

The Harbinger of Light

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

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

"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

HOW I BECAME A MEDIUM:

George Daisley, the Wonder
Clairvoyant.

FACE TO FACE:

Psychic Experiences in N.S.W.

AN AMAZING MATERIAL- ISING SEANCE:

At Auckland, N.Z.

WITCHCRAFT MURDERS:

Doctor's Uncanny Experience.

SPIRITUALISM & HEALING

DENNIS BRADLEY
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THE BOOK PAGE.

Past Years.

By **SIR OLIVER LODGE, F.R.S.** (Hodder & Stoughton)
Formerly 30/- now 10/6, postage 1/-.

All Sir Oliver's many friends will be delighted to have the complete Autobiography of a man distinguished in the ranks of physicists, no less than as a courageous upholder of the experimental facts of Psychical Research. His school days are an excellent example of early Victorian blunders in what was called "teaching."

The bulk of the book deals, of course, with his progress up the ladder of scientific work during the century when that work was slowly rising to the high esteem in which it is now held. Criticism of this part of the book would be out of place here: it is sufficient to say that it is highly illuminating from several points of view. It is not till we get to chapter xxii. that we begin the most interesting account of Sir Oliver's interest in Psychical Research. A close friend of F. W. H. Myers, he was early impressed by the importance of facts for which no normal explanation could be devised. He remarks: "The S.P.R. was not, as most people seem to think, founded in order to establish survival; nor indeed had its programme anything specific to do with survival. Its object was to investigate obscure human faculties; and telepathy was the one faculty which it had, so to speak, experimentally established. Myers, indeed, went further, and held that, if mind could act on mind without the use of the bodily organs, the possibility of human survival, likewise without those organs, became increasingly probable."

The account of Mrs. Piper's mediumship in her visit to England in 1906 is specially interesting and valuable, as also the "cross-correspondences which have been so well summarised in Miss Dallas' "Companions on The Homeward Way." The importance of these cross-correspondences derived from the fact that "the object of the communication was to establish his own personal identity against all manner of hypotheses that might be suggested as accounting for the communications. They demonstrate first the survival of the personality of F. W. H. Myers, and secondly his power of communication through the bodily organism of a living person endowed with the necessary faculty."

An entrancing and interesting book.

The Words of The Master.

Compiled by **KATHERINE KENT** (Rider & Co. 5/- postage 2d)

Here are the sayings of Jesus set by themselves in a manner which should be helpful to all lovers of this great Character. Both the authorised and the revised versions have been used as occasion warranted.

Health and Life.

Edited by **EDGAR J. SAXON.**

This monthly magazine is published by the C. W. Daniel Co. whose health books and popular works on advanced thought are well known. 10/6 yearly. Post free. Full of interesting health and up-to-date dietetic information, and all for the price of one doctor's visit.

The Great Path.

By **PAUL BRUNTON**, Author of "A Search in Secret India." (Rider & Co.). Price 7/6, postage 3d.

The talented author presents a fully-detailed description of the technique which he pursued in the East. A system which rewarded him with amazing spiritual experiences. He also reveals a Yoga breathing exercise safe enough to be practised without the supervision of a teacher and one which yields remarkable results. By this method it is possible for every man to discover the deathless spirit within his own being.

How to unfold the powers of the mysterious over self. An amazing system, simply yet inspiringly written for the average man.

(In the Library and on order).

I Have Seen The Master.

By **RAY.** Compiled by **GRACE GIBBONS GRINLING.**
(Rider & Co.). Price 7/6, postage 3d.

Where is the Christ? Where did He go when He vanished from the ken of His disciples? What has been His mission for the past 2000 years? These and many other questions are answered in this record of one who has already experienced the change called Death. In simple form but with rare literary quality, Biblical facts hitherto left obscure are now elucidated.

(In the Library. Will obtain if desired).

Post-Mortem Talks with Public Men.

By a **Barrister-at-Law.** (Two Worlds Pub. Co.)

This evidential book is by the same author as "Talks with Spirit Friends—Bench and Bar." and offers proof that dead men DO tell tales. The author tells us that his investigations into psychic matters have extended over a period of forty-six years, during which time he has conversed with more than two hundred of those who have "passed over." This work gives numbers of these interviews. (In the Library and on order) Price 5/-, postage 3d.

"Dreaming Time."

By **J. M. STUART-YOUNG** (C. W. Daniel Co.)

"Dreaming Time" describes how it is possible for anyone to "dream true", and control his dreams. It offers practical experience founded upon experience.

Dream-psychology and imaginative day-dreaming is explained and analysed. The author stresses the value of dreams and dream-states when the psychic ranges beyond the material body unhampered.

The wide scope of experience covered in dreams is shown in the exhilarating flying dream, in which the author has travelled all over the world, even to countries that were before unknown to him.

To the sleeper who has learnt to "dream true" dreams shadow forth a deep reality in their symbols and are complimentary to the life of the day.

In the Library and on order. Price 3/6, postage 3d.

The Great Beyond.

By **Rabbi Dr. A. E. SILVERSTON, M.A., Ph.D.** (Stockwell)
Price 3/9, postage 1d.

This book views the phenomena of Spiritualism from both the Jewish and the general standpoint. It discusses the nature of the life hereafter, unfolding the views of the ancient Egyptians, Persians and Greeks; explains the attitude of Synagogue, Church and Mosque. This invaluable book is indispensable, not only to Jews, but to all who are interested in the absorbing problem of the After life.

(On order).

A Spiritual Spiritualism.

By **RITHERDOW CLARK F. Ph.S., F.L.A.S.** (Stockwell).
Price 3/-, postage 1d.

This is a plain-speaking book that should be read by every Spiritualist Leader and well-wisher of the Cause. The author subdivides his subject as follows: A Spiritual Spiritualism. Spiritualism and the Metaphysical Problem. The Larger Individualism. Simplicity (a Parable) Healing and Healers, Re-Incarnation. The work is remarkably free from padding. In clear and convincing sentences Mr. Clarke gives the reader plenty to think about. (On order).

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"Dawn approaches, Error is passing away, Men arising shall hail the day."

APRIL 1st, 1935.

HOW I BECAME A MEDIUM.

GEORGE DAISLEY, THE WONDER CLAIRVOYANT

TELLS HIS STORY TO ROY BRANDON in "The Pictorial Weekly."

A SPIRITUALIST hall packed with eager, expectant people. On the platform a youth, pale but handsome, with clear-cut features and large thoughtful-looking eyes that rove from one to the other of the sea of upturned faces before him. The last strains of a hymn have died away. The attention of everyone present is now directed on the youth, as, with a quiet air of confidence, he rises to address the gathering. The youth is George Daisley, a few short months ago an unemployed builder's decorator—now one of Spiritualism's foremost mediums.

In the tense atmosphere that prevails, he singles out a lady seated in the body of the hall. In both manner and speech he is the essence of politeness. "Excuse me, madam," he says calmly, "I wish to come to you. Standing by your side is the spirit form of an elderly gentleman. He gives his age as seventy-three, says he is William Henry Spencer, and tells me that you are his daughter Lilian. "He has brought with him your mother, Elizabeth Jane, your Aunt Mary—your father's eldest sister—and Arthur Frederick Hayes, who says he is your cousin."

"IT'S TRUE, ISN'T IT?"

The details are acknowledged as correct, and there is a faint murmur of wonder from the audience. The youthful clairvoyant proceeds, warming to his work. "Your mother is speaking of her brooch, which for years you have kept in a small trinket box in the bottom drawer of a chest in your bed-room. She says that you took the brooch out last Wednesday and wore it, because that day was her birthday. She thanks you for the thought, also your kindness to your neighbour's little girl, who has been ill lately. Will you tell this neighbour—the name given me is Mrs. Burnett—that she need not worry about the kiddie—she is going to get better—" Again the details are acknowledged and accepted as true, and Daisley addresses other people in the audience, volunteering names, dates, and relationships with an assurance and an accuracy which leave the sceptic of Spiritualism writhing.

Often, after a particularly interesting piece of evidence has been given, he will pause and say with a smile, "It's true, isn't it?" Occasionally he will challenge the recipient by asking a question: "For the benefit of the others present; do I know you, or have I ever met you before?" This astounding young man, who has leaped to Spiritualistic heights with such incredible swiftness, draws large crowds wherever he goes. Often the space available is inadequate to accommodate all those who wish to hear him. The secret of his popularity is that his clairvoyance is definite. With the evidence

he gives there is no suspicion of "fishing" or juggling; every particle of it is volunteered and in a manner which suggests that he knows what he is saying is correct. He is the English counterpart of Gene Dennis, the famous American psychic, with the exception that he openly acknowledges the origin of his gifts and confines them to Spiritualism.

Transparently honest, Daisley insists that all the spirit communications he passes on shall be of an evidential nature. Once, having finished his clairvoyance, he was about to resume his seat when a woman called to him from the audience, putting to him a point-blank question. "I have lost, or mislaid, my son's medals. Could you tell me what has become of them?" "I'll try," Daisley answered, after the briefest of pauses. "But first of all I must give you some evidence. I am told that a little while back you took the medals from the box in which they are usually kept and showed them to a lady acquaintance. There was a large black-covered book close to where you were standing." "Quite true," said the woman. "Instead of returning the medals to the box," Daisley told her, "you inadvertently placed them on the book, which was open. You will find the medals in that book."

HOW HE DEVELOPED.

