

The Harbinger of Light

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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

Vol. 61—No. 729

MELBOURNE, (Australia) NOVEMBER 1st, 1930.

Ninepence.



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The Harbinger of Light.

Edited by W. Britton Harvey:

NOVEMBER 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.I., 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.

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

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THE EDITORIAL CHAIR

Objective Features of the Next World.

There is nothing more impressive to the analytical student of the information declared to have been received from communicating denizens of the unseen order of existence than the general consistency of their descriptions of the objective characteristics of the etheric or spiritual world in which they live. It does not matter what may be the nationality of the medium, or in what part of the globe he or she may reside, we invariably find practically the same details coming through the various channels. By "objective characteristics" we, of course mean things that can be seen and handled—things that are as real to those who behold them as are the multifarious objects which we can see and handle here.

The particulars given depict such a real and natural world that it is little wonder so many people find difficulty in accepting the descriptions as expressions of literal truth. They are altogether so entirely at variance from the traditional conceptions of the orthodox Heaven—the Summerland, as we prefer to call it for the purposes of this article—that they represent a revolutionary presentation of the ideas hitherto prevailing concerning the environment in which we shall find ourselves when leaving the temporal for the eternal. It is true Paul tells us that eye hath not seen, nor ear heard, neither hath it ever entered the consciousness of man to conceive the marvels that are to be revealed hereafter. But these are only vague generalities and give us no idea of the nature of the glorious realities to which he refers. We have to look elsewhere for that—to the revelations that have been poured through psychical channels in these modern times. They are to be found there in abundance.

* * * * *

If any reliance whatever is to be placed on com-

munications received through mediums in different parts of the globe, we may rest assured that the next order of existence—so far as the right-living man is concerned—is very different in its external aspects—and also in its occupations—from the conventional pictures depicted by the imagination of tradition. It is no longer an intangible, shadowy realm as regards its surroundings, and no longer a life in which mystic harps and eternal psalm-singing will monopolise our ceaseless attention. It has been revealed as a very real and natural world—a sublimated duplicate, as it were, of the earth, but infinitely more beautiful in all its external features, and certainly immeasurably more attractive as regards its intellectual and spiritual enjoyments.

In short, we are told, that when we "arrive" our initial wonderment will centre on the similarity to the material world we have left, and that, unless informed beforehand, we shall have great difficulty in realising that we have really "died" at all! It will seem like a dream—like some fantastic fairy tale which may eventually resolve itself into the drab realities of earth once more. But the unfolding of our spiritual consciousness will soon dispel all doubts and then we shall rejoice that we have really crossed the threshold.

* * * * *

From what we have written the reader will doubtless draw the conclusion that the world we are destined to enter on leaving the physical body must possess what we call "geographical" features corresponding in some degree to those of the plane on which we at present dwell. That is precisely what we are told. The informants on the Other Side refer to the ravishing glories of their environment, and many of them add most entrancing details of their objective surroundings. The consistency of the language used in this respect is one of the most impressive phases of communications received from the beyond.

They speak of the delightful homes of surpassing architectural beauty, surrounded by grassy lawns and charming flower-beds; of majestic trees and playing fountains; of sweeping mountain ranges, verdant valleys and rolling plains of eternal green; of forests of appalling grandeur and landscapes such as the human eye has never seen; of sparkling rivers and shimmering lakes; of gorgeous birds and butterflies, and a host of other attractions, more or less corresponding to things of earth. But all much more exquisite in texture than their terrestrial correspondences, and consequently vastly more lovely in every respect—"beyond expression in the language of man," as some of the messages read.

* * * * *

Information of this character has been "coming through" ever since the advent of Modern Spiritualism, and to-day the revealings seem to be fuller and more frequent than ever. We could quote from such records to a quite inordinate length. But that is not necessary. The testimony is abundant, and is referred to by Sir Oliver Lodge in his delightfully-written booklet: "The Reality of a Spiritual World." Let us quote:

On the hypothesis that we can ever enter into communication with those in that order of existence, we ought to learn from them something of what it is like.

I consider that we have learnt something; not very much, but sufficient to carry on with. I do not expect to be much surprised when I get there.

So far as it goes, the testimony is in favour of a still continuing full-bodied existence, not indeed of matter, but of something else, which, though it does not appeal to our present senses, is otherwise equally real, equally substantial; freer and less hampered it seems to be, but not revolutionarily different. We appear to remain ourselves, and the conditions around us are of somewhat the same order. That, at any rate, is the testimony, for what it may be worth. **And it seems to me fairly reasonable that it should be so.**

Whatever it may be that has produced this world, has produced that also; and the mere fact that it is of a kind which does not appeal to our present animal senses is really no argument for its completely different essential character. In so far as we remain ourselves, we might expect other things to remain themselves too, or at least to be capable of a somewhat similar interpretation in the light of whatever faculties we then possess.

* * * * *

It will be noted that Sir Oliver, writing as a physicist, considers it "fairly reasonable" to assume that the essential characteristics of the next world will be very similar to those of this terrestrial mode of being and that, consequently, he does not expect to be much surprised when he gets there. We are often told that the spirit world is the Land of Reality, and that earth is but a faint reflection of the original—which reminds us of the dog and the shadow.

Our own conclusion is that the abode towards which we are travelling is really a realm of ether, that everything it contains will be composed of ether and that we ourselves shall possess etheric bodies. And inasmuch as the ether of space is described by Sir Oliver as being the most solid, most tangible, substance in the Universe we can quite understand that our entire environment will appear to us as incomparably more real than anything we can either see or handle on this temporal plane of matter.

The difficulty of realising the existence of such a world, of course, arises from the fact that it is invisible. It is the visible only that appeals to our physical senses, and it is not easy to associate anything that does not come within the purview of our natural vision with tangibility or solid form. This, however, is scientifically explained as being due to the fact that the ether of space vibrates at such a rapid rate that it is impossible for the retina of the human eye to register its vibrations, whereas matter—which is also, we are told, simply a manifestation of ether—is on a much lower scale of vibratory movement; so much so that we are able to see it, and because we can see and handle it we are apt to imagine that it is the only solid thing in existence.

* * * * *

To the spiritual eye and spiritual touch, however, our etheric surroundings—and ourselves, too, for that matter—in the After-life may appear much more real, much more substantial, than anything we have ever seen or touched before, and all the objects of this material world—ourselves included—may become mere phantasmal resemblances of their counterparts in the real world beyond. We may, in short, presently find that everything will be reversed in this respect. This would account for the emphasis laid in many communications on the reality, the tangibility, and therefore surprising naturalness of the spirit world—the world from which we receive the heartening assurance: "**We are the living, and you are the dead!**"

It is an intriguing theme, and we may possibly become more enlightened on the subject when the means of communication are perfected. Meanwhile, in the language of Sir Oliver Lodge: "We have

learnt something; not much, but sufficient to carry on with"—sufficient to enable us to face the future with confidence and courage and—when our time comes—to "greet the Unseen with a cheer!"

WAYSIDE NOTES

Problems we are asked to Explain.

We always welcome questions addressed to us by readers of this journal. We may not be always able to supply a complete or convincing answer, but, so far as our knowledge goes—and it is very, very limited—we explain mysteries to the best of our ability and in accordance with our degree of spiritual enlightenment. We have all such a lot to learn! We are like infants "crying in the night," infants groping for the light, and shall never learn very much concerning spiritual realities all the while the veil of flesh hides the future from our mortal gaze.

The wonder is that we have been able to acquire as much information as we do possess relating to a world beyond our ken and in which all is governed by spiritual laws so difficult of apprehension. We may devote a lifetime to study and investigation of the conditions which await us in the After-life, but when we "arrive" we shall be more or less staggered by the realities which await us and shall find that in many respects things are so different from what we had anticipated.

We are assured, however, that the sincere and truth-seeking Spiritualist will feel less embarrassed than those whose conception of the world beyond was based on traditional teachings. But even he will be confronted by many surprises and will discover that he has to accommodate himself to many situations which had been left out of his calculations whilst trudging along the rugged pathway of human life. It cannot be otherwise. But he will, nevertheless, have the advantage of knowing something, however little, about the changed environment in which he finds himself and will accordingly be able the more readily to accommodate himself to his novel surroundings. It will be a period of adjustment and will not be accompanied by that sense of bewilderment which so many experience.

There are, of course, Spiritualists—and Spiritu-
alists. They vary in their degrees of spiritual enlightenment and consequently there will be variation in their conditions on reaching the Land of Reality. Some will be able to adapt themselves with comparative readiness. Others will be almost stupified with amazement. But we are inclined to the belief that there are great surprises in store for us all—not necessarily painful or even unpleasant, but surprises all the same, and we shall then realise how difficult, how impossible, it was for us to fully grasp the actual whilst masquerading in physical garb.

"Dead" Without Knowing it.

The foregoing comments are intended to lead up to a question which a correspondent, who has not had much experience in matters Spiritualistic, asks us to answer. It relates to an incident mentioned in our Editorial columns in the September issue. The lady states:

The Editorial in your September issue contained much that interested me, but cannot quite understand. I refer to the statement concerning a man who returned twelve hours after passing. If this soul could see his relatives, approach them and sense their grief,

he must surely have seen the discarded body or shell. If he could see material objects, one would expect that he could also hear the voices of his people and become very well aware of what had happened to him and caused their sorrow, instead of wondering "what in the world was the matter."

This is very natural and very rational criticism on the part of one who does not profess to have had any experience in psychical investigation. The fact, however, is that the case in point is by no means rare. It should be borne in mind that the man in question died very suddenly at a social gathering. He would, therefore, not be expecting the change. For this reason he had no idea that he had died—he did not know what had happened.

He was still in a body as real and substantial to him as the one he had just left, and felt as fully alive as ever. Why, then, should it have occurred to him that he had died? And, therefore, why should he look for his physical body? He was still in possession of that body, from his point of view.

His condition, moreover, would naturally be one of mental confusion consequent upon his passing. Even if he had seen his body—and he may have done so—he would probably have concluded that he must be dreaming—just a "queer" experience like! Seeing his relatives, hearing their voices and sensing their grief would, of course, be all a part of the dream state. He could not realise that he had actually died, hence: "What in the world was the matter?" Why all this fuss over what was only a dream?

