, giving rise to many recorded seemingly miraculous healings.

* * * * *

That the nature of this power should be understood by the modern world, and the secret of its conscious tapping become a part of the knowledge of every spiritually-minded man, woman, and child, was basic to his thought, (nor did Victor Cromer interpret the term "spiritually-minded" in any narrow sense).

As he himself so frequently insisted, the main significance of his own work lay not so much in the actual healing effects achieved (and there is no lack of evidence to prove the reality and the remarkable nature of these effects in a tremendous number of cases), as in the principle underlying the healing.

This principle he had worked out on the basis of some thirty years' experience in relation to the power, and the study, both here and abroad, of various methods of healing. In 1905 a remarkable "outpouring" of force came to him, to use his own word, for this experience which he has described in an article entitled "The Rediscovery of Vril."

The principle he was, to a certain extent, able to communicate to others, teaching them to contact, to absorb, and to transmit the power in question. In addition to healing effects achieved through personal contact, the action of this force at a distance has been demonstrated in hundreds of cases.

* * * * *

With Victor Cromer's passing the time has come, as we view the matter, for the big testing of that belief which underlay his work. If this power be of man, it passes with the man's passing; if it be of the spirit, (and who of us can define the term?) it cannot but increase.

Proof must now be given that, being independent of his personal instrumentality, as Victor Cromer asserted it to be, this power will continue to come, both directly to those who in the past have been able, and to any who now for the first time are able, to attune themselves to it.

Further, it must be shown that given the fulfilment of the conditions that he regarded as fundamental, those to whom Mr. Cromer taught the principle are able to transmit the power to others.

* * * * *

There is no alternative but for the work to go on. This is the great experiment, and already evidence is pouring in that with the physical passing of Victor Cromer the healing power has been even more strongly felt by numbers of individuals. The careful sifting of this evidence, and the drawing of conclusions from it, is the work of the immediate future.

Treatment arrangements at Burdekin Lodge, 199 Macquarie Street, will continue; and fresh classes for the teaching of this principle will be formed at an early date.

We would wish the public to know that we carry on in the belief that here is a piece of research left to us to do in the interests of all, and that we will seek to do it with the utmost of sincerity and with all such scientifically expert help as may be forthcoming.

* * * * *

Of the even wider significance of this work, its "religious" significance, shall we call it, in the truest sense of such a word, we are well aware.

Problems in many there are to face, and precautions to be taken for the safeguarding alike of the public and of the work itself. But we believe that there is in this community of ours that which will readily lend its support to the fair conduct of this great experiment, content to await what time shall prove in regard to the true meaning and purpose of this work of Victor Cromer, which, as he himself knew full well, is but in its beginnings.

Alfred Russel Wallace, F.G.S., F.R.S., says: "Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed philosophical sceptic. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things—the fact beats me."

Whatsoever that be within us that feels, thinks, desires and animates, is something celestial, divine, and consequently imperishable.—Aristotle.

ORGANISED SPIRITUALISM.

For many years I have listened to proposals that Spiritualism shall be organised; but while it is clear that certain phases of it can be brought under some sort of control and direction, it is quite obvious that, as a whole, it is too vast a matter to be turned into an organisation. It will not run in any mould—it is not patient of control and restriction. It would speedily overflow any boundaries made to hold it. Organisations there must be, of course, to ensure concentration, control and economy of effort. But there is a vast amount of Spiritualism outside these organisations, and to us this is an indication that the main source and strength of the movement lies not in this world but in the other, which pours its inspirations into this one, regardless of those lines and limits which we may ourselves seek to impose.—Editor of "Light".

.....

CABINET MINISTER AS MEDIUM.

Writing to "The International Psychic Gazette", M. Pascal Fortunay, the well-known investigator and writer on psychical subjects, says:

Here is a fact quite unusual. Dr. Gallet, a French Senator and Minister of Pensions in the Tardieu Cabinet is a medium! When he was a student at Lyons, nineteen years of age, he foretold the election of M. Casimir-Perrier to the Presidency of the Republic, immediately after the assassination of President Carnot by the Italian bandit Caserio. And on the very day the presidential election was taking place at Versailles he announced the exact number of the votes which would cause the new President to be the Chief Magistrate of the State. I was told yesterday by a man who knows Dr. Gallet well, that he is not only a very fine intellectual medium, but also an admirable medium for physical phenomena. My informant said, "I have seen him hold his hands over a table without touching it, and the table started to glide along the floor and down a staircase quite by itself without contact." It is regrettable from the point of view of psychical science that this Cabinet Minister preferred politics to the exercise of his mediumship; but for that he might have become as famous throughout the world as "Margery" of Boston!

.....

HYPNOTISM AND SINGING.

Successful hypnotic experiments are being made, reports the "Sunday Chronicle," Manchester, in connection with vocal training. Several girls whose normal voices are toneless and unmusical have disclosed unsuspected vocal quality when singing under hypnotic control. Similar tests have been successfully carried out in America, where a certain Dr. Charles, a psychologist, while endeavouring to cure a patient, Miss Charlene, who suffered from headaches, discovered that his patient was able to sing with abnormal beauty while under trance. He "suggested" to her that she was to be a "prima donna," and the lady's voice has improved to so great an extent that she is now making concert engagements.

"Far from abating my confidence in the inferences respecting the agencies of spirits of deceased mortals in the manifestations, I have had even more striking evidences of those agencies than those given in the work in question" (meaning his own work, "Spiritualism Scientifically Demonstrated").—Prof. Robert Hare.

NEWS IN A NUTSHELL.

Are the Clergy Jealous?—What looks something like the jealousy of the clergy was recently referred to by Sir Oliver Lodge when he remarked at a gathering of the London Spiritualist Alliance: "I am afraid that the religious people may prove more intractable than the scientific people. They do not seem likely to welcome a channel of information of a secular kind. Each ecclesiastical body has its own system, complete and satisfactory. Truth is divided into sectional compartments and to some people the part seems more valuable than the whole."

Robert Blatchford Astounded.—I have read several newspaper discussions on Spiritualism and have been astonished by the obtuseness and prejudice of most of those who oppose the Spiritualist faith. If the Spiritualists cannot prove survival, neither can the materialists disprove it. If the Christians believe in immortality, I cannot understand their resentment of survival.

Against Creeds.—Speaking at the Friends' House, London, recently on "Science and the Unseen World," Professor Eddington, one of the most brilliant of British Scientists, said: "I think it may be said that Quakerism, in dispensing with creeds, holds out a hand to the scientist. The scientific objection is not merely to particular creeds which assert in outworn phraseology beliefs which are either no longer held or no longer convey inspiration to life. The spirit of seeking which animates us refuses to regard any kind of creed as our goal."

The Most Discussed Topic.—Never has there been a time when the supernatural has attracted greater interest than at the present. Recent seances have made ghostly manifestations one of the most-discussed topics of the time.—"Evening Standard," London.

Spiritualism and Science.—Speaking in Edinburgh recently on "After Death—What?" Mr. Shaw Desmond, well known as a prominent writer, remarked that when Professor Tyndall had said at Belfast to the British Association that the investigation of psychic phenomena was unworthy of the attention of any serious mind, he had believed it. He did not realise that he was profoundly illogical, unscientific, and unfair. If science was to set bounds to human investigation, it had better cease to call itself science. Yet that was the attitude of many scientists in Europe to-day.

Mediums Tested by the Police.—According to the London "Daily News" the Polish clairvoyant, Ossowiecki, who has in the past been consulted over crime mysteries by the police of his own country, is now engaged in trying to assist the Dusseldorf police in running to earth a sinister murderer, who has so far baffled all attempts to catch him.

Dr. Abraham Wallace.—We regret to hear that Dr. Abraham Wallace, one of the grand old men of psychical research, is lying seriously ill at his home in Paignton, Devonshire. Despite his advanced years, we understand he is making a brave struggle against his disabilities. Dr. Wallace was assistant to Dr. Lister at the Edinburgh Medical School in 1871, at the time when the carbolic spray was first used in antiseptic surgery. For over forty years he has been interested in psychical research, and has served on the Council of the S.P.R.—"The Two Worlds."

"Sensorial Exaltation."—One knows from experience how the senses of afflicted persons sometimes become super-normally refined. Here is a case of "sensorial exaltation" mentioned in the German review "Wahres Leben," but which has occurred at Janesville, Wisconsin, in the United States. In that town lives a deaf and blind young woman of nineteen, named Willetta Huggins. By touching the throat of a person speaking she can tell what is being said. Better still, by passing her fingers over a written text Willetta can understand what is written. And if she is handed thirty silk threads of different colours, she can correctly tell the colour of each. At present Willetta is the subject of a scientific study at the University of Chicago.—M. Pascal Fortunay in "The International Psychic Gazette."

Precocious Children.—Child prodigies flourish in such profusion in California that a summer training school has been started at La Escuela del Mar for children from the ages of 5 to 12 who are abnormally intelligent. It is planned to graduate from the universities pupils of seventeen.

Earthquakes.—Signor Bendandi, a prominent Italian seismologist, is convinced that the earth's centre is totally rigid. But neither the fluidic nor the rigid theory, he contends, explains the origin of earthquakes. His recent experiments, with special apparatus, have led to the conclusion that gravity is subject to rapid variations. In some manner not made clear in the Press reports "this phenomenon is explained by the Law of Newton." Earthquakes, he says, are subject to periodicity.

The Church and Psychical Research.—A Church Psychical Society has been proposed, "for the consideration and study of things psychical with reference to religion and the Church," and those interested are invited to communicate with the Rev. Charles L. Tweedale, Weston Vicarage, nr. Otley, Yorkshire, England.

Lady Paget goes Home.—The tragic death recently, of Walburga, Lady Paget, removes to a wider sphere of service one of the early pioneers of the psychic movement. Her work entitled "Colloquies with an Unseen Friend" will be remembered gratefully by many readers.

The Religion of the Future.—Spiritualism has a better prospect of becoming the religion of the future than Christianity had two hundred years after its birth.—Rev. Theodore Parker.

"Thank You!"—Writing to "The Times," London, Lady Palmer suggests that on Armistice Day children should be taught to say "Thank you!" to the unseen soldiers who sacrificed their lives in the Great War.

Ectoplasm and the Ancients.—Professor Christophe Schroeder in an article tracing the history of materialisations in "Zeitschrift für Psychische Forschung," mentions that ectoplasm was well known to the alchemists in the Middle Ages. Thomas Vaughan called it *materia prima* and Paracelsus gave it the name of *mysterium magnum*.

The Value of Spiritualism.—The value of Spiritualism consists primarily in the fact that it supplements and confirms the hopes and intuitions of the human heart, and gives certitude in place of conjecture, knowledge instead of belief.—E. W. and M. H. Wallis, in "A Guide to Mediumship."

Life Everywhere.—"Many of our planets are inhabited by spirits. Some of them once lived on our earth plane. Others are still to journey in this direction and start their cycles of individual experience. No part of the universe is deserted and everywhere there is life."—Rev. Lloyd Jones, in Chicago Review.

Sneers and Ridicule.—"The time has come when sneers and ridicule seem to most people to be out of place. Both sneers and sarcasm have outlived their usefulness, and since the belief in Spiritualism not only holds its own but increases yearly, it would be well for the leaders of scientific thought to recognize certain well attested facts and find out what they mean."—Hon. Arthur J. Balfour.