How did Daisley develop his remarkable gifts? Why is he so uncannily accurate with his spirit descriptions and messages? I put these questions to him the other day, and he said—. But let George Daisley tell you the story in his own way. "The first time I saw a spirit form taking definite shape I thought my heart was going to stop beating. It came about in this way: A week or so before, just for a bit of fun, I had attended a Spiritualist meeting. The medium was a woman, and during the clairvoyance I sort of 'sensed' the spirits she was describing, and in the same peculiar manner 'heard' the messages before she gave them out. I didn't know what to make of it. The more I thought about it the more certain I became that the whole thing was due to my imagination. For the time being I kept the experience to myself. I was afraid that people would laugh at me.

"Later, in confidence, I told a friend what had happened. This friend was a Spiritualist, and I was persuaded to go to a Spiritualist meeting at Leyton. It so happened that the medium due to take this meeting failed to put in an appearance. To my consternation, I was asked to fill the breach—I who knew so little of the subject, and who was, at that time, completely unaware of any psychic gift. All my protests were in vain. I was literally pushed on to the platform, and when it was time to give the clairvoyance I rose to my feet pray-

ing fervently that the earth might open and swallow me. And then suddenly the audience seemed to fade away in a mist, and I saw something forming—something which I instinctively knew was not of this world. It took the shape of a man. A ghost!

FACE TO FACE!

"The form was attired in a black gown, similar to the type worn by college students, and it was obviously that of a foreigner. The face, heavy-browed and stern-looking, was surmounted with a mass of dark, curly hair, and from beneath those lowered brows a pair of eyes stared at me piercingly. I remember staring back fearfully unable for the moment to move or speak. One thought hammered itself again and again in my confused brain. **I was face to face with a discarnate entity!** It all seemed so weird, so uncanny. What should I do? Evidently what these people had said of me was true. I was possessed of psychic power. A power beyond the normal individual. **The power of direct communication with the 'dead'!**

MY FIRST PSYCHIC VISION.

"Please remember that I was a young man with no experience or knowledge of Spiritualism, so that that particular moment was to me a very terrible one. I realised that I had a decision to make. Should I go on, or should I turn my back on this gift for ever? As I stood there, inwardly quaking, uncertain of the course I should take, the grim look on the face before me melted; the lips parted in a friendly smile. Then, speaking in perfect English, the foreigner addressed me. To my surprise, the voice sounded just like any human voice.

"**'You have started a work for God and Humanity. Carry on. I will always be with you.'**

"With these words still ringing in my ears, I became conscious of the fact that I could now dimly see the people in the hall. I could see, also, another spirit entity—that of an elderly lady. She was pointing to someone in the audience, she said:

"**'Tell this lady that I am Sarah Anne Walker, and that I am her aunt.'**

"Before I realised what I was doing, I had passed on the message. The die was cast. I was a Spiritualist medium. "For the next half-hour or so I knew little of what was happening. When at last I sat down, the hall was in a hubbub. The people appeared to be amazed. Believe me. I was more amazed than all of them put together. I felt certain that what had occurred was just a dream, and that soon I should awaken.

"Now I know that the first spirit I saw that night was my guide, a Greek named Tomaso Adoan Rimua. He passed over in 1931, at the age of twenty-three. He has a forceful personality, and I am constantly aware of his presence. I am able to give details accurately because he speaks so clearly and distinctly, and he always proves to be right. He has provided evidence of his earthly existence. Many of the details he has given of his life here have been verified.

STRANGE HAPPENINGS IN CHILDHOOD.

"I frankly confess that I was not fortunate in the matter of education, yet Tomaso, as we call him, has spoken in foreign languages through me when I have been in trance. Once he conversed fluently with a sitter in Greek and Spanish. Queer, isn't it? And yet, looking back on my short life, I realise that this gift, in an undeveloped state, has been with me since my earliest days. I recall that, as a child of five, I was so sensitive that the least untoward occurrence would affect me and set me off crying.

"At those times something extraordinary would happen to me. This physical world seemed to fade

MR. HANNEN SWAFFER'S TESTIMONY.

"I wonder," said Mr. Swaffer, "what you would say if once a week in the sanctity of your own home, with only your intimate friends as the assembled company, with no professional Medium so far as you knew within a mile, in circumstances that were beyond suspicion and beyond dispute, you were in intimate contact with your own dead, whose voices you heard speaking to you out of the night, and that, after long and careful examination of all the facts, you knew that death was merely a great illusion. That is my position to-day."

Let people dismiss from their minds every word about Spiritualism they had ever heard or read, and test it for themselves in their own homes. For 85 years and more Spiritualism had said that to the world, and it was because it said that, and left the deduction to the world, that right across the globe the truth was spreading. It was opposed by all the forces of tyranny and evil and all the existing systems, and yet, because it was true, in the end it was bound to win.

FIRE-WALKING.

DOES THIS EXPLAIN IT?

V. D. Oldacre, at Suez, in November, 1918, saw a number of barefooted coolies walk through a large pool of concentrated sulphuric acid without discomfort. A carboy holding some score gallons of the acid lay broken on the quayside, where a pool some yards across had collected. No one took any notice nor were any precautions against contact taken. I took the liberty of drawing the attention of the officials to the likelihood of serious injury ensuing while the coolies, pursuing their labours, passed and repassed through it. They were warned off, but apparently quite unnecessarily, for even after quite half-an-hour no one appeared to have experienced the slightest inconvenience. The acid, I may add, was viscous and apparently deadly corrosive.

away, and I would find myself in another, apparently flimsy in structure, yet just as tangible and real as this one. To make sure that it was real, I used to strike my clenched fists at objects which I thought were imaginary, only to discover that they were quite solid. Upon returning to normal, I would find myself still crying. Naturally, these queer fits had a disturbing effect on my parents. What puzzled them more than anything else was the fact that during these abnormal periods I ceased crying. Even as a youngster people looked upon me as someone different from the average type of boy. I was asked all sorts of questions by adult folk, and the advice I gave was always accepted and carried out."

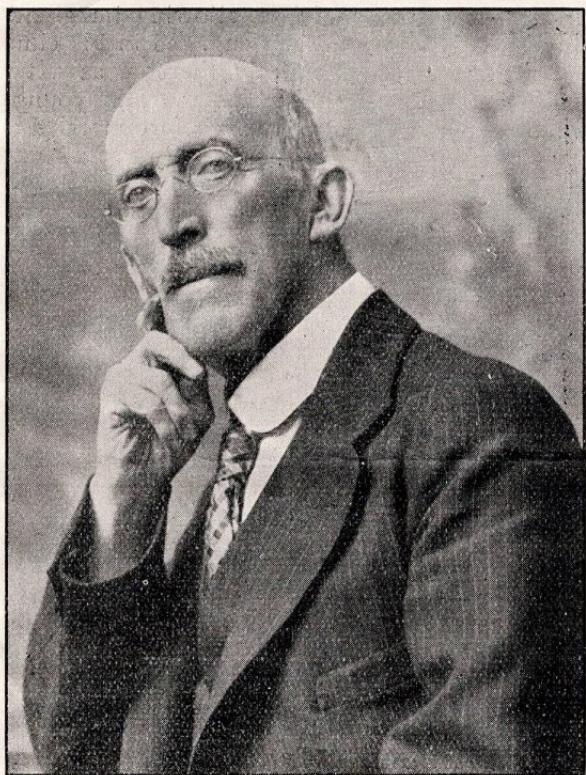
What does the future hold in store for this remarkable young man who has created such a sensation in Spiritualism? The young medium himself is content to rely implicitly on the advice tendered him by his guide Tomaso, for to him Tomaso is infallible. Recently this guide requested him to sit for a psychic picture, promising to appear on the plate. Daisley sat, and sure enough an exact likeness of the "dead" Greek came on the photographic plate. There is very little money in Spiritualism, but this pleasant-faced, mild-mannered young man will not allow his career to be influenced by monetary considerations. Tomaso has stated definitely that his mission from the other side of life is to provide proof of survival, and that is sufficient for Daisley.

THE GREAT PROBLEM.

DR. LINDSAY JOHNSON'S CONVINCING BOOK.

"The Great Problem and the Evidence of Its Solution." By George Lindsay Johnson, M.A., M.D., F.R.C.S., etc. (Rider, 18/-) postage 7d.

In An Appreciation prefixed to this book Sir Arthur Conan Doyle remarks that he does not remember in all his reading to have "encountered so much learning of various sorts converged from different angles upon one subject." This is a judgment which will probably be endorsed by many appreciative readers who will mark, as Sir Arthur has done, the attractive literary form which the author has adopted so that there is nothing heavy or tedious in the treatment.



DR. GEO. LINDSAY JOHNSON.

Author of "The Great Problem and the Evidence for its Solution."

THIS monument of research and learning—which will remain the authoritative work on this subject for years to come—contains evidence collected from every conceivable source in an endeavour to solve the great problem of human survival. Dr. Johnson's two sons were killed in the Great War and he has communicated with them. He also furnishes a mass of independent evidence, from telepathy to the miraculous cures at Lourdes.