There are many cases on record in which people are utterly unable to believe that they have died, and they sometimes remain in this condition for a considerable period. Their spirit attendants do all they can to impress on them the fact that they are "dead," but this sounds ridiculous to one who feels very much alive and they often resort to the expedient of bringing these bewildered souls back to their earth surroundings and shewing them their prostrate physical body lying lifeless on the bed in the hope that the experience may convince them that they have passed within the Veil. This may have happened to the man in question at a later stage.

Material Aid not Forthcoming.

Another correspondent writes on a subject which is probably puzzling many folk. It used to puzzle us—years ago! But we understand now. He wishes to know why so many people who are "really doing such a lot of good in the world" are "hampered at every turn for want of funds to carry on their work?" He goes on to explain that "these people endure much mental suffering in consequence," that they "pray for all they are worth," and yet there is no reponse from the spirit world. "How do you account for this?" he asks.

There are, of course, many things we cannot "account" for. But this is **not** one of them. The prayers are heard alright. But we do not expect our unseen friends to go to a bank, help themselves to £5 notes, dematerialise them and subsequently re-materialise them in our pockets. That would certainly be material help of a very substantial character, but it involves transgression of the Moral Law—"Thou shalt not steal." Therefore, it is not allowed. It should be borne in mind that the next world is not a realm of chaos. It is governed by law and order—"Order is Heaven's first law"—and is established on ethical principles. Any material assistance to be vouchsafed to one on earth must therefore be accomplished by other means.

All our investigations—and the teachings of Spiritualism generally—go to show that **concentrated impression** on the minds of men, capable of rendering material aid in such cases as that under notice, is the method adopted by the bands of spirit helpers working on our behalf. "We are not alone," as Sir Oliver Lodge tells us. There are plenty of invisible assistants at the command of those to whom our correspondent refers, and they are only too eager to aid the advancement of any useful enterprise set afoot, not for personal gain, but for the good of humanity. But—! they can only work within certain limitations.

They may endeavour to impress the minds of well-to-do folk to send a cheque to one engaged in philanthropic or spiritual work. But it is quite another thing to succeed in the effort! There are plenty on the Other Side trying to "work out their salvation" by this means. When on earth they were selfish and kept their pockets buttoned when they ought to have been opened. They have now to atone for this misguided conduct by trying to impress others to do what they ought to have done themselves. And they find it quite as difficult to impress those still in the flesh as others in the spirit world found it difficult to impress **them** when they were thinking mainly of self in the physical life. They turned a deaf ear to the "still small voice" and now they find others equally deaf to their entreaties. Exquisite justice! It is their hell.

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

Our Own Attitude.

Following on the foregoing comments, we are open to confess that we ourselves sometimes call upon our spiritual colleagues to bring their influence to bear upon those who are in a position to help in a practical way in the work in which we are engaged, and we have sometimes reason to believe that these petitions are answered.

"The way we do it," said an invisible friend on one occasion, "is by taking advantage of our opportunities. When we see a man or woman reading your paper we try to impress them with the thought that they ought to help. They then begin to think, and we keep on impressing them. There may be quite a number of us concentrating on the mind of the reader, and sometimes we are able to induce them to respond. At other times we fail. Then we are disappointed and feel more sorry for them than for ourselves, or for you, because we know how they will regret it when they come over here."

This is all very rational, and is probably the process involved in the maintainance of the Mueller Orphanage for waifs and strays in England, the authorities of which claim that it has been kept in existence wholly and solely as the direct result of prayer. The funds have sometimes been reduced to infinitesimal proportions, but no public appeal is made—prayer is offered more urgently than ever, sometimes for a specified sum, and it is little short of miraculous how the cheques come to hand at the crucial moment.

A full account of this modern "miracle" is given in the second volume of Dr. Eugene Crowell's comprehensive and inspiring work, "The Identity of Primitive Christianity and Modern Spiritualism," which we fear is now out of print.

Thoughts of strength both build strength from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure.

SEANCE AT SINGAPORE.

CHINESE PRIESTS AS SPIRITUALISTS.

By W. W. LOVE, in "Light."

During my employment as an engineer-inspector on large public works at Singapore some years ago, it was my privilege to be introduced by a Chinese friend, who was well acquainted with psychic matters, to the priests of a Chinese temple. I found to my surprise that these priests had an extensive knowledge and experience of spirit manifestations. They, in their turn, appeared equally astonished that I, a European, and, from their point of view, a heathen, could also claim to know, and to have experienced these things.

There were five priests at the temple, each one a Medium. I learned that they could see and converse with spirits. The chief priest was a healing Medium, and had cured my Chinese friend of almost complete blindness (without payment).

I visited this temple many times, and on one occasion was permitted to be present at a ceremony which was, in effect, a seance, held in their private apartments. They treated me with great hospitality, gave me of their best, and seemed to regard me as almost a brother. I felt more at home with them than I have done with many of my own countrymen, ignorant of psychic matters.

I explained to my hosts the various forms of supernormal manifestations with which Spiritualists and psychic students in my country are familiar. They were well acquainted with all these matters. I discussed certain aspects of the human aura, whereupon they produced a sacred Chinese book, illustrated with pictures in colour, some representing men and women surrounded with auras. We had a long and interesting talk on this subject.

* * * * *

I then put certain direct questions to the chief priest, to try to elicit the extent of their knowledge of the unseen world, and their general attitude towards the subject. Some of these questions, with the answers, are given below.

Question: "After you have ended this life will you try to come back?"

Answer: "Yes, I shall come back to the priests; they will expect me."

"Do you agree with me that all spirits cannot be teachers?"

"Yes, I agree with you."

"Do you pray to Confucius?"

"No, we pray to Chuan Hood Choo. He is older than Confucius and above him."

"Have you seen this spirit?"

"Yes, I have seen him walk in, and have spoken to him. Although old, he does not appear old."

"Have you actually seen spirits in solid form?"

"Yes, seen and felt them."

"Are they all Chinese spirits that you see?"

"No, some are foreign spirits. The priest who has just come from China can also see spirits."

"Do you have a special room for meeting spirit people? And do you sit in the form of a circle?"

"Yes. In China we have three very large priest houses; Thien Leng Chee, Teng Thong and Cheng Sun.

The power of every life, the very life itself, is determined by what it relates itself to.—Trine.

"What though on homely fare we dined,
Wear hoddin gray, and a' that?
The man of independent mind,
He looks and laughs at a' that."

—Burns.

CONAN DOYLE MEMORIAL.

PROJECT FOR RAISING £100,000.

The Spiritualists of Great Britain have, at the time of writing, under consideration an ambitious project whereby it is hoped to raise £100,000 for the establishment of a Memorial to the late Sir Arthur Conan Doyle. A strong and influential committee has the matter in hand, and it is understood that the scheme most favored involves the establishment and endowment of a College at which mediums and public speakers would be trained, rooms provided for holding seances, a commodious Hall supplied for public meetings, and every facility furnished for meeting the needs of enquirers from all parts of the world.

It was such an institution as this that Sir Arthur had for years in mind—an imposing concrete expression of Spiritualism in the very centre of London. This was "the dream of his heart," says Lady Conan Doyle, who adds:

My husband's dream was to see a great building with a fine Hall in it, to have in the building a training college for mediums, seance rooms, rooms for enquirers to come to for advice and help, and that it should be a centre for training speakers. On the ground floor his idea was to have a fine bookshop and a psychic museum. Such a building would represent every branch of Spiritualism under the one roof. It would be a powerful ally to the other existing Spiritualist Societies, and meet the demand of the great new influx as the whole movement expands.

Although we had not received definite word to the time of going to press as to what would be the precise character of the undertaking, it seems fairly certain that it will follow closely on the lines described. Some very substantial sums have already been contributed and it is anticipated that not only Spiritualists, but many other admirers of Sir Arthur in various portions of the globe will readily come forward and assist in translating what was only a dream to this great and loving soul into a solid and permanent reality.

"SLUDGE, THE MEDIUM."

Recent quotations from Browning's "Sludge, the Medium," with reference to Spiritualistic messages said to have come from "the Beyond," recall that Browning's immortalised character was an Edinburgh man. This was D. D. Home, a famous Spiritualist and levitationist in his day. He was born on March 20th, 1833, and died on June 26th, 1886. It is not generally known that he has a public memorial—a street fountain with inscription—in front of Canongate Parish Church, Edinburgh.—"Glasgow Herald."

WATCH FOR THE RED DISC!

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

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

The Veil is Wearing Thin.

GROWING LIGHT ON HUMAN SURVIVAL.

CHARACTERISTICS OF THE NEXT LIFE.

By SIR OLIVER LODGE.

A PHILOSOPHER is one who takes all knowledge under his supervision, if not as an individual then as a group, and no fact can be outside his scope. He must make sure that it is a fact, and then be thankful that he has found something which has hitherto eluded his system, and which may possibly contain the key to the whole.

Let us see what sort of testimony has so far been obtained.

The testimony so far obtained, or purporting to be obtained, from departed human beings is to the effect that memory continues after bodily death; for reminiscences are employed as one means of proving identity.

This, if accepted, shows that memory does not effectively reside in the brain, although habitual usage of certain nerve tracts no doubt makes recovery of memory more easy than when the material instrument has been lost.

Habits may be weakened by that loss, but memory need not be impaired. We find that incidents that have made an impression on the mind of deceased personalities are remembered, and can be recalled under proper stimulus.

INTELLECT CONTINUES.

Intellect continues also. Literary quotations are often ingeniously applied, so as to convey information in a curious, characteristic and evidential manner.

Aptitudes for learning and for artistic production seem also to continue. Innate, and probably also acquired, faculties and tastes belong to the individual, and are retained.

Indeed, the evidence is that the whole personality survives, with a character and powers similar to those displayed by the bodily organism.

Above all, family affection continues strong; the desire to help friends and relatives is perhaps the most prominent feature, and indeed often constitutes the motive power that stimulated the effort to communicate.

A wider knowledge, especially a keener appreciation of the future, is sometimes shown, though the knowledge in general remains subject to human imitations, and only in a few (sometimes unexpected) directions does it exceed our own in quality.