What Lombroso Said.—Professor Lombroso, the great Italian scientist, writing to Professor Falcomer, of Venice in 1896, said—"I am, in Spiritualism, like a pebble swept along by a current. At present I lie upon the bank, but every fresh wavelet carries me further onward, and I believe that I shall end by swallowing it all, even the astrality—yes, I shall finish by accepting it completely." After this was written Lombroso did, indeed, "swallow it all," and before he died, told us that he had "conversed with and embraced his deceased mother."

Your Loved One is Calling:—Yes, on the Other Side are thousands of earnest souls, waiting to speak with those they loved, living beside us still. And we do not listen. We do not go to hear the gentle chiding and the earnest plea and the message of that love which has survived the grave. Go out and listen and learn, as I have learned. Then you will understand, as I did, that the one you love, who has gone over, is still near you, seeking to solace in your hour of grief, yearning to share your triumph and your joy, as much alive as when he walked beside you in earth form.—Hannen Swaffer, in "Northcliffe's Return," now out of print.

Nothing is Impossible.—Why should we call ourselves men, unless it be to succeed in everything, everywhere? Say of nothing, "This is beneath me," nor feel that anything is beyond our powers. Nothing is impossible to the man who can will.—Mirabeau.

SPIRIT TEACHINGS.

INSPIRATIONAL WRITING RECEIVED FROM "ANSELL."
SPIRITUAL, PHILOSOPHICAL AND PRACTICAL PRECEPTS.

THE TEACHINGS.

When God created man He gave to him, for his own possession, a thing called personality, or individuality, which was his alone—no one to interfere, domineer or try to alter, except lead gently towards the right—if it backward was. In GOD'S Heavenly Kingdom His Holy Angels lead, but never force: that is not allowed; and when guiding those on earth, we lead, but if the individual wishes not to come, then we must ever wait until such time arrives. That each may have what belongs exclusively to each, that no man may take it from another, is GOD'S Holy Will and Commandment. See to it, ye mortals, that ye observe this law, for verily it is of just and great importment (importance.—Ed.).

THE HIGHEST ONE is the great understander of all His children. HE created us HIS children, and put into us our minds, and likes and dislikes, to conquer and make perfect that which HE expressly made our own. Otherwise, why the earth experience, if not to conquer faults, and build our character? For this is the probationary period, where we form what is to be our start in the life to come, when life shall start indeed in all its fullness and warmth.

Instead of criticising the actions of others, see to it that your own life and actions will bear the same criticism you are doling out to others. Pause, for you will see that loving criticism is of a different fibre to adverse criticism. Beware, then, that thou metest not out to others, while the same should and could be meted out to you.

"Verily, I say unto you, those who are not with me are against me." So sayest the Christ. If you believe, and are afraid of the utterance thereof, then thou are not to be commended. For those having definite opinions, be that opinion wrong, but they thinking it right, are courageous enough to expound it, are in very truth on much safer ground than those who, believing, are yet afraid of the ridicule of the publicance (public.—Ed.). Be brave and of courage, for what mattereth it if ignorant people cannot see what is apparent and beautiful to you? Be brave, I say, and, believing, then be not chary of justice due to GOD.

Let mortals understand that it is not within their province to say "nay" to communion with the Saints—but see that ye get the good communication. There is in the earth life, that which man, if he be loving and true, will eschew. Thus also is it in communing with the unseen Spheres. Let him be cautious, as he would in regard to certain matters on earth. But to "meddle" not, and to say, "the time is not ripe," is of a very surety wrong; **the time is here.** Let all advance and partake, for is it not the gift of GOD ye are turning away from?

Then, again, think, is it not a sensible conclusion to know that if Higher Spirits come down, then it must be of Divine command? Seek ye, ye people, open your minds, use your sense, and try if thou canst say it is **not** of our Heavenly FATHER'S wish we are down near the earth sphere to minister. **Thinkest thou we make no sacrifice to descend thus?** And if we make the sacrifice, then is it to be for nought we come?

Open your mind while we be here, that ye may learn, and learning, be of the wise and bright ones. For truly it is to your own betterment and grace that ye are privileged to have communion with the Angels of GOD. Do not wantonly blind your eyes that ye may not see, nor wilfully stop thine ears, that no spiritual sound may penetrate.

These teachings are reproduced in continuance of the third instalment published in our February issue. As previously explained, they were written inspirationally during last year by Mrs. Cook, wife of Dr. P. R. Cook, of Masterton, New Zealand, and the name attached to the communications was that of an advanced spirit who gave the name of "Ansell," and who placed the sign of the Cross at the end of each paragraph.—Ed. H. of L.

Attitude of conversation is of the same calibre as attitude of mind. Always pick out what is best to the detriment of what might be wrong, and if a wrong seems perpetrated, then try and put the best construction on the wrong. Let your conversation be on pure and interesting subjects. For, verily, giving little attitude to wrong-thinking blots it out in time. Be ye of constant mind. But of sympathy be ye lavish where it be needed; and when having conversation with one, leave a feeling of betterment and

strength behind.

The fashioning of your life is as the clay of the sculptor. He fashions it to his will to what he wishes to portray, to what he aims as to its meaning, to convey the moral thereof. To his choosing makes he of what he wishes. Then take thy life and what ye would make of it; be as the sculptor, mould and make it that it become perfection and to your taste. Let mind be the foreman, and keep all else in subjection to your moulding, that your character, like the sculptor's work, may be a thing of great beauty portrayed.

In these writings we Higher Ones are making one great appeal to all peoples, that they turn their thoughts to GOD, THE GREAT MAKER and CREATOR of all mankind, THE LOVING FATHER of all. Turn ye and seek ever after the spiritual and true teaching, that of life ye may make it one grand song, and that song one of homage to the ALMIGHTY ONE.

Turn your thoughts to Heaven. Seek again that which the Christ taught. Learn to live aright, for ye put the earthly pleasures and endeavours thereof as the end of all. **Life is so fleeting, and it is not yet begun.** Prepare ye the way for your true life. Live ye this life that it be a fitting prelude to the next, and very real, life.

By what authority doth man ordain that anyone of GOD'S children be barred from the worshipping and privilege of serving HIM? Thinkest thou that there be any one, even of the very humblest, that can be turned and sent away by man's command? Surely this is not the teaching of the Christ, who taught humility, love, truth, and tolerance.

No man can turn another from his worship of GOD, and partaking of the Holy Sacrament. See to it, ye mortals, that ye who profess to serve GOD in your calling, turn not the children away from the feast. By what authority can ye proclaim that man, if he offend ye, may not partake? **To GOD belongs the great privilege of judging whether man be fit or not.**

Let those who minister in the name of Jesus Christ do it in humbleness themselves, that they be found not wanting. Thinkest thou that GOD would turn one away from the Sacred Feast, because he, in his opinion, did not tally with the feelings of those who are greatly privileged to minister—even to those whom they would turn away.

Can ye not see that when this truth is learned—that of Spiritualism, as ye are pleased to call it, spirit teaching and enlightenment being better names for the teaching—it will be realised that it is of truth portrayed from THE MOST HIGH? Were ye not promised revelation? To such as can receive it, it is as such, for ever is that the true measure of revelation. Will you not commune with us, that we may teach you of the life to come, and of beauty and truth and honesty of living in your present lives?

Thinkest ye we plead with ye like this, if it be not for your benefit—that ye may also enjoy of the treasure of revelation? **Oh! ye blind ones! Do we plead in vain? Can nothing touch your stony hearts? Seek of beauty, of love**

and softness, that the hard and stony ones may be made soft and pliable to our ministering touch.

We are of GOD and would lead you gently upwards, ever toward His Throne. See the hand extended in help, grasp it and trust in GOD, knowing that HE, in HIS great and wonderful goodness, has sent us, HIS ministering Angels, for your benefit, and that with grace abounding, ye may grasp that hand, and in the grasp know that it is indeed from GOD that helping hand is shown.

Know ye that this is the highest form of mediumship—that spirit can converse direct with spirit, that being of great love and harmony, and that the peace of GOD can be given these messages in a pure and undefiled form. That they come direct from us be ye assured, and of lasting account be they. Do ye not know that out of love and harmony, the parents of truth, much can be given to uplift and lead the children back to their LOVING FATHER?

See ye "The Light that shineth in the darkness", for dark and drear the world is this day. See thou the Light! Let purity be the motto of thy life, in word, thought, and deed. Listen not to the sneers of the publicans (public.—Ed.). They in time must learn of the same lesson. Be ye therefore quick in the learning, and it will of accomplishment be of much elegance and grace, compared to the struggle that will be the inheritance of the unbelievers and scoffers.

Nothing be there of too small account not to be made a note of. Out of the atoms build we up the whole edifice, and if there is a flaw in the building, in some of the atoms, then it might the whole structure encompass in danger. Therefore, be ye careful, and see that no small annoyance get a hold on thee. Throw thou it off that thy character may not be undermined by the flaw. See to it, rise above such trivial and small happenings, lest they also grow, for does not the seed produce the tree? See that the seed be wholesome and of good moment, that it bear of fruit good and wholesome.

Make not of mountains out of ant-hills. Give unto each item in life's journey that which is its due. Do not overrate the small things, but rather aim at the larger, that they can be, and are, the mountains, without giving to the ant-hill the dignity of the mountain.

When ye make of wine, ye put away that may be left to mellow, for it the better and more delicious flavour will be. Then of these truths put them away in your mind, that they may mellow also, and that the flavour may improve thereof. For if the truth cannot, with the newness, be received, then wait, read and inwardly digest, and of a surety it will mellow, and be of a receptive flavour much to your liking.

Question.—Is it right at the Sacrament for all to partake from one cup?

Christ gave to his disciples out of the one cup, blessing it before partaking. If He felt it safe and right to do it, then of a great safety must it ever be to others. For did not Christ say, "Do this in remembrance of Me." Therefore do ye likewise, and know, having blessed the cup, then of no harm could it be. It from the spreading of disease would be immune. Let all have a clear conscience that all is well, and the sacrament of Christ is holy and pure.

When man was created and put upon the earth it was not to hide himself away from sin that was intended, but that he should meet and conquer sin. For what avail is it that ye estrange yourself away from society? Ye would still have to go through your earth lessons. It is a mistaken idea. Let those who would themselves protect from outside influences, throw off their warm and cosy coat, and give it to another not so fortunately placed, and help with sympathy, and the mixing thereof with the people.

That men were not intended to be recluses, they will find out to their chagrin later on. It is the fight and struggle with sin that cleanses, not the abstinence from it, even though they, in their lives, sacrifice their, what to them would be, earthly pleasures. Then let them meet and contend with those same earthly pleasures, and build their character from that; it is the better way.

To all races must be taught the Word of the true and only GOD. That they remain in their primitive state is not to be desired. They must advance as all other peoples do. Could you keep back a man because he were black of

skin? All must progress. Dark races can and should become civilised, although of some they are spiritually far ahead of many white races. But ever they must learn, and become a cultured people, and brother of white skin must extend the helping hand to brother of dark skin; for he in the earth life has much to learn of sciences that make of life so interesting. Therefore, let him learn, and those who are spiritually advanced let them also learn culture, as the world can teach it, and the proper worship of the ONE GOD, and the teachings of HIS Son Jesus Christ, that they may partake, and not one race, be they of any colour, left alone.

Question.—Why should they die out when they become civilised?

It is the change in their mode of life, but let the white skin see to it that all is right with them. It is the shutting out from pure air that does most harm, and their own food they can still partake of, and clothing as they will.

True affection among friends is as a lasting monument, for ever it lives, and is in very truth of granite, stout and true, that time can never retard, but can always make of it still of wonderful hardness to destroy, and strength. Start thou thy monument of true and happy friendship on the earth, that thou may'st have these treasures for thyself in time to come.