Dr. Johnson writes not only as a medical man and a scientist of many academic distinctions, but also as a psychic researcher who has made a critical examination of the question on which he discourses. It is an argument for human survival in which he has concentrated a great deal of material all admirably planned out, and reinforced by a copious citation of established cases and the statements of some great thinkers, both on the general aspects of the subject and its more specialised form of modern psychic science. It is, indeed, a powerful battery against the forces of Materialism and Sadduceeism, and it covers an immense amount of ground, taking in a review of theological dogmas, the writings of

the early Fathers of the Church, with an extensive array of evidences from the earliest days down to the present time, gathered from a multitude of sources. It deals with the evidence and testimony contained in Biblical records and the literature of the supernatural generally, including prophetic dreams, and prophecy; from psychic evolution; from philosophy and from a study of spirit communications.

The eighteenth chapter, which offers explanations of certain difficulties in Spiritualism and answers the objections urged by sceptics, is full of interest. Indeed, the whole book is a treasury of knowledge and information on almost every point that is likely to arise in the mind of the enquirer, especially one who stands in need of guidance from an authority who is the possessor of a wide range of knowledge and experience in those departments of study which bear most closely upon the subject.

Every conceivable aspect of the problem of survival is adequately dealt with in this great work by the Author who is a highly talented and very careful investigator who has studied the subject for many years and is qualified to speak with authority.

This edition not only contains more matter than the first edition—five new chapters having been added—but it is much less in price.

To sum up, it is a book of more than ordinary value and importance, not only by reason of the distinguished position of the author but of the clear and capable way in which he has set out his argument, and the multitude of evidential cases and of well-known names which he has marshalled in its support.

* * * *

When the first edition of the work was published, "the Natal Mercury"—one of the leading daily papers published in South Africa wrote:

An amazing book has just been published by one of Durban's best known medical men. It is of so astounding a character as to deserve special notice. This is the latest contribution to a science which has only lately earned recognition by the scientific world.

The book is substantially an answer to Job's question which puzzled humanity from earliest times: "If a man die, shall he live again?" Satisfactorily to answer this question is the task to which the author has applied his mind during the past five years with unceasing energy, and, as a result, has produced a remarkable contribution to this difficult but fascinating problem. In the opinion of many interested in the subject he has demonstrated the certainty of survival after death by an array of proofs which will tolerate no denial.

The book is attractively presented, while the illustrations leave nothing to be desired. As the doctor is a scientist of repute, and a Fellow of the Royal Societies of Berlin and Italy, it follows that his arguments are based on the inductive method of reasoning. The book is grippingly written, in a style which will appeal to all, especially to those who know little or nothing about the subject. In fact, it would be difficult to find anyone capable of handling such a complicated subject with greater clearness, simplicity and interest. The whole book

Continued on Page 52.

"FACE TO FACE."

By C. L. C.

IN a country township in New South Wales, there was a school teacher, a materialist in thought, a declared atheist—who denied God, yet cursed Him for the death of his son during the Great War. In this, he was as illogical as a speaker on the Sydney Domain, who drew loud laughs from his hearers by saying: "Well, ladies and gentlemen, I am one who **knows** that there is no life for man after death. When I look back over my life and remember that no religious scruples have bothered me, I can say most heartily—'Well! thank God! I'm an atheist!'"

The schoolmaster's wife was a member of the Anglican Church, and, whilst she mourned the loss of her son, prayed and trusted in the mercy of her Lord, but not hoping for any sign that he still existed.

One evening, the writer's Teacher called upon him, and requested him to accompany him whilst he inspected the various people to whom he had spoken of the inner life. Leaving the physical body on the bed, the writer went the rounds with the Teacher, who made comment on the effects visible on those people who had listened to his message. At last, they came to the house of the mother of the boy. Here, she was seen to be sitting by the fire alone. The Teacher gave some commands to elementals invisible to the writer, and immediately after, the astral trip terminated.

Calling casually on the mother a few days later, she narrated a remarkable experience. She had been seated by the fire on that Sunday night, delaying her retirement and thinking of her loss with sad resignation. The fire was of large logs of wood. One in the centre had a dark uncharred surface towards her. The lamp was out, and she sat there in such light as was given by the fire. As she looked at the large log, she saw sparks come out of the fire, one by one, and arrange themselves against the dark log. They stood there, in order, until was spelled out by sparks the word "C L I V E", the name of her son!

The Teacher is a member of the Inner Temple of the Rosicrucian Fraternity, working in LIGHT, and the initiates retain command over all the elementals, including those of FIRE.

The second case of interest is one narrated to me by Canon H., Vicar of one of the largest churches in Australia. A lady of his church had lost a daughter aged 15, and she was broken-hearted at her death. One Sunday morning, she knelt at the altar

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teems with thrilling anecdotes, and we may truthfully declare that there is hardly a dull page in the whole work. One doubts if the reader will be able to tear himself from its perusal until he has finished the last page. Scarcely, if he has a logical mind, can he fail to be convinced of the reality of a spirit world around us.

It is a remarkable sign of the times that the Catholic Clergy at Oudtshoorn and Uniondale were so delighted with the Doctor's concluding chapter that they requested his permission to copy it verbatim, and use it for teaching in the Church. One feels this work to be unique, for hitherto no book one can recall can compare with it in apparent scientific accuracy, in clearness of diction, or in charm of style. One must congratulate the author on its production, and feel no small pleasure in the fact that a citizen of South Africa has produced a work which will adorn the literature of the momentous subject so comprehensively discussed.

rails to partake of the Eucharist. Her face was downwards on her hands, as she prayed in preparation. All at once, she had a strong impression that her daughter was close to her. She looked up and saw before her, standing by the celebrant in the Chancel, her own dear daughter robed in white and looking spiritual and beautiful smiling on her.

The Canon was questioned as to whether this was mere imagination, but he said the people were personal friends, and that there was no doubt whatever that the mother actually saw her daughter clearly and naturally before her.

The third incident is one applying to the personal experience of an Anglican Archdeacon, now passed on. He was in charge of a handsome church in another large city in New South Wales, and with his family were close personal friends of the writer, and the details were given to him by one of the daughters.

The Archdeacon was a tall man of reserved manner, and quite matter-of fact, allowing imagination no liberty whatever. When engaged in his church rites, he concentrated entirely thereon, as a trust committed to him by his Master. His youngest daughter, Elsie, had some years before married and gone to live in Fiji. There she contracted pneumonia and died. Some years later, the Archdeacon was administering the Eucharist at the early morning service. The sunlight was brightly shining in through the handsome colored windows. A full rail of communicants knelt in prayer before the altar. The Archdeacon administered the consecrated elements and had presented the chalice to the third in turn, commencing from the left hand side. Then a person in white robes came forward from the altar, and stood by his side.

For the moment, he took this to be an attendant priest. But, quickly, he reflected that there was no attendant priest present that morning; so he looked up at the visitor, and saw that this was his own daughter Elsie, robed in what looked like white silk. Her form was perfect, her face more intellectual and spiritual, and, as she was in her prime, but celestial and refined in her advanced beauty. She noted the task her father was engaged upon, and smiled her loving approval at his sacred work. Conscientiously, the pastor resumed his duties without addressing her, and he passed on, from one to the other at the rails, until he had delivered the elements, with the accustomed words, finishing with the last one on the extreme right. Step after step, as he passed from one to the other, Elsie moved with him close to his left side. As he finished his task, he straightened up to speak to her, but, at that moment she became invisible.

This did not presage his early death, for he lived for some time after. He related the facts to his family on his meeting them later at breakfast.

In the last two incidents, the eyes of the witnesses were opened, just as were those of the prophets of old. But, the demonstrations have a meaning of their own. They prove that the soul of each visitor was not tarrying in a grave, or place of sleep, until some "last trumpet" should summon them to arise. **They had already arisen.** Before the day of their appearance, they had each celebrated the morning of their awakening,—their own Easter Morn!

ONE OF THE BEST BOOKS of personal testimony on the reality of similar experiences to the above:

THE MINISTRY OF ANGELS, HERE AND BEYOND. By Mrs. Joy Snell, with Foreword by the late Rev. Arthur Chambers. A delightful book—full of comfort for the bereaved. Price 3/6, postage 3d.

AN AMAZING MATERIALISING SEANCE

AT MT. EDEN, AUCKLAND, N.Z.

Our esteemed correspondent and contributor Mr. H. L. Williams, has sent us the following interesting account of a Materialising Seance held at Mt. Eden, Auckland, New Zealand, Mrs. Lily Hope being the medium. Mr. Williams states that the contributions are extracts from a letter received from a friend of his, who until he received the evidence herewith described was very sceptical, but could not fail to be convinced by his experience.—Ed.

I FEEL I must give you an account of a truly wonderful seance my wife and I experienced a short time ago, with Mrs. Lily Hope as medium. We first came into contact with her at a Spiritualist church in Karangahape, conducted by a very fine man, Mr. Oldfield. After the usual service, Mrs. Hope gave a discourse under trance, her control being Sister Monica, who was a Roman Catholic nun when on this earth. After the discourse came spirit messages, followed by Mrs. Oldfield playing the piano, when spirit voices manifested through the vibrations. These voices were clear and beyond doubt, although sometimes difficult to follow because of the loud thumping of the piano necessary to produce the vibrations. Both male and female voices were audible and on one occasion a child's, a violin could also be heard frequently.

My wife had lost a son by a former marriage two months before through a motor cycle accident at Hastings. He was riding pillion, and a car, on the wrong side of the road, crashed into the cycle, badly injuring the rider and hurling my wife's boy, Dudley, a distance of seven yards against a concrete wall. He never recovered consciousness and passed on twelve hours later.