Those on the other side of the veil say that they progress in higher knowledge, but apparently that higher knowledge, acquired out of contact with earth, seems but little accessible to them when they make the effort to return into material conditions in order to have communion with us.

They seem then partially dazed by temporary re-incarnation—if their momentary return to a material body may be so called. The brain is an inhibiting or screening organ, and our own habitual use of it may be rather dazzling too. Few can use that instrument effectively.

CLAIRVOYANCE.

Even so they see further than we can, they possess what we call clairvoyance; they are not so sub-

ject to the limitations of space and time as we are. And so it is that when they again try to use a brain they feel a strain, and make lapses from which at their normal state they may be free.

They sometimes make an effort to tell us about their surroundings, but we have no means of verifying the information given; its general tenor is that their power of interpreting the universe has remained unaltered or but little changed, and that accordingly their environment appeals to them under much the same guise, and with the same general kind of appearance as they had been familiar with here.

So far, then, as their own present conditions are concerned, they testify that there are many grades of existence; they are not all in one place or in one state. The vicious are not with them; nor presumably are the saints constantly accessible. There is, so to speak, plenty of room, and each appears to enter the state or condition for which he is fitted.

SORTING-OUT PROCESS.

Diversity of tastes, diversity of interests, of powers, and of intelligence, still exist, just as they do down here. And there is a sorting-out process, probably more complete than it is here, whereby we associate mainly with those of our own kind.

Those who frequently communicate with us are evidently happy, amid gracious surroundings, surrounded by beauty like that of terrestrial landscapes and under conditions which do not feel strange or unnatural. So uniform is this testimony that I have imagined that perhaps they see the etheric aspect of the very things of which we see the material aspect.

Whatever the explanation, they certainly tell us that they are in a state where they can feel at home, can keep in touch for a time with those they loved on earth, can be of service in many ways; and, though they see opportunities of progress ahead, they are well satisfied to bide their time, and do their duty in that state of life to which they have been called.

FIVE MINUTES AFTER DEATH.

They are not suddenly transmuted into beings of another order. They remain themselves, and changes, like all changes in the universe, are gradual. Five minutes after death, as the Bishop of London has said, they are much the same as they were five minutes before, except that they are rid of the burden of the flesh.

It is difficult to realise what it all means, but they certainly say that they have music, that they can paint, that they can carry on their studies.

Literature is somehow not closed to them, they do not seem deprived of any of the intellectual pleasures which they enjoyed here. It seems that we are never too old to learn, and to enlarge our powers of appreciation; for that knowledge, those powers and aptitudes, are a permanent benefit.

The next world—a personal and subjective phrase—seems to be very much what we make it.

We seem to be building our future surroundings in terms of character. Those who attend only to themselves will have only themselves to attend to. Those who have cultivated wide sympathies and have been of service to their brethren will find their joy and scope in service enlarged and exalted.

In brief, most of the departed rejoice at the condition they find waiting for them, and are happy and content. They do indeed occasionally testify that there are far higher beings in existence, and that they find they themselves are in the course of progressing towards higher states. They also claim that from time to time they can inspire those left behind, and help them to achieve results, to gain ideas, to make discoveries, and that to this power we owe much of value that comes through what we call genius.

All this and much more testimony about conditions on the other side will be available as soon as the facts of survival of individual character and personality are effectively admitted as true. As a matter of fact, many bereaved people already take comfort in the reception of clear and characteristic messages from their loved ones.

"THE VEIL IS WEARING THIN."

The veil is wearing thin, and we are beginning to realize that the separation into two states and conditions of being is an artificial separation, due mainly to the limitation of our animal senses, and that a unity, a continuity, dominates the whole.

We are welded together in the bonds of love, as the heavenly bodies are welded together by the united bonds of gravitation, and as separate atoms are grouped into solids and held together by the ether of space. There need be no isolation, no bewilderment; the universe is more perfect than has yet been conceived, even by our poets; and the enlargement of conception gained by emancipation from the material body leads to yet keener appreciation of the grandeur and beauty of existence.

Truly there is much for the philosopher to learn.—"Newcastle Chronicle."

"The Harmonial Philosophy."

Among not only Spiritualists, but also of students generally of the philosophy of this life and the life to come, the name of Andrew Jackson Davis, the celebrated American seer, is as familiar as the proverbial "household word." His voluminous writings have arrested the attention of intellectuals for very many years, and have both amazed and enthralled those who have had the time and opportunity to read his prolific literary output.

Investigators, however, have frequently found great difficulty in studying these psychical revelations, owing to the fact that they are comprised in twenty-seven large volumes, and that no concise summary of the teaching comprised in them has hitherto been given to the world within any moderate compass.

This drawback has now been overcome by the publication of an attractively-presented volume, entitled "The Harmonial Philosophy," which presents a lucid and impartial summary of the whole teaching of Andrew Jackson Davis, as far as possible without diminution of any kind. It is thus designed to meet the exigencies of these very busy times, and has moreover the merit of offering this illuminating matter at a popular price, as compared with the guineas which it was formerly necessary to invest before one could become possessed of what is really a library in itself.

For the future, therefore, the teachings of this great seer will become much more widely known than heretofore, and the present generation will be enlightened to a degree that was quite impossible in the days gone by. No professing Spiritualist, in these circumstances, will have any excuse for giving a negative reply to the question: "Have you read Andrew Jackson Davis?" Such a query should appear as anomalous as asking a regular church-goer: "Have you read the Bible?" And, of course, Spiritualists read the Bible, too—the greatest classic existing supporting the phenomenal claims of Spiritualism.

"The Harmonial Philosophy" will be found among the books dealt with in our advertising columns.

THE "MARGERY" SEANCES.

MEDIUM STRIPPED AND BOUND.

PHENOMENA WITNESSED IN LONDON.

From an official report published in "Psychic Research"—the representative organ of the American Society for Psychical Research—of the seances held in London in December last with "Margery"—the wife of Dr. L. R. G. Crandon, of Boston, U.S.A.—we reproduce the following summary of the phenomena witnessed:

The medium "was entirely stripped and examined by Lady Barrett, and then clad in a one-piece garment (tights), and then in a searched gown and stockings." Her wrists were fastened by surgeon's tape to the arm of a chair, her ankles were similarly fastened, and the "upper torso was tied by rope harness to back of chair and ends of knots sealed by marked surgeon's tape." Thus held, the medium could only move forward, at most, two or three inches.

With the medium thus controlled, the spirit Walter manifested, described correctly, after all the lights had been put out, various objects placed in a basket by the sitters, played the xylophone and zither, floated the tambourine, moved a bell on the table, and whistled, among other remarkable things.

"What do you say if we make finger-prints?" he asked at one sitting. He immediately proceeded to make two of his own prints on the dental wax provided and made hot, for the purpose. At the final sitting the finger prints of the spirit of a well-known lady were taken, copies of which are in the possession of Sir Oliver Lodge, Dr. Woolley, and Dr. Crandon.

Examination of the straps around the ankles and wrists of the medium, and the harness around the shoulders, "showed them all to be as they were at the beginning of the seance." The notes of this sitting were signed by Dr. F. C. S. Schiller, Lord Charles Hope, Sir E. N. Bennett, M.P., Major C. H. Mowbray, Mr. and Mrs. Ashton-Jonson, Miss M. J. A. Hyde, Mr. Stanley de Brath, Mrs. de Crespigny, Lady Barrett, Mrs. Barbara McKenzie, Miss Phillimore, Dr. William Brown, the Rev. Drayton Thomas, Dr. Crandon, and Dr. V. J. Woolley.

Over a hundred and twenty prints have now been taken of Walter's thumb, and there are seventeen other (stranger) prints. The Walter print can be, and has been obtained, through a medium other than Margery.

"It seems now," Dr. Crandon concludes, "as if the ultimate achievement to be desired may be the reproduction, in the seance room, of prints on wax of persons who, before death, leave in proper custody (as it may be recalled Sir Arthur Conan Doyle did) their prints on paper for 'post mortem' comparison."

"TRIFLES" AS EVIDENCE.

The Marylebone Spiritualist Association—the most active and certainly the most popular, body of its kind in London—recently commenced holding regular Sunday evening services in Queen's Hall. On the opening night there was a congregation of 2,700, and among those on the platform were Lady Conan Doyle, Miss Mary Doyle, Mr. Dennis Doyle and Mr. Adrian Doyle.

Special significance was claimed to attach to the service in that it fulfilled the late Sir Arthur Conan Doyle's prophecy, made at a morning service in Queen's Hall in 1923, that one day regular Spiritualist services would be held there.

Lady Doyle said that she had received a personal message from her husband earlier in the evening before entering the hall. Mrs. Estelle Roberts, a medium, through whom the message was given, had described in detail Sir Arthur's appearance and attire, as well as "something he was holding in his hand." This "something," which was unknown to Mrs. Roberts, is in the possession of Lady Doyle.

Ceremonies and rites are no longer necessary for him who has realised the highest truths. It is best to deal in the essentials of religion and to leave the non-essentials alone.

A Prominent English Medium.

IMPRESSIVE EXPERIENCES WITH THE DIRECT-VOICE.

Mrs. E. Roberts Johnson is one of the most highly-gifted direct-voice mediums in England and though she is now in her sixtieth year her powers are as effective as ever, states the "International Psychic Gazette." She was born at Newcastle-on-Tyne in 1870 and her parents were undoubtedly psychic, but were not associated with Spiritualism. Her father was Welsh and her mother a Lancashire woman.

Mrs. Johnson holds seances in London, and frequent reference has been made in various Spiritualist journals to her wonderful mediumship. In a recent interview she related a number of interesting experiences to the editor of our contemporary, from which we take the liberty of culling the following items:

SOLDIERS BY THE SCORE.

When the war began the whole thing became tremendous. I would get as many as twenty or thirty soldiers through at a sitting. They used to give us their names and addresses and ask us to write to their relatives to assure them that they were as alive as ever.

A young captain asked us to let his mother in Sunderland know that though he was out of his physical body he was not dead. I did not do so at once, not knowing how the mother might take it. He was very indignant and said he would follow me about until I did.