We, in the Spheres above, need no searchlight to detect your character, of what it is. The Aura, which surrounds you, tells us what we would know. Try hard and keep those tell-tale lamps of yours bright and pure, and as progression, even on the earth's sphere, goes on, so your Aura changes to the more spiritual light as ye attain it.

When we come near the earth we feel the conditions very much as you feel the weather. Where sin abounds, we cannot penetrate; where hostile feelings toward us reign, we feel the chill of Winter; where bright and loving conditions prevail, we feel the warmth and glow of love. So where the elements affect you, so do we your mind and attitude assume of the warmth or chill thereof.

Love is the strongest driving force in the whole Universe. It is of stupendous strength and durability, ever increasing and spreading its influence over everything. For GOD is love, and of His love we bathe in wondrous splendour.

Of vague and shadowy fibre to many peoples has the after-life seemed, as though it held no solidity. Know, ye mortals, it is now within thy reach to garner information about what is in store for all in the life to come. **It is very real and of more serious realness than that which you even now enjoy.** Seek ye, and find what GOD has prepared and which shall be given to you to know; for has he not sent us, His messengers, to proclaim unto you the truth. Oh! blind ones! open your minds, and see what has been prepared and is ready to be bestowed on man, to his everlasting joy and wonder. We, the messengers of THE MOST HIGH, are down near the earth sphere. Gather round and learn from us what it is given to us as a privilege to impart.

In GOD'S Kingdom there are many beautiful mansions, that have been prepared, and are also occupied by those who have themselves built their homes. **For know ye, as your deeds and thoughts are in your present life, so build ye your home.** So it is within the province of everyone, be they of wishful habit, to procure their surroundings as it most pleases them.

Many build theirs quite unconscious of the building thereof, and many are the joyous and happy gazes of those who have suffered, and overcome, and patiently have bent their will to the everlasting and munificent FATHER of all. **Of light, and trees, and birds, and flowers there is a vast assortment of beauty unsurpassed.** See what your FATHER prepares for those His children who love Him, for if they love Him truly, then of sin they will have nought of—only good thoughts and actions will they let prevail among them.

There is equality among all the peoples in the sight of GOD. That a man do manual work and another work of brain, yet is neither of more importance than the other. What counts is the way he sees and feels within himself to do, and the work accomplished, be it what it may, is judged by the one standard. Then let all those who manual work to do are chosen, see that it be properly done and of credit to them, that they may know it is not the work that counts, but the way the work is carried out.

(To be Continued).

PERSONAL.

We are gratified to learn that Mr. E. O. Jones, who has been ill for a long time past, is now shewing marked progress towards recovery. Mr. Jones is a very earnest worker in the Spiritualist cause in Melbourne, and his many friends will rejoice to hear this good news concerning his health.

* * * * *

The President of the Brisbane Spiritual Church (Mr. S. B. Elkin) is making a trip to Melbourne and Tasmania, and hopes to visit as many kindred Societies as time and health will permit. We trust the change may have a very beneficial effect, and that he may return to Brisbane fully restored.

SPIRITUALISM AND SUICIDE.

The teachings of Spiritualism are dead against suicidal tendencies. Earth life is a very important part of our existence, and it is a serious crime to curtail it. The effort to terminate existence is quite futile, and the misguided attempt thrusts the individual back and hampers his future development in the most serious manner. Any real study of the subject would make this quite clear. There are people who are afflicted with suicidal tendencies; and, occasionally, no kind of religious belief, or even knowledge, is sufficient to stem that tendency. But to say that a study of Spiritualism in any way contributes to or induces such a tendency is false and misleading. A rash act may be performed in spite of knowledge, but certainly not on account of it.—Sir Oliver Lodge.

AN AMERICAN LOURDES.

Is Malden, Massachusetts, U.S.A., likely to become "a city of miracles," analogous to Lourdes in France?

Sixty years ago there died at Malden, a Catholic priest, of Irish origin, named the Rev. Patrick Power. Some months ago the rumour spread that some sick people had gone to pray at his tomb and had returned cured. Thereupon many invalids visited Malden cemetery and more astonishing cures were reported. To-day there have already been over 100,000 persons who have gone to ask the spirit of the Rev. P. Power to restore them to good health. The pilgrimage to his grave is continual.

The published accounts are very impressive if they are to be believed. For example, Raffaele Rienzi, the child of an Italian emigrant, was a paralytic from birth, but began to walk, completely cured, immediately after he was laid on the tomb of the priest. A man born dumb began to speak volubly when he knelt against the tombstone.

Many police have been mobilised to preserve order in the immense crowds flocking there, Catholics and Protestants being mingled in about equal numbers. The Syndic of Boston, James Curley, went to pray for the health of his wife, who was very ill and condemned by the doctors; he returned home and found her completely cured of a fatal malady.

Questioned about these prodigies, Cardinal O'Connell, Archbishop of Boston, reserved his opinion, but said:—"All that I can assert is that here we see with our eyes astonishing things which we cannot explain by our reason." He uttered these words in front of the tomb itself, when present at one of the miracles reported by the American press.—M. Pascal Fortunay, in "The International Psychic Gazette."

THE LIFE BEYOND.

The great work confronting Spiritualism is not to convince the world of the continuity of life, but to reveal to every individual the true condition of life in both the material and spiritual form, and of the unreality of death. The greatest horror in the material life is death, with its heart-rending sadness, when it should bring a heart full of joy, which it does when it is realised that there is really no death in the ordinary acceptance of the term. The spirit animates the material body, and uses it as an instrument for certain experiences, and then lays it aside as inanimate matter, which is known as death. Nothing has died. The body remains natural matter, and passes into other forms, and the individual spirit life passes on immediately into a higher state of consciousness, dwelling in a soul body.

There is no long period of unconsciousness. On passing over we are confronted with an eternal present, just as we are here. Spiritualism will prove to all the world much that pertains to life in the life beyond through oral and written communications from those who have passed on. By spirit voices and materialisations the beautiful truths of continued existence and the enjoyments of that life give us knowledge added to faith. The veil has been rent, and we can enter into the inner sanctuary. The earnest inquirer is not content with the mere knowledge that there is continued existence. Angelic ministry is for us to-day as much as it was for those who lived thousands of years ago.

Spiritualism is the key that unlocks the gifts of the spirit, that unfolds the latent powers within, that makes us understand our oneness with the Infinite Source of Life, and makes manifest the light within the soul. Glorious is our inheritance in the life that is eternal, and we should so live on the earth as to cleanse ourselves from all that hinders the growth of the spiritual life. It is not sufficient to be a Christian as the term implies to-day; we should aim to be Christs.—Selected.

BIBLE AND SPIRITUALISM.

AMERICAN CLERGYMAN'S VIEWS.

Dr. Robert Johnston, Rector of the fashionable St. John's Episcopal Church, 16th and H Streets, Washington, D. C., in a sermon on a recent date, affirmed that Spiritualism is "grounded in fact," and that the old-style Protestant doctrine of heaven and hell is "not only not reasonable but is not moral." He proceeded:

Such men as Sir Oliver Lodge cannot be dismissed with a wave of the hand. In the Bible we find a widespread belief in the existence of spiritual beings who could come in contact with and send messages to men. It is not a very far cry to suppose that the whole psychic foundation is grounded on fact, or, at least, in a very great hope. How intelligent persons can dismiss men of the type of Lodge and Doyle is beyond my comprehension, however much we may disagree in some of the details of their contentions. The hymn-singing heaven is rapidly passing away, and nothing has taken its place. The heaven described as a result of psychical research is much more real and reasonable than the heaven of harp-playing. The psychics make the other world very natural and real, and I believe their contention to be sound truth.

The "Margery" Mediumship.

PROBLEM OF INVESTIGATION.

THE RIGHT AND THE WRONG WAY.

By Dr. L. R. G. CRANDON, Boston, U.S.A.

To the Editor of the "Daily Mail," London.

Sir,—“Margery” and I have noticed with interest and appreciation your proposed plan of an investigation of mediumship by a committee of your selection.

That we have not accepted your proffer, we hope you will not construe as any misunderstanding of your motives. To one who has had no experience in scientific mediumship, or to the average reader, nothing would seem more simple than to have a group of intellectuals observe the alleged super-normal phenomena and give an opinion on it.

In our opinion, however, the matter is not simple, and observation by such a committee, covering a few sittings, is almost without value. This problem of mediumship our group in Boston, U.S.A., has been studying now for six years. The group consists of a physician and his wife, a surgeon, a lawyer, a mechanic engineer, and an electrical engineer. They have developed a technique for the conduct of the sittings.

* * * * *

The psychic or medium, as such, is examined by the lady doctor, both as to herself and her clothing. The medium sits in a wooden armchair, and the wrists and ankles are fastened to the chair by many turns and surgeon's adhesive tape. A blue skin pencil is now used to mark some design running from skin over the tape and to skin again, so that the slightest change in these straps could be noted at the end of the sitting. The shoulders of the medium are fastened with a harness of ropes to the back of the chair, and the rope knot is wrapped with surgeon's tape. The circle of observers is seated some feet away from the medium, and maintains itself by hand contact throughout the sitting.

* * * * *

Under these conditions, before the sitting starts one may properly say whatever happens from now on during this sitting cannot be done by the medium normally.

A typist is seated at the far side of the room with a dim red light. Whatever is actually observed by the sitters is dictated then and there. Anything not in the notes it is assumed did not happen.

Up to the present time in this new science the average medium has been treated as if she had no rights. She has appeared before committees with-

During the recent visit of Dr. and Mrs. Crandon to London a very pressing invitation was extended to "Margery" by the "Daily Mail" to consent to give a test seance in the presence of certain distinguished men and women whose names were published. Dr. Crandon—who, as is well-known, is the husband of "Margery" and a noted Boston surgeon—very courteously declined for reasons set forth in the accompanying letter he has forwarded to us for publication. It gives some hitherto undisclosed details of the methods adopted at "Margery's" sittings in Boston and will doubtless be read with interest by the readers of this journal.—Ed.

out friend or defender. Under our method the committee agrees to sign, and does sign, the notes made under the conditions described above. In records thus made and signed, there can be no evasion, and no misunderstanding. Into such records no opinions enter, but only statements of apparent facts.

* * * * *

By the old unthinking technique the medium's reputation could be entirely blasted by any, or all, sitters, and she have no defence. Under our method, the committee, however sceptical, finds itself faced with the necessity of signing statements of fact quite outside and beyond any experiences of their lives.

The subject under discussion, we believe, is a new science and, as a science, it must be studied with constancy and even drudgery. It would be manifestly absurd to invite a body of laymen into the Physical Laboratory at Cambridge or into Mr. Edison's Laboratory in America, let them wander round for an hour or two, and then ask them to give an opinion as to what happened, and why. We are prepared to admit that if this subject is related—as it apparently is—to the question of survival of, and communication from, discarnate beings, it is, in a way, everybody's business, and is of immeasurable importance to every human being.

* * * * *

At this moment, however, real experimentation under laboratory conditions is what is needed to dignify the subject into an exact science. Our experience with committees is that they disagree amongst themselves. When things happen in their presence, which are outside of their philosophies or contrary to their previous experiences, the canny ones who have reputations to lose, resign from the committees, recriminations pour into the newspapers and a lot of smoke ensues, which befogs the real issue, namely,—“Did these super-normal things happen?”

* * * * *

There is a classic example of it in our experience: A Professor of Psychology, with an international reputation, perfected with his own hands a wooden box containing a bell and a battery. The Professor had a seance with "Margery", carried this box around the room in red light, and turned himself about in complete circles. Under these conditions the bell in his own hands, while he walked round, would ring in long and shorts, as he might request. His sole comment on this well nigh perfect experi-

ment was: "If I were to accept this experiment as super-normal, I should have to change the philosophy of a life time."