Naturally we were most anxious to make contact with the spirit world. After listening to Mrs. Hope on several Sundays, we asked for a private sitting, but this she was unable to grant. However, she referred us to Mrs. Oldfield, with whom she was living, and we got a most sympathetic hearing. Four days later, we attended the second of the usual two a week seances. About fifteen sitters were present arranged in a circle. Mrs. Hope sat in a curtained cabinet. We examined the cabinet and found it to contain nothing but the medium's chair. Several trumpets, some with luminous bands, lay on the floor outside the cabinet, also two slates, each with a luminous strip. The light was switched off and the seance conducted in absolute darkness. Hymns were sung continually throughout the sitting, the vibrations being needed for the phenomena. The moment a spirit form built up the singing had to cease.

Very soon Mrs. Hope went into trance and her usual control, "Sunrise", spoke. Sunrise had a child's voice and was bright and amusing. After this, "Abide with Me" was sung and then the two slates were seen to rise in the air and a form build up. This was Sister Monica who spoke awhile and then invited the newcomers to the circle to step up and view her. We went up as close as we could get and saw that she had built up completely. She held the two slates, one on either side of her head,

which were now quite luminous and served to light up her face. She was smiling and swaying slightly and wore a long veil reaching down from her head. After we had regained our seats, Sister Monica invited any questions, touched lightly on her earth life and promised to describe her further experiences in a future discourse. She then invited Mr. Oldfield to switch on the red electric light for a few moments giving us a splendid view of her. Once again the light was switched on and Sister Monica smiled and bowed, holding our her hands; she looked like a bride, her draperies so delicate and flowing.

We then continued our singing. In a very short while, the slates again rose and pointed to an elderly man in the circle who was assisted to approach a figure whom he recognised to be his wife. They kissed frequently. The old man kept repeating to his wife, "I am thinking of you all the time." There followed a short conversation and more kisses; then, from the old man, "I am very happy." His wife said, in such a decided tone, "Heaven is real, life is everlasting." The slates returned to the floor.

Again we commenced singing and soon a vigorous voice from the cabinet joined ours, fairly filling the room, and, presently, the singer materialised and proved to be Ada Morrison, a noted medium when on earth. She also invited the new-comers to step up. As we approached her, she said, "We are going to show them how we do things." She then held one of the slates immediately under our eyes, and invited us to look over the top of the slate. In a moment a small mass appeared and slowly took shape, a strong scent of violets became noticeable until a heap of the flowers actually materialised before our eyes wet with dew. We were each presented with a small posy, and, as I received mine, I felt the hand to be cold but decidedly solid. She moved among us, talking the while and altogether was as human and natural as anybody in that room. She was quite the most life-like of all the materialisations that evening. After assuring herself that all had received their posy, she left.

Within a few moments, another form had built up and a sitter, who had come sixty miles to this seance then stepped up and they conversed in a foreign tongue. After more singing the slates rose once again and beckoned to us. Therefore we stepped and looked into the face of a beautiful old lady. She was unused to materialising so her voice was very indistinct. She smiled at us and my wife questioned her to discover her identity. She proved to be a great grandmother of my wife's and was delighted to be recognised. She strongly resembled my wife's aunt, resident in Auckland, and nodded her head smilingly when informed of the fact. My wife then asked if her boy, Dudley, was well and whether she was looking after him and received nods in reply. She was asked if Dudley was present and she turned to one side nodding. When we asked if Dudley was there beside her, she nodded again very decidedly. She then said that Dudley would try to speak later. Her face was truly lovely, so peaceful and happy. Very suddenly, the slates fell and she left.

Continued on Page 54.

Looking on her face, the features were so marked as to suggest a sculpture, not really life-like, one could get the effect from viewing a statue in white marble in a dim light. Ectoplasm looks to be solid, not unlike icing sugar on a cake, the same whiteness. Altogether there were about a dozen materialisations. "Sunrise" gave us a little talk. More singing, then the trumpets floated high up in the air and around the room. One spirit sang a song through the trumpet and conversed with his mother in the circle speaking clearly and strongly. A doctor spirit spoke through the trumpet, going round the circle and offering medical advice to some. We were singing again, when, suddenly, through the trumpet, a Red Indian spirit gave a tremendous tribal call, the room fairly echoed, the call was repeated and the Indian departed. This was for the sole benefit of Mrs. Oldfield's boys, who were in bed. During the time the singer held the trumpet, he mentioned the fact that a boy was present looking for his mother, and, presently, after the spirit of the Red Indian had departed, a voice through the trumpet, travelling round the room called, "Mother, Mother." My wife asked, "Is that you, Dudley dear?" The voice replied, "Yes, I have been looking for you, I wanted you." The tone seemed a bit bewildered. We both then carried on a conversation, and Dudley finished by saying: "They are helping me to speak, and, faintly, "Better again." Dudley's voice and wording were characteristic of him. After more voices had spoken, the trumpet fell to the floor with a crash and 'Sunrise' ended the seance."

The "Harbinger" Emergency Fund.

In response to our appeal the sums acknowledged below have been donated, for which we desire to express our sincere thanks.

Based on the Balance Sheet for the year ending December 1934, we estimate our deficit on the current year's work as £80. To those who donate to this Fund we shall send, at the end of this year, a copy of the Balance Sheet, showing how the Fund has been administered.

	£	s.	d.
C. S. (Brisbane)	10	0	0
J. S. (Perth)	4	10	6
E. L. C. (Woolongong)	4	1	0
J. W. N. (Ascot Vale)	1	0	0
J. M. (Queensland)	10	6	
A. C. (Cairns)	10	6	
Anon (S. Melbourne)	10	6	
F. G. B. (Lindisfarne)	10	0	
J. P. G. (Tarago)	5	0	

Newspaper Cuttings.

The Editor will be pleased to receive newspaper cuttings of any references to Spiritualism in papers perused by readers. If not written upon they can be sent in open envelopes (1d. stamp); but kindly allow the name of the paper to appear, so that we know how to give acknowledgment.

Thank you!

They Live and Speak.

By W. ADAIR ROBERTS, Author of "A Spiritual Interpretation of Some Psychic Happenings."

This is an admirable companion to Miss Adair Robert's former book. It is a direct narrative of experience and of messages received from discarnate friends. It is beautiful because of its simplicity; it is convincing because of the intimate personal experience by which every episode is characterised. (In the Library).

THINK!

REV. J. W. POTTER.

Cultivate the art of thinking as you sing hymns. If you do this, you will refuse to sing some of the lines; others you will sing with great joy; at yet others you will pause to ask questions, and by the time you have answered—the singers will be at another verse. But it will have done you good to have questioned, and had a try at receiving an answer.

One such instance came to me just now:

"When the weary, seeking rest,
To Thy goodness flee."

And as is customary with me, I started to sing the lines. Then as suddenly I stopped—and began to think. Where do we find God's goodness, to flee to it? Where can we get away from it—either fleeing or creeping? Is it not perpetually around and about us? Is it not closer than breathing, and nearer than hands and feet? How can we flee to what is always pressing us round? The only explanation we can give is that our thought can centre itself far from the conscious realisation of it; and has to be brought back to that realisation. And if that is so, ought we not to make continual effort to keep thought in the goodness of God? And why is thought allowed to wander like that? And is thought only our own when in conscious realisation; and in the void at other times? But if you start thinking like this as you sing hymns in church, you may forget to sit down when the hymn is ended; and then you would have to explain—and blame me.

ARCHDEACON WILBERFORCE ON HELL.

No enlightened mind in these days believes in the existence of a material hell or the pernicious doctrine of eternal damnation. But a very large proportion of the community—including many of the clergy—believes it, for all that! All old doctrines die hard, or, as Sir Oliver Lodge puts it, "the mind of a people can change only slowly." The dissemination of the teachings of Spiritualism, however, has done much to undermine these crude and erroneous conceptions, and the time is fast approaching when they will be as extinct as the dodo. Error cannot possibly survive indefinitely. It is sure to come into conflict, at some time or other, with the Law of Progressive Revelation, and that Law is supreme. Its essential function is the uprooting of the weeds of Error, and nothing can withstand its silent operation. These comments are suggested by a sermon once delivered by Archdeacon Wilberforce, in the course of which he said:

"The constant mistranslation of the words 'Gehenna' and 'Hades' into the word 'hell' has done unspeakable injury to Christianity. It has been used to prove a dogma which is wholly destructive of any true conception of God as Love and Omnipotence in one. Unless there is remedial and restoring agency in the world beyond the grave, human life for countless thousands is a ghastly mockery. The endless wail of human beings under the doom of hopeless damnation would dethrone God, predicate the existence of a victorious devil, involve the mind in hopeless dualism, and make the so-called heaven of the saved a contemptible concentration of unutterable selfishness."

AN EXEMPLARY SPIRITUALIST.

By R. C. KEAST.

SPIRITUALISM sets a high standard of conduct for its devotees; and it is, in consequence, an exhilarating and inspiring experience to meet a Spiritualist who is, in this respect, worthily fulfilling his, or her, obligations. This, however, has been my occasional pleasure during my fifteen years' investigation of Spiritualism—a pleasure again experienced recently through my acquaintance with Mrs. K. F. Ford of Chatswood, Sydney.

Having through the courtesy of a friend been introduced to Mrs. Ford, I was, accordingly, invited to her home; and there seated in an arm chair in her library and reception room was privileged to listen to her interesting conversation. Of English birth, of distinguished ancestry, of natural culture—all seasoned by a rich and varied career—Mrs. Ford speedily impresses all who converse with her. Soon after my arrival I happened to comment upon the comfortable chair upon which I sat.