Two ladies in the circle said they would go to Sunderland and find the mother. They did so, and thereafter the mother came to our circle and brought her son's fiancée. They had quite a long conversation with the spirit of the captain, and were very pleased. The captain settled down after that and did not bother me again.

KILLED IN WEST AFRICA.

On another occasion I was sitting in Birmingham when a young man came and gave his name. A gentleman in the circle said, "Do we know you?" He replied, "No." "What have you come for?" He said he wished his mother to know. He had been in the South African Rifles and was killed in West Africa on the 5th September. He came to our sitting on the 7th.

He said his mother lived at a certain cottage at Berkhamstead, and he wished her to know he was very much alive. A lady in the circle said she would write to the mother. I saw this lady in Birmingham six weeks later, and she said she had got no reply from the mother. I said, "That's funny; he must have been having a joke with us."

We had another sitting, but he did not come, and I suggested that the lady should write again. The mother then replied that when she received the first letter she could not understand it and therefore did not answer. She had

not heard that her boy had been killed, but she had since been notified that he was killed on the 5th of September, as he had said in his message.

There were hundreds of cases of that kind. One lady told us that she had been in a terrible way and likely to go out of her mind when her son sent for her to come to our circle. After their conversation she said, "This has been the greatest joy that has ever come into my life."

GREETINGS AFTER MANY YEARS.

I was sitting one night in a circle of about twenty people at Glasgow when the trumpet touched a lady and a voice said, "Etta, I am Mina." The lady replied, "Good gracious, Mina, is it really you?" She replied "Yes." The lady said, "We have been wondering for years and years where you were." The voice said, "I was killed in the San Francisco earthquake." "Were you married?" "Yes, and I left a daughter behind me." "Where is your daughter?"

The spirit gave her daughter's name and address, saying she had now grown up. The lady said, "We have often tried to find you so that we could settle up a trust fund." The spirit, who was the lady's sister said, "That is why I have come to you. Write to my daughter and you will know that what I have told you is correct." The lady did so, and had a reply from the daughter confirming everything, so that the trust was soon all settled, and the daughter received her mother's share in the trust.

ARRANGEMENTS FOR THE PHOTOGRAPH.

One day our guide "Percy White" said, "I shall not be coming back to help you any more, but we shall see that you have somebody reliable to manage the circle." We were without a guide for three weeks, and then "David Duguid" came. He told us his name and said he had come to take charge. He said that if I went to Crewe he would try to show himself on my photograph. Mr. K., a member of the circle, said, "Now, David, if my wife and I motor Mrs. Johnson to Crewe would it be all right?" David replied, "Yes, and if you take plates I will see that your nephew comes on yours." The nephew had been killed in the war.

Mr. K. made all arrangements, saying he and his wife were bringing a lady friend. Mr Hope (the psychic photographer) had never seen me and was not introduced to me. We sat for our photographs, and when they were developed we saw David on mine. Then we went upstairs and had a sitting, when David said, "I am on your photograph, but I am not alone, your aunt is on it too"; and turning to Mr. K. he said: "Your nephew is on yours, and a very good one too."

It was a wonderful sitting and we left feeling very happy. In due time the photographs arrived. I sent mine to Dr. Abraham Wallace and asked him if he recognised anyone on it. He replied that he recognised his old friend David Duguid.



PSYCHIC PHOTOGRAPH WITH TWO "EXTRAS."

Mrs. Roberts Johnson (left) and faces of her Aunt and David Duguid.

The Direct-Voice in New Zealand.

THE MEDIUMSHIP OF MR. LANCELOT BRICE.

By H. MONTAGUE CRANE, Author of "The Voices" and "The Intruder."

AFTER attending direct-voice seances regularly for many years, one is apt, if one does not meditate, to lose sight of the wonder of it all—so very natural do these little weekly tete-a-tetes with arisen friends become.

Fortunate indeed are we in Christchurch, for in Mr. Brice we have a sensitive whom we consider to be one of the finest direct-voice mediums in the world. This is no extravagant claim, for we have it on the authority of those who have sat with mediums in London, and other parts of the world, who tell us that at no time have they attended seances where such wonderful and evidential results were obtained.

It would be impossible, in the space permitted, to give a full report of the many hundreds of seances held since Mr. Brice developed the direct-voice, but a brief description of the medium; how the seances are conducted; and a report picked at random, will, I hope, prove of interest to "Harbinger" readers.

* * * * *

Besides being a very wonderful medium, Mr. Brice is also a successful business man, thus giving the lie to the erroneous idea of the uninitiated, that if one delves into things psychic, one's mentality and business suffer. Personally, the writer, an advertising specialist of some note, has received nought but great help and inspiration in his work from the other side of life. Of course one must not abuse natural laws, or one naturally suffers. Moderation in all things is a law unto itself, which must be obeyed.

In psychic research—as in all other phases of science—the investigator who does not make a religion of his subject, is the one who must ultimately meet with the greatest success. The reason is obvious. During the writer's several years of investigating, he is loth to state that he has found that the greatest deterrents to spreading the truth of mental survival after physical death is the neurotic type of Spiritualist—he who does not control his imagination; a victim of self-hypnosis, automatic writing being particularly harmful to this unfortunate type. But this is not intended for a homily on mediumship. It is a brief account of our very estimable friend and medium, Mr. Brice.

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Mr. Brice is a tall New Zealander of thirty-four years of age, of a reserved nature and full of charity for the faults of others. He began his mediumship at nine years of age. The "voices" came to him in full light, without the aid of darkness, or trumpet, or music, or any other help. To Mr. Brice and his circle psychic investigation is a religion. He holds his mediumship as a great gift from God, to be used

Mr. Montague Crane is a very busy man, being associated with an extensive advertising enterprise in New Zealand, and consequently has very little time to devote to literary work. For some years he has been accumulating direct-voice data, and in a personal letter states: "I am overwhelmed with the mass of data I have collected, and really don't know what to send you—such wonderful records—such marvellous proof of survival—some of which I feel forced to put into book form, which is just now going to press." Readers will, therefore, be in possession of fuller particulars when the book—"Spirit Voices"—is published, notice of which will be announced in "The Harbinger of Light" in due course.—Ed.

only to His honour and glory, and for all those who seek the truth. Apports, slate writing, and other forms of phenomena mean very little to him. Such phenomena, however, do occur in his circle. How it is done he does not care. What mean everything to him, and to his friends, are the teachings of his guide, George Jones, and other mentors—that God is Love and life eternal.

* * * * *

These seances are strictly private, and every member, or visitor, is chosen carefully by the medium himself, or by his guides, the result being harmony in the circle, and better results than are obtained at any other seance in Australasia. At nearly every meeting there are a few who have never sat before, who have been recommended by a member of the circle and accepted by the guides, but only if they already believe in spirit communication or are honest seekers who are not quite satisfied.

We always sit in a circle, every person in his usual seat, or as near to it as possible. Hands are not held, but are kept on the knees, with the feet flat on the floor and apart. The trumpets, five of them, three metal and two cardboard, are then passed round the circle, each sitter handling each trumpet in turn, to get his or her vibrations, and then they are passed back to the medium, who then pours a little water through them and stands them upright upon the floor. Nobody is allowed to touch the trumpets after the medium.

* * * * *

After the light has been turned out, a verse of "Lead, Kindly Light," is sung; then a prayer is offered, after which the rest of Newman's fine old hymn is sung, and finally the Lord's Prayer is chanted. By that time, Unison, one of the guides, has the trumpets up, and moves round the circle touching each sitter with the smallest cardboard trumpet on the head, hands, or shoulder, in greeting. We welcome her as she comes to each of us, but continue the singing, Unison and George Jones joining in—the former in soprano, and the latter in a fine baritone voice. Unison, when on earth, was a little slave girl, born in North Africa. At first she could speak only very broken English, but now speaks very fluently and beautifully. She has taken to herself the unenviable task of helping weak entities manifest and speak to their earth friends. George Jones, when on earth, was a clergyman.

* * * * *

At every sitting our personal friends come for a chat, but in addition to this we are often favored with a visit by some well-known entity, as W. T. Stead; Raymond Lodge; W. E. Gladstone; Lord Northcliffe; Sir William Crookes and others. Many languages are spoken at times, including French,

German, Chinese, North American Indian, Hindustani, and Russian. One member of our circle is a Jugo-Slovakian, who holds long conversations with his sister in that language. Of course the medium has no knowledge of any of the above languages. In some cases the foreign entity has an interpreter. It sounds most strange to hear the conversation between visitor and interpreter.

On occasions we have fastened two slates together, placed a small piece of pencil between them, and asked George Jones to write something on them. At one time on the slates was written: "Lo! these are parts of His ways, but how little a portion is heard of Him." A small bird is brought at other times which chirps and flutters round the room. Flowers are also brought and given to each sitter. In the medium's home things are sometimes transported from one place to another. These phenomena are accepted, but not encouraged. It is the voice and mental proof which is so wonderful.

* * * * *

Miraculous healing goes on at the circle, under the treatment of spirit doctors, Forbes Winslow, Abdul Latif and assisting medicos. For example: a chronic goitre disappeared; a hardened heart was treated; diabetes relieved; and many other cures brought about by Divine help through the doctors. The writer's little boy had a very serious illness which was cured overnight by the doctors, much to the earth doctor's amazement. As many as forty spirits have spoken at one of these private seances. We never have less than twenty—at least, not to the writer's knowledge.

The medium and his guides are always most willing to help one in any experiment. For example: On two occasions the writer took a small Amberola Recording machine to the circle and asked to be permitted to use it. Not only was this allowed, but the guides gave him every assistance by speaking through the recording horn of the phonograph, and helping other spirits to do likewise. The writer was able to secure, among others, a wax record of the voice of Lord Northcliffe. This was carefully wrapped and sent home to a friend, who held a special meeting of well-known Spiritualists. A psychic who attended the meeting stated that Northcliffe materialised while the record was being played. The time is not far distant when it will be a recognised thing for spirit friends to speak over the Radio. In fact it has already been done in the United States. Broadcasting seances is quite a common occurrence in that country.

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The writer has so many wonderful reports at his finger tips that he finds difficulty in making a selection. Here is a portion of one dated July 24th, 1929:

Twenty-six sitters were present, and thirty-five spirit voices manifested, speaking in English, Maori, Scotch, Hindustani and North American Indian.