This re-action by the Professor was unfair and was dishonest. At the same time it is understandable. He was making an entirely worldly, but not intellectual, scramble to retain his position in the academic world.

* * * * *

We could recite a score of similar examples of intellectual dishonesty. The only way to establish the super-normal qualities of such a mediumship as that of "Margery" is by the slow undramatic recording of the seance room happenings, regardless of where they lead. To the observers a fact should be a holy thing, even though it destroys the philosophy of a life time.

* * * * *

A complete, precise and scientific account of the history of the "Margery" mediumship may be found in the publications of the American Society for Psychical Research. These books and journals may be found in the British Museum and in the library of the "British" Society for Psychical Research. In due time, also, the experiments of the last few days in London will be published in scientific journals.

We wish, therefore, again to thank the "Daily Mail" for its interest in the subject, and to express the hope that the "Daily Mail" and its proposed committee will not think that we reject its proposal without appreciation.

.....

THE BUSY LIFE BEYOND.

The Rev. G. Vale Owen is very actively engaged in propaganda work in Great Britain and travels from place to place as an enthusiastic ambassador on behalf of Spiritualism. Speaking at one of these meetings lately on the point of calling back their departed friends to speak to them, he said:

They had just as busy a life as those on earth, while on the other hand they were disappointed if those on earth did not speak to them. It made their departed friends very sad at heart if they cut them off. They liked to come back to help them. Very often their loved ones came back to their old homes and went away in tears because they would not speak to them. If they wanted to speak to their angel friends they must unlock the door they had bolted.

.....

The Curve in the Road.

[Verses transmitted by Walter Stinson, control of "Margery," on October 1st, 1929.]

The way has been made more clear to us—
It isn't so clear to you—
For we're just a wee bit ahead on the road
—And the curve cuts off your view.
Each day give some help to your fellow-man,
Life gives you a chance to serve,
In that way you come to be part of the plan
With a glimpse of the road round the curve.

And he would be chiefest among you all
The server who carries the load,
For he sees in his heart from the very start
The view round the curve in the road.
And we think that this knowledge will help you on,
Will help you to carry your load,
To know in your heart from the very start
There's a view round the curve in the road.

"It is encouraging to know that our sacred teaching is making progress in Rome and that more and more it accentuates the belief in Spiritualism, which is destined to regenerate the world."—G. Borselli (Senator of Italy).

THE DIRECT VOICE: AN EVIDENTIAL EPISODE.

By M^{rs}. JOHN MENZIES.

Surely a convincing piece of evidence of "survival" is given by the following true and well-authenticated incident. I have had, however, to use synonyms for the actual names concerned.

Some months ago a lady, Miss "Ellison", a clear-headed woman, holding an important position in London, and well-known to me, went anonymously to a sitting with two direct voice Mediums.

The result was excellent, the trumpet not being used, and the voices sounding directly in the room. Both parents of the sitter came, giving their names with short messages, and another spirit-friend furnished an excellent "test". Then, when Miss "Ellison" was congratulating herself on the proofs she had received, came a "set back". A spirit spake, giving the name of "James Moffat".

"I am sorry, I do not know you," said Miss "Ellison".

"You do know me—you must—I am your father's brother," said the voice.

Now "Moffat" was not the name of the lady's father; but the sitter, having experience, guessed the communicator might be a wandering spirit who had seen the "light" (the light emanating from all true Mediums, and visible to clairvoyant sight), and had come through by mistake.

But "James Moffat" was very decided and, insisting that he was Miss "Ellison's" uncle, held the floor for some minutes.

* * * * *

My friend went home delighted with the evidence she had received from parents and friends, but a little regretful that such a good sitting had been marred by one palpable mistake.

The incident, however, stuck in her mind; and since the following explanation came to her knowledge later, the thing stands out as a most remarkable piece of evidence.

Miss "Ellison's" grandfather had married twice; at the time when her father was an infant there was a son of twenty (by the former wife) who was something of a scapegrace. This youth left home and became a sailor. At that time—nearly 100 years ago—life at sea was a "hardening" process, to say the least. The boy hated it, deserted, and, managing to evade the authorities, reached his father's house. The father (Miss "Ellison's" grandfather) bought the papers, passport, etc., of another man named "James Moffat", and with these the boy escaped to Australia.

Naturally the affair was not talked of, but Miss "Ellison" remembers, that in her childhood, photographs used sometimes to arrive from friends in Australia.

Out there, as "James Moffat", the young man married, brought up a large family, lived to be an old man, died, and on that morning, last winter, came to the Misses Moore's London flat and introduced himself to his niece—"Light".

.....

Still Carrying On!—Inspiration is not confined to religious matters, but holds good in the sciences and arts to an extent scarcely realised at the present time. Is it likely that the leaders in science and art will suddenly lose all interest in their life work and that which was their chief interest when they pass from this world to the next? Is it not more reasonable to suppose that their interest will still be maintained, and as the messengers and agents of God they will carry on the work to which their lives were devoted?—Rev. Chas. L. Tweedale in "Man's Survival After Death."

Telepathy or Spirit Communication.

THE NEED OF CAREFUL ANALYSIS.

By L. MARGERY BAZETT.

IN the minds of many people who consider this question seriously, a constant doubt arises as to whether spirit-communication is in reality what it purports to be, or whether such communications can be explained by the telepathic hypothesis. This theory implies that the sensitive, or medium, who receives the communication is in mental touch with the minds of living persons, and that the information gleaned originates from that source.

I shall endeavour, in a short space, to support the former assertion, i.e. that spirit communications are, in many cases, what they claim to be; and I shall do this by means of deductions gathered during some thirteen years first-hand experience of mediumship. Material of this nature is gradually accumulating, and must, I feel, eventually help to establish the Spiritualistic position on unassailable ground.

* * * * *

The practice of telepathy as a scientific experiment has been carried out with some considerable success, with the result that the theory has gained a distinct hold in popular opinion. Other reasons for its popularity are the feasibility and reasonableness of the theory, the fact that it is not too remote from familiar mental functioning, and that it lies within limits so clearly defined as to be capable of comparatively precise investigation.

I feel more and more convinced, although holding the position that I do, that this question of telepathy and the part that it plays in the issues before us to-day must be clearly faced, and fairly dealt with; it cannot possibly be shelved. No one who has read the reports of experiments along these lines could think otherwise.

* * * * *

My own experience coincides with that of most investigators, in that I have occasionally tracked to a telepathic source what at first had the appearance of communication from a discarnate personality. This does not, however, lead me to the conclusion that all such communications can be accounted for in the same way, and I maintain that there is a residuum which is inexplicable on any other hypothesis than the Spiritualistic. It is this residuum with which we are constantly faced. This element which defies exact classification is often unfairly dealt with by many who think that they have disposed of it when they have labelled it with a term so general and indefinite that it practically precludes further discussion. This method merely sets the difficulty aside, but does not deal with it in any satisfactory way.

The name of Miss Bazett is well-known in Spiritualistic circles. She is a keen and cautious investigator, and among her wide circle of readers Sir Oliver Lodge and Sir Frank R. Benson hold her works in high esteem. Among the books she has written are "Some Thoughts on Mediumship" and "Telepathy and Spirit Communication." She writes with lucidity and care, and in the last-named product of her pen deals very thoroughly with the problem upon which it bears. To what extent is telepathy responsible for spirit communication? What are the limits of the part played by thought-transference in the psychic messages? The records in the volume of experiments under notice, specially devised with a view to throwing further light on the complications of a problem which no critical analysis of the phenomena of mediumship can afford to ignore, will, it is hoped, prove of value alike to the general reader and the practical investigator.—Ed.

I cannot agree with the statement made by a well-known investigator that "our primary business is with what we partially know, and not with the hypothetical spirits of the dead," and it seems to me impossible that anyone who has had long mediumistic experience could hold that position. The writer admits that we only partially know the living mind, and if this be so, who can say that the functioning of the living mind terminates when it is separated from the physical brain at death?

A modern religious writer has defined "spirit" as "a spontaneous activity of a free personality," and such spontaneous activity of a free personality need not, in my opinion, be confined to its physical manifestation on earth. I would maintain that there is evidence to show that such spontaneous activity does actually function after physical death; that, in fact, as Sir Oliver Lodge has asserted, survival is demonstrated.

* * * * *

Those who present mediumistic testimony in support of the Spiritualistic hypothesis may not have, as a rule, the specialised scientific training of the expert, but there is undoubtedly some value in the evidence which they bring forward, which must be taken into account. It is, in its very nature, incommunicable to others, as in the case of mystical experience; and it is this element of incommunicableness which makes the task of the critic so difficult.

I am fully aware that those who claim to have mystical or psychical experiences are liable to self-deception and misinterpretation, but making allowance for this, we still come back to the fact of the actual experience which awaits explanation. Along this particular line of research, much remains to be done in the way of elucidation of the problems, psychological and other, that are involved. For myself, I am convinced that it would be impossible to assert the truth of the Spiritualistic hypothesis on the grounds of the internal evidence of mediumistic persons, of which I have spoken.

* * * * *

I cannot convey to any other person the reality of the fact that I have seen clairvoyantly—not once, but many times—deceased persons who appeared at appropriate moments, evidently with full cognizance of what they were doing. These same persons have given perfectly clear and definite messages, relevant to the occasion, indicating, in some cases, lines of action which have been usefully carried out. Such experiences have taken place in daylight, when I was in normal conscious-

ness; the sense with which they were accompanied was one of absolute reality.

This spontaneous type of communication is apart from the debatable ground of the more directed messages received during what is commonly termed a sitting; but it is this spontaneous class of phenomena that I wish to stress as lending very considerable weight to the evidence for the Spiritualistic theory. My own experience would almost allow me to say that I would stake my whole position upon this class of evidence alone.

* * * * *

This is not the place to quote instances of the spontaneous phenomena of which I have been speaking, but it is from such a background that I make these generalisations.

I find that Dr. Walter Prince, of Boston, in referring to this type of phenomena, writes: "These are not beliefs, they are actual experiences, strangely coinciding subjective facts, which no so-called 'logic of science' can annihilate. He goes on to describe the formation of the Society for Psychical Research, and reports of its work that "Science at last turned its critical eye upon the matter; men of learning, intellectuality, logic, and familiarity with critical procedure, took hold, some of them with the full expectation of showing that the whole class of beliefs was without rational foundation, and—they have not succeeded."

Before I leave the subject of spontaneous phenomena, I must add that I have, in my own experience of these cases, some that have been proved to be telepathic throughout; unless, indeed, one may presume that under certain conditions, the spirit leaves the living body, and speaks directly to one's own mind. In other instances, a variety of features would lead me to assume that telepathy is not the rightful explanation.

To return to the messages obtained under definite seance conditions—and here I must necessarily refer to my own type of mediumship, the normal impressional type—I want again to discriminate between those of possible telepathic origin, and those which would come within the Spiritualistic category. I do not think that they can easily be allocated to one side or the other; in my experience, they are occasionally quite intricately mixed. It was the occasional occurrence of the telepathic element which determined me to take every possible precaution against it in my own work.

I have, therefore, recently undertaken special cases in which the smallest possible amount of normal information was given, viz. a name and date of death. Further, to avoid risk of telepathic contact, this information was sent to me in type by a third person who received the application from a stranger, and forwarded the name and date only to me. The applicant, the third person, and myself, had never met; the applicant and I could only presume the existence of each other. Under these prescribed conditions, quite full and correct results have been obtained, the subject-matter of which related to the deceased person in question, and not to the living applicant.