"I am glad you find it so," said Mrs. Ford, "for I value it greatly. It was given to my father, when he was ill in London, by Sir George Lawrence—father being unable to lie down."

I immediately inquired if Sir George were one of the illustrious Lawrence family, who came into such prominence during the Indian Mutiny. I had, as a matter of fact, but recently been reading Sir Philip Gibb's "Romance of Empire," in which he writes of the heroic defence of Lucknow, "Sir Henry Lawrence—one of that noble family to whom India owes an enduring debt—animated the garrison by his sublime courage and faith, until he was struck down by a shell."

"Yes," replied Mrs. Ford, "and it so happens that while, through my grandmother I am a direct descendant of the Knox family—of whom Knox, the Scottish reformer, was a member—through my grandfather I am, also, a direct descendant of the Lawrence family."

"Do you not feel proud of such?" I asked.

"Not of John Knox," replied Mrs. Ford, warmly. "He was a regular old savage. I feel rather ashamed of him."

The words, "*De mortuis nil nisi bonum*," flashed through my mind, but my hostess continued. "Of course, I knew the Lawrence family, though I was only a little girl at the time. After the death of Sir Henry, his widow—with her son, who was actually born during the siege of Lucknow—returned to England. And he and I became playmates. My own boy, Lawrence, who was killed in the Great War, naturally owes his christian name to that family."

Mrs. Ford then told me that it was her son's death which aroused her interest in Spiritualism, and added, "Sir Arthur Conan Doyle—when I was fretting over Lawrence—gave five lectures in the Sydney Town Hall, every one of which I attended. He urged us to read "The Harbinger of Light," to study spiritualistic literature, and to investigate for ourselves."

Mrs. Ford told me that she then read Sir Arthur's "New Revelation" and "Vital Message", and was thrilled with them. Sir Oliver Lodge's "Raymond" followed; and soon after this she attended her first seance. Sitting with two or three friends around a table the name "L.A.W.R.E.N.C.E." was spelled out. Feeling certain that it was her own dear boy, Mrs. Ford asked him by what name she called him, when he was only a toddler,—a name unknown to anyone else present. Immediately the table rapped out the letters "T.O.T.S."

Spiritualism had won another convert! At once zealous in regard to spreading the precious knowledge, Mrs. Ford proceeded to convert her daughters and has since revealed a disposition to convert an ever increasing circle of friends, acquaintances, investigators. Gradually and intelligently she has, too, built up an admirable library—one including some of the finest works extant on psychic subjects—and this she has freely placed at the disposal of all who care to use it. Representatives of several of the professions, including materia medica, the law, and the church, have each partaken of her courtesy and generosity, in this respect.

Nor does Mrs. Ford's commendable activities end here. Though like all true Spiritualists, she is a sturdy advocate of peace, she honours all those men who, actuated by high motives, have been prepared to sacrifice their lives on the altar of Mars. In her library there is to be seen, besides the portraits of Sir George Lawrence, her son, and others, that of Major James Gibson—another of her ancestors—who fought under the Duke of Wellington in the Napoleonic wars. And on Anzac Day—April 25th—Mrs. Ford's thoughts will merge with those of many other bereaved parents and relatives. Often, very often, too, has Mrs. Ford visited the stricken soldiers in Randwick Military Hospital, going from one to another, leaving a copy of "The Harbinger of Light" here, a book or two there, gaining the men's respect through her sympathy and understanding, and never ceasing to gently prepare the hopeless cases for the Life Beyond the Veil. Frequently, too, Mrs. Ford visits a friend who is entirely blind, reading aloud to him for hours.

Her occult studies, she declares, have led her naturally into theosophical regions. "What of reincarnation?" I inquired. "Reincarnation", she replied, "is true. I feel certain of it." Mrs. Ford finds, moreover, nothing fundamentally incompatible between Spiritualism and Theosophy. Like Sir Arthur Conan Doyle she rather regrets that these two constructive, progressive forces have not fused into one, with resultant mental and spiritual enrichment.

While, both directly and indirectly, dispersing her gifts prodigally in many directions, it is the Church, pre-eminently, that Mrs. Ford would like to enlighten—and awaken. "If only the clergy would read our literature," she exclaimed, "they could no longer honestly preach their misleading doctrines." And Mrs. Ford has taken care that at least a few of the clergy ARE reading such literature.

Our early acquaintance, I may add, has ripened into friendship, and I, too, have been able to browse freely among the literary pastures provided by her library. And never do I cease to draw inspiration from her company and conversation. It is, of course, to such estimable people as Mrs. Ford that Spiritualism is greatly indebted; for such people give to it that sincere and intelligent devotion which, in Spiritualism, is gradually impressing the civilised world.

THE DISC.

The little disc attached to wrapper of this issue indicates that your SUBSCRIPTION for the current year is now due or is in arrears.

All Subscriptions are payable IN ADVANCE and unless we receive remittances promptly, we shall conclude that the subscriber desires to discontinue.

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EDITOR:—Rev. J. T. Huston, N.D.

THE EDITORIAL CHAIR

MARCH 31st is accepted by Spiritualists as being the anniversary of the birth of Modern Spiritualism, on which date eighty-seven years ago, certain spiritual manifestations occurred in a house occupied by a family by the name of Fox, in Hydesville, U.S.A. Unknown to themselves the daughters of Mr. and Mrs. Fox were powerful physical mediums, and received their first manifestations by means of raps. An old writer says:

From the first the family were disturbed by noises in the house, but these they at first attributed to rats or mice. In January 1848, however, the noises became loud and startling. Knocks, so violent as to produce tremulous motion in the floor and furniture, were heard. Occasionally there would be a patter of footsteps; the bed-clothes would be pulled off; and Katie Fox would feel a cold hand pass over her face.

During the month of March the family were kept awake most of the night. Noises were heard all over the house, knockings on the doors, footsteps through the rooms as of one going up and down the cellar stairs.

On Friday night, March 31st, the disturbances again kept the family awake. Kate, the younger girl cried out, "Mr. Splitfoot, do as I do," and clapped her hands. The "sound" instantly followed her with the same number of raps. When she stopped the raps stopped. Then the elder girl jokingly said: "Now do as I do, count one, two, three, four," clapping her hands that number of times, and the raps came as before. Mrs. Fox then asked the "sound" to rap the different ages of the children. This was done correctly. A pause was made after the seventh, and three loud raps were given, corresponding to the age of a little one who had passed over.

In this humble way the Spirit Telegraph was instituted and Modern Spiritualism born. The Hydesville raps have resounded throughout the world, and Spiritualists are now numbered by the million. Did ever such a momentous event—communication between the two worlds, incarnate and discarnate—ever have such a lowly beginning? None, save one. From the lowly home of a carpenter in Nazareth, came the world's greatest Medium, as from the lowly home in Hydesville came the world's greatest contact with that Kingdom that the carpenter's son was incarnated to tell us about.

The world has accepted the doubtful date of the birth of Jesus and made it a day of universal peace and joy. Why do not Spiritualists, who have the exact date of the inception of Spiritualism, make March 31st also a day of universal rejoicing; marking it with greetings from Church and Society to other Churches and Societies and from individuals to each other?

WAYSIDE NOTES

SPIRITUALISM AND HEALING.

JUST as Spiritualism began with what might reasonably be called a Home Circle, so its best results are obtained and its general progress made by means of similar Home Circles such as are regularly held throughout the world. Usually a member of the family is the medium. In the average family there is one who is capable of developing psychic powers. By thus dispensing with the services of an outsider there is little likelihood of fraud or deception. Moreover the conditions being those of a family gathering it is more favorable than a public seance for those who have entered into the "fuller life" to come back and hold converse as of yore.

In this weekly communion joy takes the place of gloom, and the sense of separation is banished. It is, moreover, often conducted as a religious service, simple, reverent and dignified, yet without any semblance of "churchiness." Not only is there a realisation of spiritual and even angelic presences, but the sense of being very close to One who promised that "where two or three are gathered together in my name, there am I in the midst of them."

In the Home Circle will be obtained precious evidences of the survival of our beloved ones who have "died" and as a result of the happy intercommunion that takes place we enter into our task of living with increased zeal and look forward with certainty to reunion with our loved ones Over There.

Some of our readers may desire to know how to open communication with the Spirit world. The following conditions are essential, which, unless one is ready and willing to observe, it is useless to begin.

A certain number of hours should be devoted to the subject every week. To begin with, the same evening each week should be rigidly adhered to. Begin punctually at the same time, and close as punctually. Allow no disturbances of any sort as, admitting visitors whether to the circle or to your home, or answering a knock at your door, or answering the telephone. In other words, for the time you are sitting cut off communications from the every-day world.

Only those who are really in earnest—two or three, not more at the beginning—and who desire to communicate with their loved ones, and to receive spiritual rather than material help, should comprise the circle.

Meet in the same room, which should be quiet, a bedroom is better than a living room to begin with, if there is room for the sitters and a small table.

Antiquity of the Planchette.