There were many loving reunions between friends and relatives. Unison was untiring in her efforts in helping weak or undeveloped spirit voices to manifest. George Jones was his usual cheery self and rendered an inspiring lecture. The outstanding feature of the evening was a visit from our old friend W. T. Stead, who spoke for some twenty minutes in his soft and educated manner:

Good evening, friends. It is W. T. Stead. I am pleased to be with you all to-night. I come to try and assist you with the wonderful spiritual work being done in this part of the world. We are continually trying to further the work for the cause of this great truth, which has established itself in the world, and through which I received such wonderful manifestations from my beloved assistant, Julia. Passing into

this side of life, after I went down under those tragic circumstances, Julia was here to help and guide me. Julia visits me often, but she is, of course, in a much higher sphere than I.

For a long time I could not understand the conditions. To-day I know that to progress here spiritually one must leave the earth conditions, because the nearer one remains to earth the cruder the forces—the heavier the atmosphere. The higher one rises from the earth's surface one experiences more spiritual conditions. I want you to discriminate between the spiritual forces and the material forces, and you will be able to enter into conditions—while still on earth—which the majority of mankind cannot possibly conceive. . . . Will you tell my daughter that I have manifested to-night?

H. M. Crane: I will be pleased to write to your daughter, Mr. Stead.

* * * * *

W. T. Stead: Thank you, sir. I want you to tell Estelle that I am just the same as always—that I come to her with spiritual love to help and guide her. Tell her that I want her to continue the work she has started. . . .

You will understand my presence here to-night. **I wanted to give you some evidence that my daughter will verify when you write to her.** You will find that the work being done in this circle is of great value, and we want to help and establish evidence across the world. It has come to my notice that my name has been impersonated. Spirits have come through at some circles representing themselves to be W. T. Stead. There are people here, the same as on earth, who like to assume that they are important personalities. I was here earlier in the evening and caught the thought vibrations of one of your sitters. That is why I refer to the matter.

There are great demands upon the thought of my presence in many circles, but it is absolutely impossible for me to be present everywhere. There are times when the thought is created by the sitters themselves: "I wonder if that is Mr. Stead?" and, ever on the watch, some entity will manifest and say: "Yes, I am W. T. Stead." Be very careful of this my friends. These impersonators do their work so unsatisfactorily, and all can be easily explained when the genuine entity manifests. No impersonation is without explanation, friends. You must guard against any bad influence by your attitude of thought. When you pray for your circle, ask in the name of all that is good to be protected. Only allow the channels of truth to issue through your forces.

Now, friends, I will have to end my little talk to-night with the wish that you will all go forward for the good cause of truth—not only in your little country, but all over the world. When people ask you: "Of what good is Spiritualism?" Tell them, on the authority of W. T. Stead, from the higher side of life, that Spiritualism is the seeking and finding of the spirit of mankind; to live a Christ-like life; that spirit phenomena will lead people to a greater understanding of the wondrous works of the Creator; that Spiritualism gives a better, truer conception of religion—a religion of love, so that men may live better, cleaner, more spiritual lives; that the governments of the countries may be well-ordered and at peace; and that all men may live one for the other, helping their brothers, no matter what colour, race or creed. What finer religion can you have, my friends? I leave it with you. Good-night."

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The above report is not in full, it would take up too much of valuable "Harbinger" space. A full report the writer sent on to Miss Estelle Stead. Here is her reply:

5 Smith Square,
Westminster, S.W.1
September 23rd, 1929.

Dear Mr. Crane,—

Thank you very much for the report of the seance with Mr. Brice as medium, at which my father came and talked with you. All he is reported to have said is quite characteristic of him, and I think he was most certainly present with you. He tells me that he is interested, and visits one or two direct-voice mediums on your side of the world. It is difficult for him to get through details as to where these circles are, neither has he, or I, time to take up every request for confirmation. So he made it a rule that if he were personally present at any circle and asked that I should be written to, he would put something in that message that would be proof to me. I find that proof

in the message you have forwarded. I thank you for sending it on, and wish you and the medium every success in the good work you are doing.

What he says about impersonation is very trying sometimes, but we just have to go carefully. As father says—it is quite impossible for him to be everywhere. He has many working with him, and under him, and these keep in touch with the work going on in many circles where he is unable to be present in actual person, and is thus able to help and guide a great number. But from the report of your sitting I gather that he was actually with you in person. He is particularly interested in the direct-voice.

With all good wishes,
Sincerely yours,
(Sgd.) E. W. STEAD.

I find that my space is now exhausted. I have such a mass of evidence by me that its publication would require an almost unlimited number of issues of the "Harbinger."

A DOCTOR IN THE PULPIT.

At the Church of St. Bartholomew the Great, London, on a recent Sunday morning, Dr. Gilbert Scott delivered a sermon dealing with Psychic Research. In the evening Dr. Scott resumed his theme and referred to the experiments of Crawford, Crookes, Osty and Geley. He showed how these experiments formulated a totally new conception of the human make-up, and said that vast fields for investigation loomed in the distance for the explorers of the future.

Dr. Scott claimed that the Margery-Walter thumb-prints emphatically proved even to the dullest mind the persistence of human life beyond the veil. He had himself commenced his enquiries thirty years ago as a rank materialist. He had stretched the possibilities of the subconscious mind to the utmost limits, and at last had to confess himself beaten on his own ground. He acknowledged a great debt of gratitude to Sir Arthur Conan Doyle who had given him much sage advice. He had gained great happiness as a result of his enquiries, and was now resolved to continue the work of investigation. The crude faith and hope in a future life had now been replaced by knowledge.

MATERIALISATION EXPERIENCES.

Relating some of her psychic experiences in "Beyond," Dr. Jane Hawthorne refers to a seance with a blind medium and says:

The only other sitter was an acquaintance of mine, and the room was bare of furniture except for the chairs we occupied, and a table. First there came the husband of my friend who had brought me. She suggested that he should shake hands with me. A warm, solid, obviously masculine hand then grasped my own. Most certainly it could not have been that of the Medium who had a small delicate hand like that of a woman. . . . The next materialisation was a very remarkable one, at any rate for me. Another column of mist, rising from the table, began to assume the form of a dear friend of mine who had passed over shortly before, owing to a neglected operation.

"I was so startled to see her that I sprang forward with a cry of 'Marian!' thereby breaking the Circle. She disappeared instantly. But presently she began to take form once more. This time she seemed to watch me closely, as though afraid that I would behave stupidly again. As I remained perfectly quiet, she materialised as far down as the waist, bent towards me, and with the words: 'God bless you,' slowly faded away!"

NOT SILENT!

SIR ARTHUR AND GRAMOPHONE RECORDS.

Speaking on a remarkable double-sided record just issued by His Master's Voice Company, Sir Arthur Conan Doyle tells how Sherlock Holmes was created, and how he himself began his Spiritualistic work, states the "Daily Sketch," Manchester. The record was made long before Sir Arthur's death.

During his talk on Sherlock Holmes Sir Arthur revealed that since the appearance of the first of the famous detective stories he had received letters from all parts of the world addressed to Sherlock Holmes. There were a large number of requests for Holmes's autograph, and one letter contains an offer of marriage.

Finally Sir Arthur reviews the case for Spiritualism, and recounts briefly his associations with it.

"MONASTERY" FOR MEDIUMS.

A "monastery" for mediums is to be established in Berlin, says the "Exchange," and financed by two wealthy women and a man who are interested in Spiritualism. This was announced at a meeting of occultists at Ascona, near Locarno, by Herr Kurt Aram, a well-known Berlin occultist. He explained that the mediums would live the simple life of monks, and, freed from worldly cares, would be able to develop their powers. They will receive the visits only of scientific investigators.—"The Star," London.

Passing Thoughts for November.

Those who adopt the slogan "My country right or wrong," are putting patriotism before piety.

If we avoid the pain and hardship that the performance of some duties involves, we shall gain relief at the expense of character.

The imitation of Christ by both the classes and the masses is the only way to secure the permanent abolition of war and industrial strife.

Every form of exaggeration constitutes a blemish on one's character, though many people fail to realise the fact.

Procrastination, more than any other folly, has kindled flames of remorse in both the living and the departed.

It sometimes happens that the furnace of affliction is the only effective treatment for the purification of the soul.

If well-meaning persons were as intent on being good as they are on trying to do good, it might be better both for themselves and others.

A distaste for work is one of the most potential factors in the creation and persistence of unemployment.

R. C. N.

A New South African Journal.—The cause of Spiritualism is becoming increasingly supplied with journals in various parts of the world. We welcome these additions to this particular phase of journalism. The latest comes from South Africa, and is published at Johannesburg under the title, "The South African Spiritualist." It is a monthly publication and is edited by Mr. Lynton A. Barrett. For a considerable time past the Spiritualist Church of South Africa has been issuing a typed "Monthly Letter," but the material handled became too extensive for treatment in this form and eventually it was decided to take the risk of substituting the printed journal under notice. It contains much matter of interest to Spiritualists generally and is presented in a very acceptable form. We wish the venture a full measure of success and trust it may go a long way towards meeting the growing need for such a periodical in the particular portion of the British dominions it is intended to serve.

THE GREAT REALITY.

SIR OLIVER LODGE AND THE SPIRITUAL WORLD.

Notwithstanding the fact that he is in his eightieth year, Sir Oliver Lodge continues his public work of proclaiming the nearness and reality of the spiritual world with all the energy and enthusiasm of a young man. His latest appearance, at the time of writing, was at the David Thomas Memorial Church, Bristol, when he referred to the meeting of the British Association and compared the efforts of scientists to discover the truth concerning material things with the efforts of other investigators who were trying to understand the spiritual meaning of the universe.

"So far," Sir Oliver continued, "I have spoken impersonally. I will now say a word on the personal side, and state the general conclusions to which I have been led by the facts known to me. First, that we are incarnations of spirit here and now, spiritual beings in contact with inert matter for a time, and so living on this planet for something under a century. Earth life appears to be an episode of considerable importance in the history of the soul, and in many cases appears to be the beginning of an individual existence or personality.