In the many cases in which considerably more information was normally supplied, it has been an interesting and noticeable fact that the results have equally been concerned with the deceased person, and not the living applicant. One would have rather expected, in these cases, that the fuller information might have created some telepathic link with the applicant, and that the subject-matter of the communication would therefore have been relevant to that person. Can one attribute to the medium the faculty of obtaining telepathically from

the mind of the applicant all that pertains to the deceased person, and nothing that is irrelevant to him? Does the telepathic faculty include such a power of discrimination?

There are other considerations which lead me to suspect that it is the deceased person who is communicating. One of these is the very strong feeling that I experience of the proximity of a personality, in some cases so strong that it almost dominates my own; this is wanting in the cases that I have traced to telepathy. Another consideration which supports the Spiritualistic position is, that in a considerable number of cases, results are brought about which appear to be due to a whole chain of coincidences being used by a directing intelligence towards a desired end. The number of the coincidences, and the curious way in which they converge to the desired end, rule out the likelihood of chance; nor does it seem to coincide with what we know of the working of telepathy.

Our main line of advance must be, I think, that which Dr. Schiller has pointed out, "the gradual accumulation of ideas and slow growth of probabilities which increase the weight of one hypothesis, consolidate its superiority over its competitors, and finally lead to its overwhelming acceptance."

JEWES AND SPIRITUALISM.

NEW MOVEMENT IN LONDON.

A movement has recently developed among the Jews in London, having as its object the investigation of Spiritualistic phenomena. The Jewish Society for Psychic Research" has been successfully formed, and at a public meeting held in Caxton Hall a very interesting address was delivered by Mr. Maurice Barbanell, a well-known investigator into psychical problems. He said:

Spiritualism contended that there was no death, in the understood meaning of the word, but that all people, without exception, survived, and lived after death a perfectly normal and natural existence, just as normal and natural as their lives here. It contended and it demonstrated that survival was not due to the way that they had lived their lives, not to anything done that merited their survival, but that it was part of the law of nature. They maintained and they demonstrated that it was possible under certain conditions (he must stress that phrase) to open up communications between those who had died and those who, like themselves, remained here. **They had in the Bible a record of psychic happenings that was unique in any book in the world.** A Prophet was a person who was able to respond to psychic influences and inspiration. It is recorded that the Angel of the Lord appeared in various places, and they would find that wherever it was mentioned, the Angel was recorded as appearing in the form of a human being, giving guidance and wisdom from extended knowledge. Moses obviously was an excellent psychic. The whole story of his life teemed with psychic happenings. Jewish people had been very backward in psychical research. It did not matter what people thought or believed. The problem was: "Is Spiritualism True?" If it was true that they all survived death, then that survival involved a large number of implications which they ought to follow out. Personal investigation was the best method, and he asked them to set out honestly and reverently upon such investigations.

Mrs. E. Clements gave a demonstration of clairvoyance.—"Jewish Chronicle."

Passing Thoughts for March.

Those who expect too much are simply inviting disappointment.

A hypercritical person not only loses a lot of pleasure himself, but also impairs the enjoyment of others.

Never blame Providence for any misfortune that is the result of your own folly or stupidity.

If only we would leave all things to our Heavenly Father's will, our lives would be both more peaceful and pleasant than they are.

Every living person has an influence for good or evil on those with whom they associate.

There is no greater trial for a sensitive nature than to witness human suffering that one is powerless to relieve.

"O why will ye die?" is a question to the soul of man that has echoed down the centuries, and still remains unanswered by the unthinking multitude.

To deny yourself of some luxury during Lent, and giving what you thereby save to some worthy cause, will do your soul good, and your body no harm.

R. C. N.

"Ecce Homo"—A Sacred Trilogy.

"Behold the man" in Bethlehem born
 And cradled in a manger;
 Whose advent on that Christmas morn
 Brought joy to kin and stranger;
 Angelic hosts proclaimed His birth,
 Wise men, the Star descrying,
 Brought gifts, the riches of the earth
 To where the Babe was lying!

"Behold the man" on Calvary's Cross,
 In anguish and forsaken;
 Who died to save our souls from loss,
 And to new life awaken!
 Seven times He spake in those three hours
 While earthly life receded,
 And never used His Godlike powers,
 But for His slayers pleaded!

"Behold the man" enthroned above
 By angel hosts surrounded!
 The Prince of Peace and King of Love
 Fills hearts with joy unbounded!
 All hail Redeemer, Master, Friend:
 Hail King of Kings most glorious:
 Thy reign shall never, never end!
 "Behold the man" victorious!

Launceston.

R. CHAMBERS NORMAN.

REPORTS OF SOCIETIES.

VICTORIA.

VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

The Council has to report a month of increasing activity and progress. The monthly meeting held in Zercho's Buildings, 28th January was well attended, representatives being present from Malvern, Northcote, S.R.S. Rotherwood Street and Stanley Street, Richmond. Mr Tozer was back again in his official position as President for the first time since his return from abroad, and his short account of his activities while away was received with interest. Mrs Alexander senr. Vice-President welcomed him back to the Council meeting, and in a few remarks said that the Council had done some very good work during his absence and that we were all pleased that his health was improving.

The report from the Sub-Committee re the Finances and Standing Orders and Rules of Debate was adopted. The Annual Conference open to all Spiritualists will take place on the 25th February at 8 p.m. at Zercho's Buildings.

The date of the Anniversary of the Spiritual Church of Victoria was fixed for the 30th March, to be held in the Bijou Theatre, Bourke Street. Details of arrangements were put forward and we trust that this year the united anniversary will be more successful than ever. We will have the foremost Speakers in the movement to assist us, and the Northcote Spiritual "Church for All" orchestra will play selections. We trust that all Spiritualists will reserve this date and come along, and thus ensure upliftment and progression to the great cause.

Our good wishes go out to all Spiritualists, and our appreciation of the "Harbinger of Light" for its great work in our midst.

MADAME MOREH, Hon. Secretary.

S. O. I. CHURCH, MELBOURNE.

We are pleased to report that during the past month there has been a steady improvement in both services, especially since the return to Melbourne of our Leader and Founder Mrs S. F. Hanger, the hall being full to the doors—even with extra seating accommodation. Mrs. Hanger delivered a delightful address, so simply given, yet so full of knowledge and divine teachings that it was an upliftment to all.

We thank each of our speakers and demonstrators for the way they have assisted us during the past month. The healers also have allowed the higher powers to use them in giving relief to the such and ailing ones.

The developing class is making great headway and two or three of our students are coming out into the work, assisting with the demonstrations on Sundays. This class is working very harmoniously under the leadership of Mrs. Stokes.

With best wishes to the editor of the "Harbinger of Light" also all sister churches.

P. J. STOKES, Hon. Sec.

MALVERN SPIRITUAL CHURCH.

Splendid work, with equally good results, has been done at Malvern for the past month. Mediumistic workers have given their efforts with a whole-hearted desire for service and we are very grateful to the following for such service: Mesdames Douth, Parker, Potter, Satterley, Ingram, Mackay, Mr O'Shea, Misses Bracken and Starr, Mr Chapman, Mr Hayhurst and Mr Gill. The Speakers for the past month, Messrs D. McDonald, Knight, Francis Drake and Mrs Bell-Jarvis have given spiritual food for thought which has been much appreciated.

On Sunday, February 9th, the committee met to say Au Revoir to a valuable worker in Mrs Moorfield who has held a position on the committee for the past three years. The President (Mr Midolo) in thanking Mrs Moorfield for the great service she had given to the church, asked her to accept as a presentation a Lyceum Manual that she might use with good effect with the children in her country home. The secretary supported the President's remarks, and regretted the loss of a sister who had proved a sister in every sense of the word. To fill the vacancy Mrs Midolo was elected, also Mr Ford and Mrs Gairn and Mrs Murphy.

At the election of representatives to the V.C.S.C. Mr Midolo Mr Ford and Mr Sherburn were elected.

Kind thoughts for spiritual progression to all kindred Societies and Churches, and for the health of the Editor of "The Harbinger of Light."

WM. SHERBURN, Hon. Sec.

CHURCH FOR ALL, THORNBURY.

Since my last report, the above church has progressed favourably under the leadership of Mrs Arthur. The attendances have been exceptionally good considering the excessive heat we have experienced. We received visits from Mr V. Deacon (twice) and Mrs Simmonds (Queensland) and their addresses were very much appreciated and our very best thanks are extended to both speakers.

We are looking forward to our anniversary on Sunday, March 9th, and extend to all a very hearty welcome.

Hearty greetings to the Editor of "The Harbinger of Light" our sister churches in Sydney and to all churches in the movement.

H. WALKER, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

On the 19th January Mrs J. McDonald delivered a trance address the subject being, "Faith and Light," and on the 9th February she gave another trance address on the phrase, "And His Fame Went Abroad." In between these two our leader, Mr Hayden, gave a control address on "Faith in Self and Faith in Spirit," and an inspirational address on a chapter out of the New Testament.

We desire to thank our various workers for their services during the past month.

On the 21st December the church presented to Mr and Mrs Hayden a box of cutlery as a small token of appreciation and esteem for their services during the past six months. Mr Hayden desires on behalf of Mrs Hayden and himself to thank all the members and friends of the church who contributed towards the gift which was presented to them at the annual social. He also desires to thank the members of his developing class for the gift, in the shape of a shaving set, that they presented to him as a Xmas box.

Wishing all kindred Societies the best of everything and also the Editor of "The Harbinger of Light."

WM. BRIERLY, Hon. Sec.

ALBERT PARK SPIRITUAL CHURCH.

We have had very successful meetings and are still showing progress in our spiritual work.

Our afternoon and evening services have been well attended and demonstrations and healing work of a spiritual nature have been given by a true band of co-workers. For our psychic demonstrations this month we have had Mr and Mrs Beggs, Miss Stivey, Mrs Lister and Madam Gisell, and Messrs Scott and Slade-Preston, and others. Splendid healing work has been done through Messrs Munro and Scott. We desire to thank all mediums and healers for their clairvoyant help and healing work, also Mrs Murton, our pianist, and Mr Hudson, and other friends.

We have had a number of excellent addresses and reliable messages through the mediumship and clairvoyant gifts of Mr R. Slade-Preston.

Mrs Murton has been appointed President of the Ladies' Auxillary Social Guild.

We wish all kindred Societies every success and also the Editor of "The Harbinger of Light."

A. COLLAS, Hon. Sec.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.

We regret, through an oversight, Mr Nettleton's name as Assistant Treasurer was omitted from our report last month. He was also created a Life Member as a token of our esteem for his valued services to our church.

The guest at last month's "At Home" was Mrs O. Ulstone, an esteemed member of the church. Short addresses were given by Mrs Rose Weeks, Mr Calnan and Mrs Hanger, Mrs Fletcher and her friends supplied the musical part of the programme which was enjoyed by all present. It is many months since we have had such talent amongst us, and we hope that in the near future they may see their way clear to give us such another afternoon. Mr Cutcliffe, who is always so willing to help sang for us.

Our monthly seances for the church funds have been well attended, and we wish to thank the mediums who have helped to make them a success.

W. BROWNE, Recorder.

HOLLYWOOD SPIRITUAL CHURCH, SYDNEY

During the month the services have been conducted as usual, our Leader, Mrs Eleanor Morrell and Mr Rayner occupying the platform for the evening services which have been exceptionally well attended.