MOST of our readers are probably under the misapprehension that what is known as the Planchette is a modern invention. They will therefore be surprised to learn that it was in use by the Romans 1600 years ago. The historian Animianus Marcellinus, who flourished in the fourth century of the Christian era, gives an interesting account of a seance in those remote days. During the reign of Valens certain politicians who had been consulting spirits for information regarding the identity of the next ruler were haled to court and under torture made the following remarkable confession:

This ill-omened little table which you see before you, most notable judges, we constructed of laurel twigs with dire auspices so as to resemble in form the Delphic tripod, and having consecrated it with music, chanted incantations, and with much and long continued dancing in a ring round about it, at length we got it in operation. The method of working it, whenever it was consulted concerning hidden things, was in this wise. It was placed in the midst of the apartment, which was made pure by Arabian incense; a circular plate composed of different metals being simply laid upon it, upon the extreme margin of whose circumference were skilfully engraved the scriptory forms of the twenty-four letters of the alphabet, separated from each other by accurately measured spaces. In this house, then, at the time referred to, we were inquiring who should be the successor of the present Emperor, a question which was suggested by the previous announcement that he would be in all points a finished character. The ring darted to the rim of the dish and had already touched the two syllables "Theo." with the final addition of the letter D. when one of those present exclaimed that Theodorus was pointed out by the decree of fate. Nor did we make any further inquiry, since it was sufficiently clear to all that Theodorus was the man for whom we were asking.

We have here described, to all intents and purposes, the modern planchette. Instead of a "ring" however, to indicate the letters spelling out the message, a "pointer" is now employed. The "incantations" are, of course, omitted to-day, but in every other respect the methods adopted are practically the same. Verily there is nothing new under the sun!

The Prince of Peace.



[In the history associated with this picture it is explained that Miss Bertha Valerius, a Swede, began it in 1856 under guidance from the Beyond. After many attempts, she being quite untrained in art, the picture (10ft. x 6ft.) was finished to her satisfaction in 1896. Soon after, in accordance with the promise of the Angelic Messengers, she passed away peacefully in her sleep. The message of the picture was stated to be the need for a belief in a living Christ, still active for the world's upliftment. The original occupies the place of honor in a private Chapel in Stockholm, and by request of the inspirers of the picture there appears beneath the verse—John 17, 9: "I pray for them whom thou hast given me, for they are Thine."]

EASTER is an appropriate time for the reproduction of this inspiring picture. Spiritualists have no difficulty in accepting the phenomenon of the resurrection of Jesus in the light of present-day knowledge. What they have difficulty in accepting is the mystifying accretion of creeds and dogmas associated with his name. The world, however, is largely outgrowing the misconceptions of the theological mind, and the time appears to be approaching when mankind will realise the truth as set forth by Imperator in that standard Spiritualistic work, "Spirit Teachings," written through the hand of the Rev. Stainton Moses ("M.A." Oxon):

The days shall come when men shall recognise the Oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a perfect knowledge, and they shall know that the sign (the symbol of the Cross) under which we speak is the symbol of purity and self-sacrificing love to them and their brethren for all time.

The teachings of Jesus, so imperfectly recorded in the Scriptures, will yet shine forth in all their pristine purity, and men and women shall realise that, notwithstanding all the theological entanglements of the present time the life of the Great Exemplar has a closer bearing upon our future well-being than His cruel and iniquitous death, that it was never intended that man should be absolved from the consequences of a long career of sin by an expression of "belief" at the last, that he has literally to "work out" his salvation and that his ultimate destiny rests entirely in his own hands—"Whatsoever a man soweth, that shall he also reap!" There is no escaping that divinely-ordained and, therefore, immutable Law.

"OUR DEAD, WHERE ARE THEY."

REV. FREDERICK HASTINGS.

A distinguished Presbyterian minister, one who has been a friend of mine for many years, gives, in a volume called "The Boys beyond the Shadow," a case he vouches for. A certain man lost his son after a prolonged illness. During the illness the young man occupied day by day the balcony. He was a young man of unusual promise, hence the loss was very heavy. The father was in deep dejection and yet was sustained by a Christian faith. About a week after the funeral, he was, at dusk, sitting on the balcony, and bowed with a deep sense of loss. Suddenly he heard someone speaking. Lips seemed close to his ear. He recognised his own son's voice, and the words he uttered were, "Father, heaven is a wonderful discovery. You and mother must not grieve for me. I am very happy. I am always with you."

The saddened parent had in that communication an assurance that was not only comforting to himself, but by its spread might help to bring to others mourning their loved and lost, a consolation priceless. I may say that a similar experience served to bring help to myself under one of the most staggering blows in my own life.

Change of Management.

"The Harbinger of Light" including the Book Department and Psychic Library is now under the management of the Rev. J. T. Huston to whom all correspondence should be addressed and monies due be paid.

SPIRITUALISM AND HEALING.

By REV. CHARLES L. TWEEDALE.

(Vicar of Weston, Eng. and Author of "Man's Survival After Death.")

The statement that Spiritual healing is the work of God the Great Spirit personally, and as though it were a thing separate and apart from the action of spirits who work as the messengers and agents of God, is both absurd and untrue, and is contrary to the instances recorded in Holy Scripture.

WORK OF SPIRITS.

God's employment and use of a ministering spirit is to be found all through the Bible, from Genesis to Revelation. In Exodus iv., 6 and 7, 'The Angel of the Lord' is shown both causing and healing leprosy and in Acts ix. the Spirit of Jesus is shown both causing and healing blindness. In Daniel x., 18, we read of a spirit having 'the appearance of a man' who touched and strengthened Daniel, and in Luke xxii., 43, we read of an angel strengthening Jesus.

God works through His spirit agents. He opens Peter's prison by a spirit, brings Cornelius and Peter together by a spirit, strengthens Christ in His agony by a spirit; rolls away the stone by a spirit; teaches Daniel and John by a spirit, and in Exodus iv., 6 and 7, heals by a spirit.

The statement that spiritual healing is the will of Christ (alone Ed.) is simply not true, as is easily proved by the fact that cases of spiritual healing are to be found in the Old Testament long before Christ was born.

Elisha's cure of Naaman the Syrian, and Christ's cure of the leper, also Elisha's raising of the Shunamite's son and Christ's raising of Lazarus; in what do they differ? Yet Elisha lived hundreds of years before Christ came into the world.

God works through His ministering spirits and they, under the providence of God, arrange for and transmit the power for whatever is to be done.

HEALING BY TOUCH.

In the case of healing by touch, or laying on of hands, the power is transmitted to, and through, the human agent, who thus becomes a healer. This agent may be either Prophet, Christ, Apostle, or layman.

During Christ's earthly ministry He constantly received spiritual power, as when He prayed for it and received it at the raising of Lazarus (John xi., 41 and 42); just as when He Himself became a spirit He arranged for, and transmitted, power to Ananias to cause the scales to fall from Saul's eyes (Acts ix., 12, 17 and 18).

In view of these facts it is impossible, logically, to profess to believe in spiritual healing and at the same time to denounce the phenomena of Spiritualism. To deny the phenomena of Spiritualism is to deny the fundamental facts underlying revelation and all proof of human survival and of the Spirit World.

AN APPRECIATION.

From the Editor of "The St. Alban Answer."

I must thank you for the copies of the "Harbinger of Light" received and much appreciate many of the Articles therein. Your magazine has done wonderful service for many years by helping the multitude to realise that "there are no dead." To aid in releasing the mind of man from crystallised prejudice and ignorance is the greatest service one can render. —L. W. BURT.

DRESSING UP WAR.

"Where does all this talk about the glory of war come from, anyway?"

'Charge, Chester, charge! On, Stanley, on!'
Were the last words of Marmion.

That is Sir Walter Scott. Did he ever see war? Never.

'And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his gods?'

That is Macauley. Did he ever see war? He was never near one.

'Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of death,
Into the mouth of hell,
Rode the six hundred.'

That is Tennyson. Did he ever see war? I should say not.

"There is where the glory of war comes from. We have heard very little about it from the real soldiers of this last war. They say that George Washington said: 'It is a plague to mankind.' The glory of war comes from poets, preachers, orators and writers of martial music, statesmen preparing flowery proclamations for the people, who dress up war for other men to fight. They do not go to the trenches. They do not go over the top again and again and again."—From the Secret of Victorious Living," by Harry Emerson Fosdick.

OUR READERS' VIEWS.

Correspondence from our readers is invited. Typed M.S. is preferred. Write on one side of the paper, double space, leaving a margin. Text names of persons and places.

The views and statements of correspondents are not necessarily endorsed by "The Harbinger of Light," whose policy is to allow free discussion with respect to matters connected with Spiritualism. The name and address of the sender must be given, not necessarily for publication. No notice will be taken of unsigned correspondence.

IS IMMORTALITY CONDITIONAL.

Mr. Stanley de Brath has a long and important article, entitled "A New Working Hypothesis," in the current issue of "Psychic Science" (containing the transactions of the British College). Regarding this article, he writes to the Editor of "Light" as follows:

"As to the 'New Working Hypothesis,' it is that the soul is intermediate between spirit and body, just as the electricity is intermediate between the telegraphist and his message. There has been such loose use of the words 'soul' and 'spirit' that it is difficult to get the real sense of both words. That is why I call the hypothesis 'new.' The soul, animated by the spirit which is Life, is of course the Person.

"But my hypothesis accounts for the fact that souls that have little spirituality may ultimately go out of existence if they use the next life as badly as they have used this, rejecting all truth that does not fit their prepossessions.

"That is not agreeable to many who think that immortality is inherited anyhow. Not anyhow does immortality ensue to anyone, but by effort to comply with the law under which it is gained. Nona says that is why people say that 'Spiritualism ends with communication: to us it begins there.'"