* * * * *

"Certainly the individual continues thereafter, and carries with him his power, his memory and his affection. These have developed in connection with matter, and have become the property characteristic of the individual. These are his inalienable possessions, and all else of the material order he has perforce to abandon and leave behind. The process of growth continues, continues apparently without limit; and so long as his friends continue their struggle with a material organism, he is able to help them, and occasionally under certain conditions communicates with them.

"The universe is a more spiritual entity than we had thought. We are surrounded by a cloud of witnesses and helpers beyond the range of our sense organs, and our terrestrial activities form but an insignificant portion of the whole existence. We have concentrated too much upon matter, and have attended too little to the possibilities of space. Already science is discovering that all activity, all energy, all spontaneity is to be traced to the properties possessed by what we call empty space, and that the matter that appeals to our senses is a comparatively trivial interruption of its continuity, with a function purely demonstrative.

* * * * *

"The real fact is that we are in the midst of a spiritual world, that it dominates the material. It constitutes the great and omnipresent reality whose powers we are only beginning to realise, whose properties and functions exhaust all our admiration. They might indeed be terrifying had we not been assured, for our consolation, that these tremendous energies are all controlled by a beneficent Fatherly Power whose name is Love. In that faith we can face any destiny that may befall us in the infinite future."

The Spoken Voice.—Before he passed over Sir Arthur Conan Doyle made a record (H.M.V. C1983, 4/6) on which he answered the question, "Why I wrote Sherlock Holmes, and Why I Became a Spiritualist." His lucid discourse makes this a most valuable record of the voice of the man, all the peculiarities of diction and character being truly reproduced.—"The Gramophone."

To arrive at wisdom the heights and depths of experience must be explored; and truth must be established, not upon myth or belief, but upon the solid foundation of knowledge.—H. Dennis Bradley.

VIEWS OF BISHOP WELLDON.

SPIRIT COMMUNICATION NOT IMPOSSIBLE.

Bishop Welldon, the Dean of Durham, had an interesting conversation with the Rev. H. T. Lovejoy, a Sunderland Vicar, on the subject of Spiritualism, with special reference to the book written by Mr. Lovejoy entitled "Talks with the Invisible."

Mr. Lovejoy recounted his own spiritualistic experiences which, said the Dean afterwards to a Press representative, might well be convincing to the person who enjoys them without being equally or in any degree convincing to persons who do not enjoy them.

"There is no doubt," said Dr. Welldon, "that belief in communication between the living and the dead does often bring comfort to bereaved souls, and Mr Lovejoy may well claim to have played the part of comforter."

The Dean went on to remark:

If the spirits of the dead survive physical death their communications with the living are not impossible or incredible. I believe that the appearance of spirits at the time of death to friends in life deserve credence upon the ground of the evidence that is available, but beyond that point of belief I am not able to go. I can only add that life is a great mystery. Its laws are as yet too imperfectly known. Every mystery has a great possibility, and the business of all wise and honest men, whether in the interest of religion or science, is to be ready for all new truth which may flow in on them from Heaven—not to believe a new truth because they wish to believe it, but only on the ground of adequate evidence.—"Newcastle Journal."

NORTH POLE TRAGEDY.

A PROPHECY FULFILLED.

The daily press has already published the details of the finding of the bodies of Andree and his two companions who, thirty-three years ago, failed in a valiant attempt to reach the North Pole by balloon.

One of Andree's companions was a man named Franklin, and when the news of the recovery of his body was circulated, a relative—M. Wahlstroem—proceeded immediately to the spot, for the purpose of identification.

M. Wahlstroem now reveals that Franklin's aged mother, who died several years ago, was associated with Spiritualism, and had had communications from her son. Up to the time of her passing she declared that the men would one day be found lying in the ice, and their bodies brought home again. Her prophecy has now been strikingly fulfilled, for the bodies have been discovered and brought back to the Fatherland.

STAMPED ENVELOPE IMPERATIVE!
CORRESPONDENTS requiring a personal reply to letters addressed to the Editor of "The Harbinger of Light" are reminded that the Postage has been increased from 1½d to 2d per ounce. A stamped addressed envelope must be enclosed for the purpose.
CONTRIBUTIONS forwarded for publication must be accompanied by a stamped addressed envelope if their return is desired if not acceptable. The postage is 2d per ounce, or fraction thereof.
EDITOR.

CONAN DOYLE STILL SPEAKS. AN APPEAL TO SPIRITUALISTS.

GRAMOPHONE RECORD ON SPIRITUALISM.

We have received from the Gramophone Company Ltd. a new record which they have just put upon the market (H.M.V. C1983). This is a 12in. double-sided record, containing a speech by Sir Arthur Conan Doyle, which was recorded in May last.

Sir Arthur tells the story of how and why Sherlock Holmes came into being, and even suggests that the methods of detection of crime in various countries have been altered in consequence of those thrilling stories. He then goes on to tell how and why he came into contact with Spiritualism, and how it turned him from materialism to a belief in God and a future life.

It is a record which should be valued by Spiritualists in the years to be. It preserves for us the well-known voice of our greatest modern propagandist, and it presents the case for Spiritualism with brevity, conciseness, and sincerity.

The present generation is indeed fortunate that it can preserve the actual voice and message of the great men who have passed along the road of time, and it may well be that in the years to come, when it comes to the testing of the identity of the communicators, such records as that of Sir Arthur Conan Doyle and others may be of immense value. The record can be obtained through any of the usual musical agencies.—“The Two Worlds.”

HELPED BY SPIRIT FRIENDS.

In the course of an interesting article on “Spirit Prayer and Spirit Communication” in “The Progressive Thinker,” Chicago, the Rev. Josephine Fife writes:

Our friends are often ministering spirits. They do not stay by our side always. They watch around us, rendering services often very valuable. We often tell of our experiences and call it a “providential” interference by some spirit entity. If you are a good Baptist you will say God was watching over you in some special way. I cannot think of God as partial. Strange coincidences in our lives do happen, not because God has answered your prayer, but because of the interference of some spirit friend who saw a way of benefiting you, and because of your conformity to God’s laws. Many have received warnings in regard to accidents. You may be in great need of help. You pray and cry. Pretty soon a friend comes to your rescue. Your cry was heard by some spirit not very far away, and, recognizing your sincerity, impressed your earth friend to help you. Out of the unseen comes our help and comfort. I do not believe we are helped through a personal God.

KILLING TWO BIRDS WITH ONE STONE.

We have the largest stock of Books associated with Spiritualism, Psychical Research and kindred subjects in the Commonwealth. But WE don’t want them. They are useless all the while they remain on our shelves. They are intended for sale!

Why not kill two birds with one stone—buy a book and help us, and at the same time benefit yourself by increasing your store of knowledge?

Our capital is lying idle all the while the books remain unsold. We cannot afford that!

EDITOR.

We have been asked by an English correspondent who was intimately associated with Sir Arthur Conan Doyle, to publish the following message received on August 8th, 1930, in Johannesburg, from Professor Myers:

“A friend of Arthur Conan Doyle requests that you will use any opportunity you may have to point out to the many who are calling to him mentally to communicate with them, in order that they may have the privilege of getting into touch with him, that he needs time to rest and to become reinvigorated after a period of much stress on earth.

“Will you ask them to imagine that he has gone on a much-needed holiday, or that he has entered a university where he is taking a course of study in order to become fitted to carry on his work of influencing their work? He will come or speak to them when those who are guiding or directing his studies so order it. Thank you.

“F. W. H. MYERS.”

We notice that this appeal has also been published in our English contemporaries, and no doubt it will be readily responded to.

A MINER AND HIS WIFE.

GREAT DEMAND FOR TABLES.

Considerable interest has recently been evoked in Great Britain by the publication in the “Evening World,” Newcastle-on-Tyne, of the psychic experiences of the Rev. T. W. Lovejoy, Vicar of Roker, near Sunderland. Writing to the rev. gentleman Sir Oliver Lodge says: “I congratulate you on your psychic experiences. They must be a great help to you in your work, as well as to those on the other side who have been in touch with you.”

Mr. Lovejoy states that a Burnmoor miner who lost his wife a few weeks ago read in the “Evening World” about his activities and decided to see him. He did so, and now communicates daily with his wife. Previously he was unconsolable, but now he is quite happy.

Mr. W. Rutherford, a Sunderland barrister, paid this miner a visit, and was astounded at the change in the man’s bearing. His psychic experiences rival those of Mr. Lovejoy himself.

Mr. Lovejoy states that the table which he gave the miner is now an object of reverence among the mining community of Burnmoor, and that pitmen all over the county of Durham are trying to get tables for psychic work. Mr. Lovejoy is being inundated with queries as the correct sort of table to use.

BADEN-POWELL IN HEAVEN!

In opening an Arts and Crafts Exhibition at Alton, Hants, recently, Lord Baden-Powell told the following story of a dream:—

I dreamt I died and went to Heaven,” he said, “Peter sat there and asked me a lot about the world, and when I told him I had not been to Japan, Peter gave me a friendly push and sent me there. When I awoke I resolved to go to Japan. I got there in April, in time to see the cherry blossom. But what was more wonderful was to see the Japanese sitting round the trees, gazing in wonder at the bloom. It seems to me that if the British people could do more of that and get away from the rush of material things, they would be all the better and happier for it.

SPIRITUALISM IN AMERICA.

HER PUBLIC MEDIUMS LEAD THE WORLD.

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

I HAVE just completed a series of lectures and psychic demonstrations at the Annual Mass Meetings conducted by the State Spiritualists' Association of Minnesota. They have been characteristic of this class of meeting in U.S.A., arousing considerable interest in the press and among the public. The audiences were typical, and therefore very attentive and enthusiastic.

There is no place in the world so good for the practice of mediumship as America, and no people so easy to "read" for as Americans. Far from being as hard-headed and sceptical as they pride themselves on being, they are sentimental, considerate and easily convinced. This makes them excellent "sitters." The result is the percentage of veridical tests is high, although their very attitude makes it possible for the fraudulent to trade on them.

It may be safely said that there are better mediums and more frauds in this country than in any other. The cheats who "get over" here would stand no chance elsewhere. They are so successful that people resent their exposure, and one can only suppose that they work by systems beneficial to themselves but harmful to Spiritualism.