The social evenings have been very enjoyable. On one occasion we had as our guest Madame Chambellant (an old member) who is on a visit to Sydney from Noumea, she gave a very interesting little talk about the natives.

Mr Rayner gave another message meeting in aid of the Church Fund, which was most successful.

With best wishes to the Editor of "The Harbinger of Light" and all sister churches.

R. I. BROWN, Hon. Sec.

BURWOOD SPIRITUALIST CHURCH.

An old worker in the cause of Spiritualism—Mr Tanner—passed to the higher life on December 17th. He helped to form the present Burwood Church, and took a leading part in its activities. He was secretary and librarian for 16 years, and largely to his energy the church has now to its credit £150. He was a man of sterling character, and always strove to keep the platform for good speakers and sincere workers. A memorial service was held in the Hall on January 5th, when tributes were paid to his earnestness and zeal and a deep impression was made on those present.

G. W. CARTER.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

We are pleased to report that with the advent of the New Year the attendance at all meetings have showed a good increase, and there seems to be a greater inquiry in our city for the truth we stand for.

On Sunday the 5th January our platform was occupied by several ladies viz.: Mesdames Helsdon, Rayer, Shaw and Sinclair, all of whom gave appropriate addresses. Mrs Helsdon president. Other speakers at these meetings were Mr McBlain whose address "The Dome of Thought" was very instructive; Mrs Overson's address, "Seeing the Invisible", which was delivered under spirit control, was of the usual high order. Mr Shaw spoke on Spiritualism in general, and gave good instruction as to how we might improve our meetings and conduct our church as a body.

Our Sunday afternoon meetings still continue to be very instructive, and are quite a treat both to enquirers and Spiritualists, such subjects as "Old Things New," "Holidays," "Spiritualism, the Philosopher's Stone, or the Elixir of Life," being discussed, as well as demonstrations being given by the several clairvoyants present.

The Lyceum has again started after their holiday, there being a good muster of the children, and we hope to make this branch of our work successful under the leadership of Mr Kerlin, with Mr Payne as assistant.

We extend fraternal greetings to all kindred churches and wish "The Harbinger of Light" every success in the cause of truth.

A. S. FAIRBAIRN, Hon. Sec.

SOUTH AUSTRALIA.

ORDER OF LIGHT (Incorporated).

Notwithstanding we are under the most severe heat-wave, we are keeping to the front. Our Sunday services have been taken by our Pastor, Rev. Lily Lingwood-Smith, Ps.D., and Mr E. W. Lowe.

We regret the passing from us of Bro. Vernon Wood through a motor-cycle accident. A memorial service will be held on February 16th; also of Mr Victor Cromer, formerly of Adelaide, who passed away in Sydney—a well-known worker who has done a vast amount of good.

Our Busy Bees "At Home" on the first of the month was more than interesting, the subject taken by our Pastor being "The Unborn Babies and their Place in the Spirit World." Questions and answers on the subject were instructive. Afternoon tea and public seance in the evening for the church funds closed a happy day.

The Pastor's weekly flower service is always well attended. We were pleased to have a visit from Mr H. P. Rabbich, of the Paignton Spiritualist Church (England). He and his son are having a pleasant time in our State.

With all kind wishes to the Editor for his health.

W. T. LINGWOOD-SMITH, Hon. Sec.

WEST AUSTRALIA.

THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)

We have this month, after the New Year holidays, settled into our usual routine of Spiritual and Social activities, and this year are hoping to see increasing numbers on our membership roll, a steady progress of all material activities, and greater spiritual upliftment and development among all co-workers in the cause of Truth.

Our Psychometry evenings are now being held monthly at which various mediums assist; our Healing Circle continues to do good work under the leadership of Mrs C. M. Hill: our library still circulates among our members, and is steadily growing. Very grateful are we to many donors who continually show their interest and appreciation by sending books and pamphlets of the Philosophy towards same.

This month the Sunday services have been well attended, and most interesting and instructive addresses have been given by Mesdames F. Harris and E. Over, and Messrs Bagger, W. Hawkes. Our thanks are also extended to Mesdames G. Davies, C. M. Hill, L. Mitchell, mediums and clairvoyantes.

Our February "At Home" was held the first Saturday, Mrs Kirby being our guest, and giving a short address, followed by psychic delineations. Vocal solos and duets were charmingly rendered by Mrs and Miss Browning-Turner, and much appreciated.

From the Victoria Park Branch Church our thanks are due to Mesdames L. Mitchell, M. McDonough, J. M. Watson, Mr A. L. Richards, Mediums and Speakers for the month.

With fraternal greetings to all kindred churches.

IDA CHALLIS, Assistant Secretary.

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH, (Inc.)

The lectures during January by the Speaker, Mr R. A. Webb, Dipl. S.N.U., England, have been well attended. The titles were as follows:—"Our Church of Spiritualism," "The Identity of Spiritual Guides," "The Writing on The Wall," "A Bible of Bibles," "Some Questions Answered," "Unto the Gentiles and The People."

On Saturday night, 11th January, a very enjoyable Social Party was held at the residence of Mr and Mrs Murray. Again, on Saturday the 18th a very happy gathering met at the home of Mr and Mrs G. Bodell.

On Monday, the 20th, a special seance, the proceeds being to the Rate effort, was held at the church. A number of psychics took part, and the hope was expressed by several that another special seance should be arranged at some early date.

The social arranged by Mrs Duguid and friends, for Saturday the 25th was well attended, and it was a bright and successful affair. Mr Nicholson acted as M.C., the music being supplied by Misses Aitken, Harris, Mrs Porteus and Mr Ballard.

The Lyceum Picnic to Days Bay, on Anniversary Day, was a thoroughly happy gathering.

The annual general meeting of church members was held on Wednesday the 29th January. After the submission of the balance sheet and secretary's report, the election of officers for 1930 was proceeded with. The retiring president, Mrs E. Webb, who has held the position for five years, did not seek re-election. Neither did Captain and Miss Petersen to the committee. The following officers were elected—President, Mr F. Turner; Vice-President, Mrs Duguid; Secretary-Treasurer, Mr G. Bodell; Organist, Mr H. Barton; Librarian, Mrs Mander. Further members of Committee: Mesdames Salmon, Adams, Strachan, and Messrs Blenkinsop, Murray, and Maclean. Mrs Murray was appointed to the literature table.

GEO. BODELL, Hon. Sec.

Replies to Correspondents.

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

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

C. N. (Adelaide): H.S. is actuated by a desire to rectify his mistake of the past, when he ridiculed and sneered at the Spiritualist movement, and we have never suggested anything else.

M. M. (Coburg): We will use your contribution in next issue.

R. A. W. (Wellington): Your contribution came to hand too late for publication in this issue. It will appear in our next.

J. R. A. (Glenhuntingly): We had seen the newspaper extract you kindly forwarded and quite agree that "it illustrates the total lack of spiritual perception in the make-up of some of our so-called intelligent? men of the world." But, there, spiritual knowledge may come to them some day. Meanwhile, we must try to tolerate these critics!

E. S. (Bunbury): The paper you say you posted has not yet come to hand. But, apparently, the item you refer to is just one of those attacks with which we are pretty familiar. Let them all come! These assailants cannot undermine an established case.

W. K. S. (Perrigal): Sorry we were unable to find room for your verses.

E. E. H. (South Croydon, England): Very pleased to hear from you and to learn that you obtain the "Harbinger of Light" at the Psychic Book Shop in Westminster. Have you read "The Ministry of Angels" by Mrs. Joy Snell? It would be of particular interest to you as a nurse and still further strengthen your belief.

F. S. Le B. S. (Maidenhead, England): Glad to hear you get the "Harbinger of Light" at the Psychic Bookshop. Your appreciation of the journal and your good wishes are much appreciated.

R. L. M. (Dublin, Ireland): Thank you for your gratifying comments concerning the contents and "get up" of the "Harbinger of Light."

BOOKS FOR ALL THE YEAR.

WHAT ALL THE WORLD IS READING.

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

All Orders must be accompanied by Remittances, and the Books will be despatched, carefully packed, by return post. The postage mentioned in each instance is for all places within the British Empire. To keep abreast of the wonderful Psychical Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the World.

SEND FOR LATEST CATALOGUE!

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

JUST ARRIVED.

CHERIO'S YEAR BOOK FOR 1930.

This remarkable book sets out clearly what is likely to befall you or your friends during the year 1930. It indicates your lucky days and hours. It tells what class of work or business each day is suitable for. It contains a key to success. It predicts the important events likely to occur in Great Britain and other Nations during 1930. It teaches how the character and tendencies of any person may be known from their date of Birth. It is the most remarkable Year Book that has ever been published. Price 6/6, postage 4d.

THE GREAT PROBLEM.

By GEORGE LINDSAY JOHNSON, M.A., M.D., B.S., F.R.C.S. (Eng.).

Large Handsome Volume, with 10 Illustrations. Eulogistic Foreword by SIR ARTHUR CONAN DOYLE.

This monument of research and learning contains evidence collected from every conceivable source in an endeavour to solve the "great problem" of human survival. Dr. Lindsay Johnson's two sons were killed in the Great War, and he claims to have communicated with them; he also furnishes a mass of independent evidence, from telepathy to the miraculous cures at Lourdes. A valuable and important contribution to the literature of the subject, and, written by a broad-minded scientist as it is, will doubtless be regarded as an authoritative manual on a question upon which there is so much divided opinion. Price 18/6 (English price), postage 8d.

THE BLUE ROOM.

A RECORD OF DIRECT VOICE PHENOMENA.

This is an absorbing story of the development of Voice-to-Voice communication in broad daylight with souls who have passed within the Veil. It is a record of the experiences of Mr. Clive Chapman, of Dunedin, New Zealand, and is based on his investigations of the mediumship of his niece, in whose presence speech, singing and instrumental music were clearly heard. Other phenomena of a remarkable character also occurred, and the whole narrative is set forth in a very interesting and restrained style. There is not a dull page in the volume, and the reader will often find himself opening his eyes wide in amazement. Price 5/-; postage 4d.

THE MINISTRY OF ANGELS.

With Foreword by REV. ARTHUR CHAMBERS.

By Mrs. JOY SNELL, a lady well known to the leaders of Spiritualism in Great Britain and who has had twenty years' experience in attending patients in various Hospitals. In this charmingly written record she tells of the wonderful spiritual scenes she beheld as the souls of the patients gradually emancipated themselves from the physical body and soared away to the Summerland, accompanied by radiant angelic attendants. Price 3/-, postage 3d.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.

By F. W. H. MYERS.

Bound in full Cloth, good paper and unabridged.

A Standard Work and by an eminent Scholar and close Student, whose many years of research work has made this a Text Book. One of the leading works on this subject, and should be read by every investigator. Price 4/6, postage 6d.

VALE OWEN'S GREAT BOOKS:

- "THE LOWLANDS OF HEAVEN"
 - "THE HIGHLANDS OF HEAVEN"
 - "THE MINISTRY OF HEAVEN"
 - "THE BATTALIONS OF HEAVEN"
- NEW AND CHEAP EDITION.

These four enthralling works, the inspired product of the pen of the Rev. G. Vale Owen, have long since been out of print, but have now been re-published and are selling as briskly as heretofore. Although printed on good paper and strongly bound in cloth, the price of each book has been reduced by nearly one half. Price 5/6 each, postage 3d.

THE PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP.

By HORACE LEAF, F.R.G.S.
Author of "What is This Spiritualism?" "Under the Southern Cross," etc.