DENNIS BRADLEY COMMUNICATES

THROUGH MRS. KATHLEEN BARKER.

At a seance held in London, six weeks after his passing Dennis Bradley—in the presence of Mr. Patrick Bradley, the younger son of the author, and a reporter of the "Sunday Express"—kept his promise to communicate. Questions were put and they were answered without any hesitation. After the seance Mr. Patrick Bradley declared:

"There is not the least doubt that the messages we received came directly from my father. Much personal evidence was produced by my father, including proofs which I have since verified from my mother."

WITHIN what time of actually dying, Mr. Bradley, did you find yourself where you are now?

I had glimpses before I died. I was here while I lay dying; you will remember that I exclaimed, "It is wonderful," and then fell back. I had received in that instant a fleeting glimpse of the wonderful world in which I am now.

What does the other world look like—if there are any adequate words to describe it?

It is not easy to describe a world such as this in terms which in your mind can only conjure visions of your own. There are dimensions and sensations which have no parallel or counterpart in earthly life. Time, for instance, simply does not exist. Space seems illimitable.

Nevertheless I shall have to content myself with finite terms, and trust to you to do your best. Is there, for instance, any night and day?

No, not in the sense that you know it. It seems perpetually day, or light. But there are dark regions to which one can travel if one wishes.

"Travel?" How do you travel? And how fast can you travel?

One travels by thought. To wish to be somewhere is to be there. Once again, time does not matter. A spirit wishing to re-visit the world can easily be in India one minute and London the next. The spirit, remember, is not handicapped by such an encumbrance as a physical, chemical body.

Do the spirits appear to be walking, and, if so, do they give the impression of walking on nothingness, or air? Can you describe their movements?

There can be no physical movements because there is no physical body. The great difference between a human and a spirit is this: a human consists of a spirit which is bound to, and must account to, a body. I have a form, which might be comparable to a body, but I am not shackled to it; it obeys my bidding in a completely unphysical way. If you on earth wish to cross an ocean your spirit, which while you are alive is encased in your body, must accompany your body. In other words, your journey, which is not purely physical, primarily becomes a physical process. But the spirit alone does not need to. To wish to be, say, across an ocean, is to be there.

It makes me envious! What did you do when you first arrived in your new world?

I waited. When one is born on the earth one is gradually accustomed to it and slowly taught its secrets. In this case one finds oneself, fully conscious, in a completely new sphere, utterly unlike the earth in many ways, and infinitely more vast.

What did you then do?

I was discovered by friends of mine and talked to them. The first person I saw was my sister Annie, who has been a very great help to me.

* * *

But there must be billions of spirits in your new world, Mr. Bradley—including millions of people from every country in this world who have died throughout the centuries—how can you find any person you know, or wish to see?

Spirits who knew each other on earth are drawn immediately to each other on one thinking of the other. It is a fascinating capacity, and not easy to describe. I have already seen my mother, Sir Arthur (Sir Arthur Conan Doyle), and even Confucius, the ancient philosopher, who seemed to be wearing a brown habit something like a monk's.

But how can spirits talk—isn't that a physical function?

There are two systems of thought transference. When two minds are in attunement, thoughts interflow with perfect freedom and clarity. It is a kind of coherent and easy telepathy. Because of this, spirits who spoke contrasting languages while on earth can "talk" to each other with the greatest of ease.

Then the spirit of some ancient Chinese mandarin who existed centuries ago could carry on a "conversation" in this way with a Frenchman who died only recently?

Yes, if he wished to.

Is there any sort of atmosphere where you are?

Definitely. It differs greatly from the worldly atmosphere. The best description I can give it is to say that it is as exhilarating clear, and rarefied as it is in Switzerland. There is abundance of light, like sunlight, and no greyness. There are earth, and water, and trees, and verdure, and oceans here just as on earth, though a thousand times more wonderful. The birds, for instance, have more brilliant plumage than any I have seen on earth. The flowers are most extraordinary of all. They are as infinite as the earthly flowers in their abundance of types, shapes, and colours, but apart from being heavily and strangely perfumed, have a strange feature. They seem to exude sound, as well as perfume! It is a sweet, pleasant sound, and differs with the flower, so that one can tell what flowers one is going to encounter, and visualise them before one actually sees them.

Do spirits live in houses?

Yes. But in shape and substance they are unlike anything I had ever seen. I have not been here long, and have never rested in my search for discoveries.

Can you describe some of your sensations?

One has a sense of complete and utter freedom. One never tires, or needs rest, and seems full of energy.

Do spirits live on throughout eternity, and if so, how do they regard the prospect? What do they do all the time? How do you regard the prospect of living for millions of years?

I am delighted with the prospect, since there is a million times as much to learn in this aura as there is on earth; and one is occupied the whole time. Time, as I have said before, does not matter.

Do spirits grow older? Supposing a baby died at birth, does its spirit enter your world, and what happens to it?

So far as I can see spirit relatives or friends know of any death on earth which affects them and are there to meet the child spirit, which grows until its form has the appearance of being about thirty years of age.

What happens to some one who meets with an accidental death, and gets horribly mutilated?

In such a case the spirit form has no relation to the body which once encased it. The body is a mere shell and it does not matter what happens to it.

Have you been able to discover if the spirits of suicides join your spirit world? And do you think they are glad they took their lives?

Suicide is a crime; you will be doing would-be suicides a service by assuring them that suicide offers no release. There is a darker aura round the earth, in which the spirit of a suicide is forced to stay until it has "lived out" what would have been its normal span of life on earth before entering the spirit world.

Is there anything where you are comparable with our forms of government?

Yes. We have governmental bodies which direct the organisation of certain auras. There is bound to be law and order, owing to the absence of physical life. There is no struggle for existence, for instance. There is no pain and no unhappiness. And there are halls of learning in which one can learn the secrets of all eras.

Halls of learning? What are they?

They are vast halls in which is taught all the knowledge that exists. All the inventions which have caused such excitement and admiration on earth have been known here ever since time was. It is through the good offices of some spirit that a human being is able to stumble across some fragment of knowledge of benefit to humanity.

There are, incidentally, even laboratories here in which spirits are trying to find cures for certain malignant diseases on earth. I will talk to you again about this. I have not had time to go through them yet.

Do spirits approve the efforts of human beings to communicate with them? And do they do anything to assist the process?

Of course they approve. Man himself, by his own scepticism, has closed the doors of knowledge upon himself, and only his own faith can fling them wide again. One day communication between human beings and spirits will be as easy as switching on a wireless set.

If you saw your son, Patrick, in great and immediate danger, have you any means of preventing it? And would you do so?

One would be aware of it, and could avert it by a process of thought-levitation, which would make Pat aware of it before. But if it was considered that the danger, or experience, was a necessary retribution or education for my son I would have to stay my hand.

Have you been following worldly affairs since you died?

Not a great deal. I have been too preoccupied here. I have several times been to my own home, Dorrincourt, as my family well know. I was also at my funeral part of the time, but was anxious to be with my wife.

Is there any sort of music where you are? Where does it seem to come from?

The music I have heard so far sounds like the music of many organs—but I have not been able to discover anything resembling an instrument. I will try to find out more about it and let you know next time.

(At this point the spirit expressed a desire to discuss personal things with his son. A conversation followed in which Patrick Bradley and Dennis Bradley talked of many domestic things. Then, an affectionate farewell, and the seance was ended).—*"Sunday Express."*

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DIAGNOSIS CORRECTED AND ACTED UPON.

Bordering on the fantastic, but nevertheless true, is the fact that a Brisbane doctor recently consulted a medium and spoke to a "spirit" for advice as to the conduct of a delicate operation.

The medium, Mrs. Alfreda Leiske, is supposed to be used by a spirit control called "Dr. Munro," and it is this spirit medico who was consulted, at her home at New Sandgate Road, Clayfield.

Mrs. Leiske is not a professional medium in that she does not ask for money for her services. According to her husband those who desire may leave a little offering after consultation with "Dr. Munro" through the medium. She has, however, been acting as medium for 18 years, and is regarded as exceptional by a large circle of friends.

In order to let "Dr. Munro" get control, Mrs. Leiske goes into a trance, and the voice booms through. The good "spirit" doctor speaks in a deep voice, with a pronounced Scots accent and appears to have a keen knowledge of metaphysics as well as medicine. It appears to be no bother to Mrs. Leiske to go into a trance. When a visitor called at the house last week, she had just "gone off," and the voice of the ghostly Scots visitor could be heard plainly, even though the visitor was outside on the verandah.

SENSE OF HUMOR.

Mr. Leiske, justifiably proud of his wife's achievements, said that many professional business men called to consult Mrs. Leiske and get advice or consolation from "Dr. Munro." This border-world medico has a sense of humor, for he usually starts off with a deep-throated chuckle and a loud "Ha! ha! ha!" before proceeding to talk at great length and almost without a break.

It was a curious circumstance that, when Mr. Leiske wanted to ask if the spirit could entertain another visitor that day, he did not address his wife. Instead, he put his head inside the door and said, "Excuse me, doctor!" The voice of the "spirit control" coming through Mrs. Leiske, in broad Scots, replied, "What is it?" Mr. Leiske asked if "he" could receive another visitor that morning and the "spirit voice" said he was too busy. . . . and then went on talking to the client in the room.