PHENOMENA VERSUS PHILOSOPHY.

I have witnessed so many extraordinary public demonstrations of clairvoyance and clairaudience that it is safe to say that American public mediums lead the world, and this very fact has made the Americans such great lovers of supernormal phenomena that it has weakened their appreciation of psychic philosophy. But the desire for what is popularly called in U.S.A., "teaching", is by no means dead. Good lecturers are sure of a big following, and there is every inducement through this for would-be public workers to pay attention to the intellectual and philosophical side of Spiritualism and Psychic Science.

I have made a speciality of conducting class lectures in practically every city that I have visited and have been gratified at the interest aroused. It is easy to form large classes dealing with the psychology and development of mediumship three evenings a week in the same hall, and the same students will attend them all. This is a fine testimony to the desire for knowledge which prevails when it is remembered that most of the students are ordinary business folk. There is just as much interest, however, among the more cultured.

I have received an invitation to deliver a series of twelve lectures on mediumship and another series on mental, spiritual and magnetic healing under the auspices of a branch of the American Society for Psychical Research next August, and already a large number of students have signified their desire to attend them. Some of these applicants belong to one of the most conservative of American colleges and others are students at a well-known Christian seminary for the training of clergymen.

UNANIMITY OF BELIEF LACKING.

There is less unanimity of belief among American Spiritualists than among, say, British Spiritualists. This is doubtless the result of the philosophical situation; but on the whole they move step by step

in the same direction as ourselves. Great respect is paid to European opinion. American Spiritualists are much less dogmatic than one would suppose them to be. This is excellent for the interchange of thought, and is in strict keeping with the traditions of the country. The reason why America is usually the home of new religions and philosophical thought is because of a singular open-mindedness not to be found in older countries. Age makes for conservatism. In no other land would it have been possible for Modern Spiritualism, Christian Science, Unity, and a host of less progressive systems to have obtained their initial footing. Of course the illogical and bizarre flourish alongside of the more rational, but it is well worth it.

I am strong for the interchange of ideas. While Europe has much it can teach America the compliment need not be all on one side. That is why effort should be made to invite the most representative American workers to England and the Continent. I have recently been privileged to see the work of the best all-round worker that I have yet seen in American Spiritualism—the Reverend Will J. Erwood—and have obtained an expression of willingness from him to visit Europe. Nothing could be better for the cause. An excellent speaker and fine thinker, he is endowed with most remarkable psychic powers of the clairaudient, clairvoyant and psychometric kind. As a ballot-reader—a form of psychism much favoured in America—he has no peer, as his work bears all the marks of pure mediumship. He does not even open the ballots, although he frequently gets the correct contents of them. I have observed this sterling worker on several occasions, always with increasing admiration.

Societies interested in this visiting proposition should communicate with me at my London address, as I shall be delighted to act as honorary secretary for the purpose of making the necessary arrangements.

TWENTY THOUSAND MILES COVERED.

So large is America that I have already travelled about twenty thousand miles in it—including Canada—and have seldom visited the same city twice. I shall cover at least five thousand more miles before finishing this tour, visiting more than thirty States, enjoying every moment of the time. Americans are exceedingly generous people and have a fine idea of a person's economic value. There is no attempt to exploit workers unfairly. This should be an inducement to a higher standard of lecturers, and no young man or woman with proper qualifications should regard this field of activity as undeserving of their efforts.

The average American is by no means a Fundamentalist. True, Christian faiths, as primitive as anyone can imagine, flourish in communities here, but they are usually far too much concerned in establishing themselves economically to make much effort spiritually. I have met all kinds of Christians, some of whom wore their hair long in the firm belief that to do so had "saving grace," and all of them had sold their goods and had all things in common. This appeared to degenerate into hard

work for a mere livelihood, while the head of the community lived in luxury as the chosen of God. It seems impossible that otherwise intelligent men and women can be so foolish, but in the name of religion almost anything is justified.

The average American treats these "strange guys" with respect, and even resents criticism of them on the ground that, after all, no one can be quite sure what true religion is if it must be based upon the Bible. There is some truth in this; the Bible can prove anything, including Spiritualism. This fact alone wins Spiritualism considerable respect in this country.

"NO MESSAGE FOR THE DEATH-CHAMBER."

A few weeks ago I made the acquaintance of a New Jersey newspaper editor who had been a Presbyterian minister. He retired from the ministry on the grounds that Christianity had no suitable message for the death-chamber. "I hated visiting the dying and conducting funerals for that reason," he assured me, and added:

I could offer no reasonable consolation. To place one's faith in survival on an isolated incident said to have happened nineteen hundred years ago seemed insufficient and too uncertain to me. Something more substantial was necessary. Then I heard of psychic science and Spiritualism, began to investigate the phenomena of mediumship and received convincing proof of survival. With this glorious news I went into the death-chamber feeling that at least I could console the dying and their friends. Imagine my surprise when I found my message only aroused resentment, which resulted finally in threats on the part of my congregation that if I continued to assure them and their sick ones of a rational reunion in the beyond they would drive me from the church!

This gentleman did not wait to be expelled but retired and became a force in literature and politics, quickly making a fortune. He is to-day one of Spiritualism's best friends in his locality. His experience shows the effect of the popular notion of the after-life from a new angle. On the whole America is as unbelieving as most other countries; religious tolerance must not be confused with religious belief.

TO RECORDERS.

REPORTS MUST BE BRIEF.

Owing to the great pressure on our space Reports must be as brief as possible. Some of them have been much too lengthy of late. Omit anything that is not of real consequence and of general interest. It is far more satisfactory for Recorders to observe this requirement than for the Editor to have to use his blue pencil. But the rule must be obeyed. No other Reports had been received at the time of going to press.

REPORTS OF SOCIETIES.

VICTORIA.

THE VICTORIAN COUNCIL OF SPIRITUAL CHURCHES.

At the last meeting of the Council held on 30th September the attendance of representatives was not as good as we would wish. Each affiliated church has the privilege of having three representatives to attend the Council meetings, and enter into all discussions, bring forward new suggestions for the upliftment of the movement, and exercise their vote. I appeal, as the Secretary of the Council, that each affiliated church will use its full privilege as an affiliated body and send along three representatives to all meetings, and thus push forward the great vital Truths of Spiritualism.

The Spiritualist Exponents' Association, which was brought into being by the Council is doing very valuable work. On the 22nd September, a Study Night was held at the Richmond Occult Church, at which Mr Stanley Prookes spoke on voice culture, deportment, and how to build up and deliver a lecture. Mrs. Hanger demonstrated Psychometry, and how to sectionalise a reading. The attendance was only ordinary, and those who were not there missed a very enjoyable and instructive evening.

The Roster committee are still working to complete their very laudable object. If all church secretaries would send in their lists of speakers and demonstrators, with full particulars, as to the dates which they would be available to attend and demonstrate in other churches, it would lighten the efforts of the committee and very soon make the idea of the Roster an accomplished fact.

MADAME MOREH, Hon. Secretary.

MASTER YOUR LIFE!

**It Can Be Done the
: Rosicrucian Way :**

**New FREE Book Tells
How You May Do It.**

The Rosicrucians know how! For ages they have demonstrated a greater knowledge and a superior power over all obstacles in life.

Let them help you solve your problems. Their guidance will reveal psychic laws and Mystic principles which will make you mighty and successful in attaining health, prosperity and self-mastery.

The new free book, "The Light of Egypt," will tell you how to change the whole course of your life in a short time. Write a letter asking for it today.

Librarian P. D. W.

**ROSICRUCIAN BROTHERHOOD
(Amorc)**

SAN JOSE - - - - CALIFORNIA
(Perpetuating the Original Fraternity).

**VICTORIAN ASSOCIATION AND MELBOURNE LYCEUM
(Inc.)**

"Unity is strength," says the proverb, and the above incorporated society is realizing more fully each week the truth of that old adage.

Our attendances are ever increasing and at times the seating accommodation is overtaxed. During the past month the speakers have been Mr. Edgar Tozer, Miss Gertrude Gardiner, Mr. R. McFarlane, and Mrs. E. Alderwick, and judging by the attentiveness of the audiences, each lecturer had a message for which the people were yearning.

Our building, in the course of construction, is fast approaching completion. Already the committee is arranging the Opening Dedication Service which will take place in November. Watch the daily papers for the exact date and roll up and witness the grand opening of the first church to be erected in Victoria for the purpose of promulgating the religion of Spiritualism.

GERTURDE GARDINER, Recorder.

MALVERN SPIRITUAL CHURCH.

We have experienced a very bright and successful month, easily one of the best for both attendance and spiritual work. We reached the maximum on September 28th when over 130 were seated at the afternoon circle, and the evening service brought the total well over 200 for the day. Our evening services have been on the usual high standard, thanks to Mrs. Hoeg, Mr. Knight, Mrs. Hayhurst and Mr. L. J. Smith.

The short lecturette at our afternoon service is much appreciated and seems to hold a permanent place in that service, thanks to the untiring effort of Miss Vroland. For splendid service at our afternoon circle we owe a debt of gratitude to Mesdames Woods, Ingram, Potter, Edwards, Gisel, G. Smith, Findlay, Peach; Miss Starr; Messrs. Fulton, Thomas, Gill, and Hayhurst.

Our healing circle is doing its share of the good work and Messrs. Parker, Ga'rn, Ford and Midolo have the thanks of all who have benefited. We regret the loss of one of our valuable workers, Mrs. Murphy, who has left for the country.

WM. SHERBURN, Hon. Sec.

MOONEE PONDS SPIRITUAL CHURCH.

On September 7th Madame Moreh gave an inspiring address entitled "The Soul's Quest." On September 28th we had the redoubtable Mrs. MacDonald whose subject "On Earth, Peace, Goodwill to all Men" was very appropriate and typical of the times in which we live. The following Sunday we had our President (Mr. Lane) as lecturer. His address was entitled "Life." On October 12th Mr. Edgar Tozer favored us with a very fine address on "Inspiration from the Beyond" with extracts from Oahspe. Mr. Tozer illustrated his address forcibly and we are deeply indebted to him for his services. We also wish to thank all workers for their services during the past month.