A reliable introduction to the mysteries of Spiritualism by one of the foremost practical exponents of psychic science and mediumship. Herein will be found in clear non-technical language practical advice on the development of mediumship, clairvoyance, psychometry, thought-reading, magnetic healing, crystal-gazing, etc., etc. An authoritative treatise by a writer, lecturer and medium of world-wide repute. Price, 8/6; postage 6d.

KATHLEEN.

By REV. JOHN LAMOND, D.D.

In this book Dr. Lamond, who is a very well-known Scottish Divine, has presented the case for Spiritualism and the many aspects of Psychic Science in a thorough and interesting manner. "Kathleen spoke to me on intimate terms, which she alone knew and could understand . . . It was practically like meeting Kathleen again."—The Author. This is really a great book, filled with great thoughts, relating to this life on earth and the life beyond. . . Much the greater part of the book is devoted to the manner in which psychic phenomena make clear many of the events in Scripture which can never be understood without a knowledge of the phenomena of the seance room—"Light." Price 7/6, postage 4d.

THE NURSERIES OF HEAVEN.

WHAT BECOMES OF THE CHILDREN?

Edited by Rev. G. Vale Owen and Miss H. A. Dallas. This very comforting and hope-inspiring book is dedicated "to parents whose little ones have passed into the Unseen World." The chapters are contributed by various authoritative authors who relate the results of their investigations and throw much light on the question as to what becomes of children dying in infancy, and also those prematurely born. It should therefore be read by every mother mourning the loss of a baby. Price 4/6, postage 4d.

ANCIENT LIGHTS

Or, THE BIBLE, THE CHURCH, AND PSYCHIC SCIENCE. By Mrs. St. CLAIR STOBART, with Introduction and Preface by SIR OLIVER LODGE.

The authoress is a writer of outstanding merit and is described by Sir Oliver Lodge as "a lady of great bodily and mental vigour. . . . She has become deeply impressed with the reality of psychic happenings; she reads the finger of God in history, she detects throughout the Hebrew records the same Power working by the same means as those which some, though only a comparatively few, are effectively aware of to-day." It is by far the most scholarly and impressive work that has been published, shewing in a convincing manner, that much of the miraculous in the Bible is identical with most of the phases of psychic phenomena occurring in our midst to-day. Well bound in purple cloth, 344 pages; 10/6, postage 4d.

THE HISTORY OF SPIRITUALISM.

CONAN DOYLE'S GREAT WORK.
TWO SETS AT SLAUGHTER PRICE.

The story of Modern Spiritualism is here told with such obvious sincerity and is invested with such vibrant interest, that its appeal is by no means confined to professing Spiritualists.

The contents include vivid sketches of famous mediums; methods of intercommunication; accounts of the Hydesville Mystery, of various commissions of inquiry, the researches of great scientists, spirit photography, and the taking of moulds of spirit "forms"; Spiritualism and the War; the Religious Aspect of Spiritualism; and the After Life as revealed in messages from the Other Side.

The work consists of two massive volumes and is illustrated with 16 plates as clearly reproduced as actual photographs.

The Publishers have made a clearance of their surplus Melbourne stock on "Slaughter" terms, and therefore we are enabled to offer the work at 30/- per set, postage 1/3. The original price was 50/-!

Obviously with only two sets on hand immediate application is necessary to avoid disappointment.

ON THE THRESHOLD OF THE UNSEEN.

An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By Sir William F. Barrett, F.R.S., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1910.

The author gives some new and remarkable evidence on survival after death obtained independently of any professional mediums, supplementing in a most striking manner to that adduced by Sir Oliver Lodge in "Faith and Freedom." It is a standard work of great value, as will be seen from the following tributes:—

"It is decidedly the best book of its kind ever issued in England. . . . Its value lies in the scientific care and thoroughness with which the author has treated his subject."—"American Journal of Psychical Research."

"Unquestionably one of the few really valuable and well-balanced books on the subject. It should on no account be overlooked by any who are at all interested, pro or con, in the subject."—"Philadelphia Telegraph."

"His evidence on the subject of Survival after Death is most important. We recommend this thoroughly scientific analysis of phenomena to those who realise the profound importance of the subject."—"Contemporary Review."

Price 10/-, postage 5d.

RESEARCHES INTO THE PHENOMENA OF SPIRITUALISM.

NEW AND AUTHENTIC EDITION.
By SIR WILLIAM CROOKES, F.R.S.

This standard work which, when first published, astounded the scientific world and eventually led to the modern investigation of the subject by many eminent minds, has long since been out of print.

The author's experiments are given in detail, accompanied by many interesting and impressive diagrams, and a full record is included of the staggering manifestations of the materialised spirit—Katie King—through the mediumship of a school girl named Florence Cook.

It is the classic in physical phenomena and should, therefore, be read by every student of these astounding wonders.

Price 5/-, postage 3d.

A GUIDE TO MEDIUMSHIP.

AN AUTHORITATIVE AND COMPREHENSIVE
EXPOSITION OF THE WHOLE SUBJECT.
By E. W. and M. H. WALLIS.

This work has been highly commended by all the Spiritual Journals of the English speaking world, and has been translated into Dutch.

Dr. J. M. Peebles says of the book: "Unhesitatingly I pronounce it the clearest, the most systematic and exhaustive work upon Mediumship in its various phases that I have ever read. It is interesting and instructive from beginning to end."

Strongly bound in red cloth, 312 pages. Price 9/-, postage 4d

SYMBOLS AND THEIR INTERPRETATION.

There is great interest in Symbols and what they mean. The explanatory matter of this little book is very lucidly expressed, and will help readers to clear up certain mysteries they have experienced in association with symbolism.

Price 2/-, postage 2d.

NINTH LARGE IMPRESSION.

LETTERS FROM A LIVING DEAD MAN

Written down by ELSA BARKER.

"Supremely absorbing. Compared with it, all previous records seem trivial and commonplace."—Ralph Shirley in the "Occult Review."

"These letters constitute a progressive narrative of much interest and high philosophic excellence."—"The Two Worlds"

"Very interesting and well worthy of publication."—"The New Statesman."

Price 6/-, postage 4d.

FROM WORLDS UNSEEN.

By M.A., BALL, COLL., OXON.

With Foreword by Sir Oliver Lodge, F.R.S.

A collection of helpful and inspiring messages received from the Other Side. They touch upon a variety of subjects, and elucidate many points which have hitherto been wrapped in obscurity. "I am sure," says Sir Oliver Lodge in his Foreword, "that they were genuinely received, in the right spirit, and I hope that they may be helpful to people in search for truth about the future state and other matters about which our information is gradually growing."

Price 2/9, postage 2d.

SCRIPTS OF CLEOPHAS.

Written by the hand of GERALDINE D. CUMMINS, daughter of the late Professor Ashley Cummins.

With a Critical Introduction prepared by some of the most learned and distinguished Theological Experts in Great Britain.

One of the most remarkable manifestations of psychic power ever brought before the notice of the public is to be found in the production, by automatic writing, of the Scripts of Cleophas.

The internal evidence of the genuineness of what purports to be the reconstruction of an old document, destroyed during the time of the early Christian persecutions, is sufficiently strong to bear the strain of the keenest historical criticism.

Demy 8vo., 304 pp., with Index. Price 16/-, postage 6d.

PRACTICAL OCCULTISM.

TRANCE LECTURES ON MEDIUMSHIP.

These exceedingly useful and illuminative addresses were delivered through the trance mediumship of the late Mr. J. J. Morse, Editor of "The Two Worlds," and are admittedly of the greatest value to those interested in the development of mediumistic faculties.

Price, cloth, 4/6; paper, 1/6, postage 2d.

FACES OF THE LIVING DEAD.

REMEMBRANCE DAY MESSAGES AND PHOTOGRAPHS.

All those interested in Spirit Photography should acquaint themselves with this straight-forward statement by Estelle W. Stead.

The book also contains the Remembrance Day Messages received from the late Mr. W. T. Stead, reproductions of the Cenotaph photographs, and also a number of "psychic extras" obtained by private sitters.

There are 35 pictures in all and they are printed with remarkable clearness.

Price 2/6, postage 3d.

STANTON MOSES.

MORE SPIRIT TEACHINGS.

In this book will be found a selection of messages received from "Imperator" and other advanced controls by William Stanton Moses ("M.A. Oxon") and which have never before appeared in volume form.

They were compiled by an enthusiastic admirer of this wonderful medium, and will be read with intense interest by those who appreciate the more pretentious work, "Spirit Teachings."

Price, 2/-, postage 2d.

JUST ARRIVED.

OUR SIXTH SENSE.

The most recent work by PROFESSOR CHARLES RICHTER, Author of "Thirty Years of Psychical Research," Etc. Member of the Institut Francais, and one of the most famous of contemporary scientists.

The subjects treated include such phenomena as hallucinations, premonitions, somnambulism, psychometry or pragmatical cryptesthesia, telepathy, spiritism, hyperesthesia, etc., all being subjected to the thorough investigation of a professor of physiology who has confined himself to the rigid limits imposed by observation and experiment.

Price 9/6, postage 6d.

JUST OUT.

OUR AFRICAN WINTER.

RECORD OF TRAVEL AND PSYCHICAL EXPERIENCES.
By SIR ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle gives the experiences which he and his family have had during an extended tour of Africa in the winter 1928-29. Sir Arthur visited a large part of the Union, North and South Rhodesia, Kenya, Uganda and Tanganyika. His main purpose was psychic research and exposition, but he has pronounced opinions upon many of the economic and political questions involved. He and his family had also many personal adventures which are here set forth.

Those of our readers who have read Sir Arthur's "Wanderings of a Spiritualist"—being an account of his Australian tour—and his "Our American Adventure"—dealing with his tour of the United States—will certainly want this latest record of his journeyings and interesting psychic experiences.

Price 8/6, postage 5d.

FROM FOUR WHO ARE DEAD.

ACTIVITIES AND SURROUNDINGS OF THE NEXT LIFE.

This book consists of a series of Messages recorded by Mrs. C. A. Dawson Scott, the well-known writer and founder of "The Survival League."

The four include W. T. Stead who tells of his passing to the Spirit world, when he was drowned in the "Titanic," and of the experiences which befel him on awakening to spiritual consciousness on the Other Side.

An interesting feature is the great variety of questions addressed to the unseen communicators and their frank and illuminating replies.

A book that is being widely read. Price 5/6, postage 4d.

AND AFTER THIS LIFE?

Communicated by **AMY GRANT.**

This selection of messages from the records of investigations methodically and scientifically pursued ever since the tragic days of 1917, by a small but enthusiastic coterie of private experimenters, brings forward instances of prophecy fulfilled, both in regard to the outcome of the hostilities then in progress, and in connection with other world events, which afford abundant proof of the validity of the claim made for the origin of the communications.

Price 4/6, postage 3d.

MODERN PSYCHIC MYSTERIES:

MILLESIMO CASTLE, ITALY.

By **GWENDOLYN KELLEY HACK**, with Preface and Articles by **PROF. ERNEST BOZZANO.**

Large, Handsome Volume, profusely illustrated.

This is one of the most amazing records of psychic phenomena of the physical order ever offered to the public.

Some of the most staggering of the phenomena recorded occurred at Millesimo Castle, the home of a member of the Italian aristocracy, the Marquis Centurione Scotti, who unexpectedly developed mediumistic powers of quite exceptional strength, and who was himself dematerialised and subsequently rematerialised at a distance.

A group of scientific and non-professional psychical researchers conducted the experiments and, consequently, the narrative is thoroughly authentic, although some of the phenomena witnessed are almost incredible.

These phenomena include the direct-voice, mysterious apports, amazing materialisations, levitations of a sensational character and many other psychic wonders.

From beginning to end the story, which covers 368 pages of clearly-printed matter, is calculated to enthral the reader and make the whole world "think".

Price 18/6 (English retail price), postage 9d.

TALISMANS, AMULETS & ZODIACAL GEMS

By **W. F. & K. PAVITT.**

The illustrations form an important feature of the book, being drawn from authentic examples by a skilled artist, and reproduced with exceptional care and accuracy.

"It is the most complete record of the various forms these talismans have taken . . . the work, from whatever point of view it is approached, is certain to entertain."—"The Outlook."

Price 10/-, postage 7d.

CRITICS OF THE CHRIST.

Answered by Spiritualism. By **I. TOYE WARNER-STAPLES, F.R.S.A.**

In his Foreword, the Rev. G. Vale Owen says: "The value of this book is that it will form a book of reference to be kept at hand for constant use. It will be very useful to the Bible student, who will be able at a glance to see what has been said against any particular passage referred to and what may be said again for it, from the viewpoint of psychic science, by one qualified in no mean measure so to present the case."

"I welcome this work as a contribution to the subject written from a different angle from that of previous works of a similar nature, and I have no doubt that many readers will agree with me that it adds not a little to our knowledge of the real facts of Scripture as they were understood by those who wrote the original accounts."

Price 6/-; postage 4d.

GUIDANCE FROM BEYOND.

Given through **MISS K. WINGFIELD**, with a Preface by **HELEN, COUNTESS OF RADNOE**, and an Introduction by **SIR EDWARD MARSHALL-HALL, K.C.**

GREATLY REDUCED PRICE.

This very interesting book has created widespread interest in Great Britain and is, in some respects, one of the most remarkable works of its kind.

The lengthy and impressive Introduction by Sir Edward Marshall-Hall, K.C., the famous Counsel, is in itself a striking feature and has been given great prominence in the London Press. He pays an unqualified tribute to "the marvellous gift" of Miss Wingfield, and was convinced of the reality of communicating with the Unseen through her agency.

Artistically bound in blue cloth, 4/6 (formerly 7/6), postage 4d.

A NEW BOOK.

TELEPATHY

AND SPIRIT COMMUNICATION.

By **L. MARGERY BAZETT**, with Foreword by **SIR FRANK R BENSON.**

To what extent is telepathy responsible for spirit communication? What are the limits of the part played by thought-transference in psychic messages? The records in the present volume of experiments, specially devised with a view to throwing further light on the complications of a problem which no critical analysis of the phenomena of mediumship can afford to ignore, will, it is hoped, prove of value alike to the general reader and the practical investigator.

Price 3/6, postage 4d.

LIFE, LOVE AND MARRIAGE.

By **CHEIRO.**

In this book, Cheiro, with his marvellous world experience, explains such signs in so far as they affect Love, Marriage and Health. He introduces his experiences with famous personalities, such as King Edward VII., King Leopold of Belgium, William Ewart Gladstone, Sarah Bernhardt, Oscar Wilde, etc., and explains his deductions from the lines drawn upon their palms.

By means of the information given in this book it is possible to foresee coming events, and, by following Cheiro's advice, to avoid possible martial unhappiness and safeguard one's health.

Price 6/-. postage 4d.

EVOLUTION AND CREATION.

CAN SCIENCE AND THEOLOGY BE RECONCILED?

By **SIR OLIVER LODGE.**

Creation signifies the process by which all observed things—what we call natural phenomena—have come into being; and it is a process which in many of its aspects mankind has become able to follow in some detail.

The present book assumes the general truth of the facts and laws of nature, as now known, and looks at the matter from a more general standpoint, seeking to reconcile the scientific and religious or theological points of view: for these diverse aspects need no longer be regarded as hostile or opposed to each other, but rather as different facets of one and the same general truth.

Price 5/-, postage 4d.

LIFE ACROSS THE WAY.

Transmitted through **B. WORSLEY.**

A daintily-prepared booklet containing authentic knowledge expressed in letters addressed to his widow by C. N. Worsley, formerly of Auckland, New Zealand. The contents are illuminating and of a soul-uplifting character, and in the opinion of Sir Arthur Conan Doyle: "No one could get anything but good from such a book."

Price 2/6, postage 2d.

PSYCHOSOPHY.

(The Soul Teachings of **CORA L. V. RICHMOND.**)

is the crowning work of the wonderful life of that wonderful medium. It answers the question: What are We? Why are We here? Where are We Going? It contains wonderful prophecies uttered in 1890 and 1891 which are now being fulfilled.

Price 15/-, postage free.

Send remittance to: Sarah J. Ashton, 2261 Giddings Street, Chicago, Ill., U.S.A.

ASTROLOGY NEVER FAILS.

SEE WHAT 1930 HOLDS FOR YOU.

One year's forecast with explanatory chart of Numerology for 5/-. Send birth year and date to—

M. BURT, 29 Stanley Street, Sydney.

VITO HEALTH INSTITUTE.

MRS. N. BELL-JARVIS, Registered Masseuse,

52 Collins Street, Melbourne, assisted by

MRS. C. I. JARVIS-HAMILTON, R.V.T.N.A.,

Certificated Masseuse.

(Late Memorial Hospital, 7 Park Lane, London).

Ultra Violet Rays.

Successful Treatment of Nerves, Neuritis, Rheumatism, Arthritis, Paralysis, Etc.

Mrs. Bell-Jarvis' success as a Spiritual Healer is phenomenal. Consultation and Diagnosis Free.

'Phone F. 5073.—Private 'Phone, Canty. 2534.

Correspondence Promptly Attended To.

Miss M. TURNBULL, Secretary.

W. DONAHAY,

Ophthalmic Optician,

REMOVED TO

ANZAC HOUSE, 151 Collins Street, Melbourne.

Second Floor.

'Phone 6772.

Church for All.

**NORMANBY HALL, Normanby Avenue & Stott Street,
THORNBURY.**

Sunday Evening Services, 7.15 p.m.
Founder and Leader—MRS. ARTHUR.
Hon. Secretary—Mr. H. WALKER

Malvern Spiritual Church,

VALETTA STREET, MALVERN (off Glenferrie Road).

8 p.m. Mediums' Circle and Healing Circle.
7 p.m. Lectures and Flower Demonstrations.
TRUTH—LOVE—WISDOM.

WM. MIDOLO, President. Hon. Sec., WM. SHERBURN,
147 Oakover Road, West Preston, N. 18.

School Occult Science.

**Headquarters—Chartres House, next to Auditorium, Collins
Street, Melbourne.**

Sunday Services, 3.20 p.m.; 7.20 p.m.
S. O. S. Health Club every WEDNESDAY, 8.15 p.m.
Hon. Secretary, Miss BALD.

Leader: Mrs. VERE POLIS. 'Phone J 4975.

The Spiritual Church, Brisbane,

MEIN AND BOUNDARY STREETS, BRISBANE.

Sundays—Lyceum 2.30; Adult Meetings, 3.40; Service 7.30
Wednesday—Psychometry (Public) 8 p.m.
Thursday—Private Developing Class, conducted by Mrs.
Overson.
Friday—Psychometry and Floral Readings (Public) 8 p.m.
Mr. and Mrs. Elkin.
Social Evening every Tuesday and Saturday.
President: Mr. S. B. ELKIN. Treasurer: Mr. PAYNE.
Secretary: Mr. A. S. FAIRBAIRN, Spiritual Church, Mein and
Boundary Streets, Brisbane.

Order of Light (Incorporated)

**CHRISTIAN SPIRITUAL CHURCH, 197 MURRAY STREET,
PERTH, W.A.**

Sunday, 3 p.m. Open Circle and Healing; 7.30 p.m. Divine
Service; 8.30 p.m. Healing and Messages.
Wednesday, 8 p.m., Healing and Messages.
President: Mr. C. LATHWELL. Treasurer: Mr. C. HENRY.
Hon. Secretary: Mr. T. H. JEWELL, 118 Brisbane Street,
Perth, West Australia.

Melbourne Progressive Spiritualistic Lyceum,

(TERRY MEMORIAL TEMPLE INC.)

**IRISH NATIONAL FORRESTER'S HALL, Corner Exhibition
and Latrobe Streets, Melbourne.**

A Rational Spiritualist Society, based on N.S.A. America.
Conductor, Mr. W. H. LUMLEY; Vice-Conductor, Mrs R.
CALLEN.

Treasurer: Mr. W. REGAN.
Secretary—Miss GERTRUDE GARDINER, 43 Rathmines
Road, Auburn.

Northcote Spiritual Church.

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

Every Sunday Afternoon, Mediums' Circle (Magnetic Healing)
3.15; Evening at 7.15.
President—Mr. F. JOHNSTON.

Vice-Presidents—Mr. D. WALLER and Mrs. EZARD.
Secretary and Treasurer—Mrs. E. WALLER, 56 Auburn
Avenue, Northcote. Assistant Sec.—Madame MOREH.

Prahran Spiritualist Church,

246 HIGH STREET.

Church Service every Sunday, 7 p.m.
Other Services as announced and Advertised.
President:—Mrs. PLUM.

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

ADD YEARS TO YOUR LIFE.

Prevent disease, suffering, and unnecessary expense
by using the Scientific Internal Bath—the P.I.
CLEANSER. This life-giving method is proved by
thousands of Australians to be far in advance of the
old medicine-taking purgative methods, which do not
cleanse or cure Constipation, which is first CAUSE of
every disease. The P.I. CLEANSER saves operations,
cures Gallstones, Gout, Gastritis, Colitis, Bronchitis,
Catarrh, Rheumatism, Indigestion, Insomnia, Stomach,
Liver and Kidney Complaints. Send 6d. postage for
booklet and living testimonials to **Mrs. LE-VINE (late
representative for Dr. Tyrell's American J.B.L.
Cascade). Address, 465 RAWSON CHAMBERS, PITT
STREET, SYDNEY, N.S.W.** Hours: 2 to 8 p.m. Tues-
days and Fridays. Also 341 Miller St., North Sydney,
daily.

THE HIGHER LIGHT.

Classes of Instruction on the Higher Aspects of Spiritual
Philosophy are being held in Melbourne. Attendance is
free.

Enquirers write, "Secretary," 21 Turner Avenue,
Glenhuntly, S.E. 9.

MR. McLEOD-CRAIG,

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

2nd Floor, WEMBLEY HOUSE, CENTRAL SQUARE,
GEORGE STREET, SYDNEY, N.S.W.

MARIE,

NUMEROLOGIST. CHEIRO'S SYSTEM.

Send full Name and Birth Date with P.N. or Stamps
for 5/-

C/o 133 St. John's Road, Glebe, Sydney, N.S.W.

FRIENDS PLEASE NOTE NEW ADDRESS :

STEPHEN FOSTER,

"THE ASHRAMA,"

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

The International Psychic Gazette.

Edited by **JOHN LEWIS.**

Contains every month a FASCINATING RECORD of the most
striking Spiritualistic and Psychical Research events through-
out the world, written by MONSIEUR PASCAL FORTHUNY,
its Continental Editor.

8/- per annum post free from

I.P.G. Office, 69 High Holborn, LONDON, W.C.1

"The Harbinger of Light."

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE

The undermentioned Subscription Rates include Postage :

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

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money
Order. Postal Notes are not negotiable in the Commonwealth,
Letter postage from the United States is 5 cents.

All remittances—Cheques and Money Orders—should be made
payable to "The Harbinger of Light," 117 Collins Street,
Melbourne, Australia.

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, 2 Victoria-street (near Westminster
Abbey) London, S.W. 1.

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