WM. BRIERLEY, Hon. Sec.

NORTHCOTE SPIRITUAL CHURCH FOR ALL.

The past month has been a very busy one and the attendance shows a decided improvement. Our speakers have been listened to most attentively, the platform being occupied by Madame Moreh, Mr Hayden, Mr Plum and Mr Johnston. Our mediums, Mesdames Kuspch, Marsden and Smith and Mr Wass and a number of others have done excellent work.

Mrs Waller resigned her position as secretary and the thanks of the church go to her for the valuable work she has done during her connection with the church.

Mr Dexter has been appointed musical director and our orchestra is again becoming a feature.

MILDRED REYNOLDS, Hon. Secretary.

S. O. L. CHURCH, MELBOURNE.

We have met with steady progress at all services, the Hall being overtaxed, and extra seating accommodation had to be procured. This success is entirely due to the addresses of Mrs Hanger, combined with the aid of our tried and trusted mediums. In addition to our regular mediums we have had the assistance of Madam Gisel, Mrs Seaton, Mrs Grant, Mrs Langdon Woods and others; our healers have also done good, by giving relief to many suffering people.

The Lodge was held on Saturday evening, 4th October, with great results. The church Guide gave some beautiful messages, also other guides spoke through our medium, Mrs. Hanger.

On Monday evening, 13th October, we held a message meeting in the Church Hall which was a great success, the following mediums being present; Mesdames Hanger, Stokes, Pollard, Seaton, Grant, Woods, Marsden, Madame Gisel, and Messrs Berthron and Mr Fulton. The lecture delivered by Mrs Hanger was on palmistry and many useful hints were given.

P. J. STOKES, Secretary.

CHURCH FOR ALL, THORNBURY.

During the past month the attendances at both afternoon and evening services have been well maintained. We had some splendid lectures from our own and visiting speakers and we are indebted to Mrs Bennett, Mrs Pemberton, Mr Atherton and Mr Walker for their fine addresses.

We are pleased to report that our leader, Mrs Arthur, is back again with us after a protracted stay in Sydney owing to the state of her health.

We tender our best thanks to Mrs Hopewell, Mrs Bennett, Mrs Gray Duncan, Mrs Langdon Woods, Mrs Pemberton, Miss Hopewell, Mr Underhill, Mr F. P. Miller and Mr Heffernan for their great assistance at the afternoon circles; to the healers, Mr White, Mr Pemberton and Mr Walker, and to Mrs Pemberton and Mr Heffernan for their demonstrations at the evening services.

H. WALKER, Hon. Sec.

NEW SOUTH WALES.**UNITED SPIRITUALIST CHURCH (SCIENTIST) SYDNEY.**

Our monthly "At Home" on September 20th was a very happy and enjoyable one. Mrs Drew, from Tasmania, was the guest of honour and was welcomed by Mrs Rose-Weekes (President) and several other speakers. Mrs Michael sang two songs accompanied by Mrs Fletcher on the piano. Mrs Drew then replied with a happy little speech which brought to a close an enjoyable afternoon.

We tender our heartfelt thanks to the speakers and demonstrators who assisted during the month.

W. McSKIMMING, Recorder.

HOLLYROOD SPIRITUALIST CHURCH, SYDNEY.

During the month the services have been conducted as usual by our leader, Mrs Eleanor Morrell, and her inspired lectures on the truths of Spiritualism are a great help to investigators, and give much food for thought to the students. On one occasion Mrs Rose-Weekes lectured on "Ye are Gods," which was most instructive and we thank her very much.

The monthly social was held, also the message meeting by Mr Rayner. We thank all members and friends for their continued support in connection with this church; it is greatly appreciated by the leader.

R. I. BROWN, Hon. Sec.

QUEENSLAND.**THE BRISBANE SPIRITUAL CHURCH.**

Our anniversary services, held on September 28th, to commemorate the entry into our own Hall, proved very successful, both afternoon and evening meeting being very well attended. The speakers at the afternoon meeting were Mr Chambers, Mr Thurlby, Mrs Raver, Mrs Elkins, the Secretary, Treasurer and the President (Mr Elkin) in the chair. Special music was rendered by the Lyceum children. At the evening service the speakers, drawn from the oldest workers of the church, were: Mrs Mee and Mr Mee, Mr McBlain and Mr Humphreys, solos being rendered by Mrs Adams and Mr Payne.

Other services during the month still continue to draw good congregations, at the afternoon meeting the various subjects discussed were "Thoughts of God," "Destiny," and "Spirit," the demonstrations at the close of the meeting being very satisfactory. At the evening service the speakers were: Mrs Mee and Mr Mee; Mr Payne, assisted by Mrs Fairbairn, gave the clairvoyant descriptions.

Our week night meetings are very well attended and we are indebted in this class of our work to Mr Humphreys, Mrs Mee, Mr Blag and Mrs Bray. Mr and Mrs Elkin still command good congregations at the Friday night meetings held for floral readings.

On Saturday the 27th September the Ladies' Auxillary held a very successful Jumble Sale which proved a great success and helped our funds appreciably. In the evening we held our monthly members Social which on this occasion was conducted by the single ladies of the church and proved one of the best we have had since commencing these socials.

A. S. FAIRBAIRN, Hon. Sec.

WEST AUSTRALIA.**THE SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated.)**

Last month was a busy one for the Ladies' Guild and helpers, the preparations for our annual bazaar concluding on 19th and 20th September when the bazaar was held, bringing in a considerable amount considering the depression at the present time. Our minister, Rev. L. Hinshaw, briefly spoke apologising for the absence of our President owing to illness, and introducing Mrs K. Samson, who, in opening, referred to the progress of the church during the past year, wishing it every success in the future. Mr J. Roberts also spoke a few words, endorsing Mrs Samson's remarks. A social evening on the following Monday, when raffles, etc. were drawn, brought a busy week-end to a close.

We regret having to report that owing to an accident our President, Mr A. E. Challis, has been incapacitated for the last month, and unable to attend any church functions, his duties being fulfilled by our Vice-President, Mr S. Knifton. Mrs C. M. Hill is again in harness after her leave of absence, and at the last Executive Council meeting it was passed that Mr C. J. Francis, who so ably filled her position as leader of the healing circle during her absence be joint leader with her.

A special appeal was made last month towards Library funds, and with several donations and the result of Psychometry given by Mrs L. Hinshaw we have obtained a further supply of books.

Our monthly At Home for October was well attended, Psychometry being taken by Mesdames Hinshaw and J. M. Watson; musical items being rendered by Messrs J. Cohen and E. Francis, and Mrs Hooper. Speakers and mediums to whom our thanks are due are Mesdames C. M. Hill, L. Hinshaw, Hooper, El Over, Vaughan, Kirby; Messrs E. Francis, Over, R. Wood and Russell.

Special services were held at our Branch Church, Victoria Park, during the month, afternoon circle being taken by various mediums, and in the evening an open platform for mediums and speakers, Mrs Browning-Turner, Watson and Hooper contributing to the vocal interludes, with Miss Pickering at the piano. Speakers and mediums for the month have been Mesdames Hinshaw, Hooper, C. M. Hill, J. M. Watson; Messrs Batger and Butler, to whom we are very grateful for services rendered.

(Miss) IDA CHALLIS, Asst. Secretary.

NEW ZEALAND.**WELLINGTON SPIRITUALIST CHURCH, (Inc.)**

The subjects of Mr R. A. Webb's lectures during the month of September comprised the following:—"Answers to Oft-Recurring Questions," "Music and The Soul," "Dreams and Astral Projection," "Is Life Worth While?" "Some Recent Objections to Spiritualism," "The Founding and Aims of The Lyceum," "Sowing the Seed Thought of Mediumship," "Pioneers of Truth."

On Sunday the 7th we had a musical service of very great merit. The artists, who voluntarily offered their talented services, were Mr S. Maclean, cello; Mr W. Maclean, violin; Mr K. Thurkettle, piano; Miss G. Webb and Mr Ardrey, soloists. A large audience thoroughly appreciated the efforts of the musicians.

On Sunday evening the 21st the Lyceum led the service and the innovation was appreciated.

The last Sunday evening of the month was marked by the unveiling of a portrait of the late W. C. Nation, founder and editor of "The Message of Life." The unveiling was performed by Mr F. Turner. Mrs. Morris, Mr F. Kirk, and Mr R. A. Webb also spoke on the subject of the occasion.

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. A. S. (Woodville): We appreciate the spirit of your letter, and can also understand your criticism in view of the fact that obviously you have not made an exhaustive study of the conditions prevailing on the Other Side in the matter of communication. For instance, the comparative "obscurity" of the medium has nothing whatever to do with the case. Such a medium may be a much more suitable instrument for the purposes of a communicating friend than any of the others, with well-known names, you mention. Besides, all these others were "obscure" enough at one time. The question of "obscurity," in fact, does not enter into the calculation at all; and certainly does not count from the viewpoint of the spirit world. Regarding the nature of the messages, read the first Wayside Note in the September issue of this journal. As time goes on you may get all you are looking for from this communicating source. Our attitude is purely neutral. It could hardly be otherwise in the circumstances. Like yourself, we must await developments. That is why we preserve an open mind on the point of identity.
- H. C. (Clifton): We cannot supply the book you name. Have never heard of it. At the same time we thank you for the enquiry.
- P. J. S. (Paddington, Sydney): Thank you for verses. For the present, however, we must keep them by us.
- H. E. (Mordialloc): We do not know who is sending the "Harbinger" to you each month, and therefore cannot pass on your appreciative acknowledgments. We are gratified, however, to hear that you derive so much satisfaction from its contents.
- C. H. B. (Chatswood): As you leave it optional with us to publish your comments, or otherwise, we do not think it necessary to do so. The reader will quite understand the view points discussed.
- R. de C. (Auckland): Thank you for submitting communication for our perusal. We cannot reconcile the contents with the alleged authorship.

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Wholly set up and Printed by Geo. A. List, Hickie, Pty. Ltd., 140 Little Malop Street, Geelong for "The Harbinger of Light" Pty. Ltd., and Published at Austral Buildings, 117 Collins Street, Melbourne.