The case of the doctor, Mr. Leiske went on to tell the visitor afterwards, was but one of many dealing with professional men who consulted Mrs. Leiske about their business or private affairs. The doctor who consulted Mrs. Leiske, said the medium's husband, had to undertake a delicate operation, and put the problem up to "Dr. Munro," through Mrs. Leiske. The facts were outlined, and the spirit doctor advised the Brisbane medico to be careful, and then went off into what was practically a lecture about the procedure to be adopted. It was a case of gallstones, as suggested by the Brisbane surgeon, but "Dr. Munro" disagreed, and gave another diagnosis.

What makes the affair even more mysterious is that after the operation the medical man found that "Dr. Munro" was correct. It proved a complicated business and not as simple as the original diagnosis made it appear.—*"Smith's Weekly."*

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THE HEALER'S PAGE.

Nature's Teaching.

Nature shows us constantly that at the back of every action there should be a great repose. This holds good from the minutest growth to the most powerful tornado. It should be so with us not only in the simple daily duties, but in all things up to the most intense activity possible to man. . . . Think of the perfect power for rest in all animals. Lift a cat when she is quiet, and see how perfectly relaxed she is in every muscle. That is not only the way she sleeps, but the way she rests; and no matter how great or how rapid the activity, she drops all tension at once when she stops. So it is with all animals, except in rare cases where man has tampered with them in a way to interfere with the true order of their lives. . . .

We should care for our bodies as a violinist cares for his instrument. It is the music that comes from his violin which he has in mind, and he is careful of his instrument because of its musical power. So we, with some sense of the possible power of a healthy body, should be careful to keep it fully supplied with fresh air; to keep it exercised and rested; to supply it with the quality and quantity of nourishment it needs; and to protect it from unnecessary exposure. . . . In the same way we can take care of our minds with a wholesome spirit. We can see to it that they are exercised to apply themselves well, that they are properly diverted, and know how to change easily, from one kind of work to another. . . . There is also a kind of moral care which is quite in line with the care of the mind and the body, and which is a very material aid to these—a way of refusing to be irritable, of gaining and maintaining cheerfulness, kindness, and thoughtfulness for others.

The physical, mental and moral man are all three mutually interdependent, but all the care in the world for each and all of them can only lead to weakness instead of strength, unless they are all three united in a definite purpose of useful life for the benefit of others. . . . For the self-centred care takes away life, closes the sympathies, and makes useful service obnoxious to us; whereas the wholesome care, with useful service as an end, gives renewed life, an open sympathy, and growing power for further usefulness.

From "Power Through Repose" by A. Payson Call.

The Bishop of London Heals a Young Girl.

Dr. Ingram once gave a remarkable account in the "Guardian" of how he has used the Apostolic power of healing for a young girl lying seriously ill with nervous breakdown.

The girl's mother obeyed St. James's injunction "to send for the Elders of the Church, who will anoint the sick with oil, and the prayer of faith will save the sick." The Bishop instantly responded to the call, and within twenty minutes was at the girl's bedside. She had been raving during the afternoon and had had no sleep for a long time. With the mother and nurse the Bishop knelt and prayed; then he anointed her on the forehead with oil, placed his hand on her head, gave her the blessing, "and at that moment," the Bishop says, "she sank back into a deep sleep, and slept for hours during the night, and, thank God, if it is His good pleasure, she is now on the high way to recovery."

"I knew," the Bishop of London adds, "that Jesus was personally present with us that evening, and I could not help thinking of the raising of Jairus' daughter. It seemed almost the same thing over again."

Serum for Snake Bite not "Necessary"

(A correspondent who spent several years in a snake infested country, writes as follows:)

"Permanganate of potash will counteract the poison. We never went out for a picnic unless we had a fair amount with us. Wash the wound if water is available, apply P.P. liberally, and if necessary make the wound larger so as to ensure bleeding. Then give stimulants, and prevent the patient from going to sleep."

Superstitions—Old and New.

An exhibition was recently held in London—sponsored no doubt by the B.M.A.—in which superstitions of a former age were held up to ridicule. For example:

A human tooth worn about the neck would cure fits,
The paw of a mole would prevent cramps,
A coral necklace would prevent sore throat,
An amber heart would prevent heart trouble,
A fishing line worn about the waist would cure lumbago, etc.

Well, these superstitions were at least attendant with less danger to health and life and were far cleaner than the medical superstitions of the present day, to give a few examples:

Inoculating human beings with matter from a sore on a diseased calf is supposed to prevent smallpox;

Inoculating a horse with diphtheria, drawing off his blood and injecting that into human beings is said to prevent and cure diphtheria;

Liver, diseased with syphilis to which is added serum from a guinea pig, the blood of a rabbit who has been inoculated with sheep's blood, is added to the blood of one who is being tested for syphilis. According to its reaction, so is the disease from which the patient is suffering;

Insanity is treated by giving malaria germs; Leprosy is treated with the germs of tuberculosis;

Working an animal to death, extracting his muscle juice and making a serum of this is said to be a remedy for fatigue;

Anti-typhoid serum is made from the excreta of typhoid patients and is said to prevent typhoid;

The Spahlinger treatment for T.B. is said to be derived from the blood of 22 horses, black ones preferred, inoculated with 22 different poisons;

Snake venom is now being experimented with for treatment of cancer;

Insulin from the pancreas of sheep is said to arrest diabetes;

And every disease from common cold to old age has its corresponding serum, a product of the disease itself or one just as vile. Could superstition be carried further or be nastier?

At some time and as a result of further injuries, deaths and publicity concerning these vile products of a perverted mentality, an enlightened public will demand that the skull and cross-bones adorn the serum and vaccine containers and manufacturers will be responsible for illness and death following their use, but, for the present, people of all ages are being sacrificed on this altar of medical superstition. The promoters of the serum and vaccine trade form the greatest combine on earth.

More Children Victimized!

From a paragraph in "The Times" (September 11th) we learn that in the districts of Duisburg-Hamborn, in the Rhineland, "the first mass inoculation in Germany is to be carried out on some 120,000 children between one and fifteen years of age. The children will be inoculated against diphtheria three times at intervals of a fortnight. Some 7,000 persons, including 260 medical men, will co-operate in this process in an honorary capacity under the supervision of the Robert Koch Institute in Berlin, and the cost, said to amount to the equivalent of £6,000 at par, will be defrayed by the Reich Leadership of the National-Socialist Public Welfare Relief Organization."

Life After Death.—"We have wonderer whether death was the rising or the setting of the sun. Man has wrapt round it layer after layer of superstition which goes under the name of orthodox religion to-day. Spiritualistic witness uncoils the truth from the false. Death is as natural as birth and requires no special passport in the form of creeds. We have two bodies. We have now got good evidence that after death we shall live in a world very much like this world, with only this difference—that it is not composed of solids, it is composed of more pliable substance."—J. A. Findlay.

JEWS AND PSYCHICAL RESEARCH.

A STEADILY INCREASING SOCIETY.

A correspondent to the "Jewish Chronicle" (London) writes:

Among the lesser known Jewish bodies, the Jewish Society for Psychical Research is perhaps, by reason of its uniqueness, one of the most interesting. Knowing little or nothing about the technicalities of psychics, it would be unfair of me to express any opinion on the subject itself. Hence my mention of this body must not be misconstrued as an attempt either to encourage Jewish people to join the body or to discourage those who are already members.

The following facts concerning the Society were given to me by Mr. A. Victor, the Society's Chairman. The body has been in existence for five years. its membership is not confined exclusively to Jews. It meets twice a week, and has permanent premises at 65, Baker Street, W.

The object of its foundation was to spread the belief in and knowledge of survival as a fact in nature. There is no question of treating the subject as a religion.

The society is a properly constituted body with a governing council of sixteen, and a Jewish atmosphere is carefully preserved. It has over 200 contributing members, with a mailing list of a further 200. The J.S.P.R. is the only Jewish body of its kind in England. Its Hon. President is Miss Regina Mimiam Bloch, and Rabbi Dr. Silverstone is its Hon. Vice-President. Membership has so increased of late that the Society has almost outgrown its present premises and a new centre is being sought.

I was told the interesting fact that a number of people attended meetings under a cloak of anonymity. The Society claims to be rousing definitely greater interest in things Jewish and to be developing a deeper feeling of general spirituality. The term "Spiritualism," I was reminded, conveyed different meanings to different people. Although my attendance at one of the meetings did not teach me much about Spiritualism or Psychics, I could not but be impressed by the obvious sincerity of these students of the subject.

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Survival After Death Proved.—Mr. J. Arthur Findlay, M.B.E., J.P., in a recent address given in Essex said this life is not a wall, but a door. Our physical body is not the real body. We have an etheric duplicate, which is the real body. Physical matter is only a minute part of the makeup of the universe. Another world exists about and around this world of ours. On that world they live very much as we live here. We here are only on the first rung of life's ladder. It is now scientifically proved that there is survival. His introduction to Spiritualism was rather remarkable. Fifteen years ago in Glasgow he wandered into a Spiritualist meeting like that one, and became interested. Those who scoffed at Spiritualism were those who did not know. Once you got evidence of this survival you found an expansion in the religious instinct of man, and that religion was based on a real solid foundation. Faith had become knowledge. Men were on earth for a reason. Earth was the nursery; the next surface reached was school. And so on, step by step, until attunement with the Divine Mind of the Universe. Above all, it was character that counted, and personality.

OUR READERS' VIEWS.

What is a Spirit?

Sir,—A spirit is a term used to describe and convey the understanding that some one who has entered the other life is present. I believe the term to be misapplied. To my thinking we are all of the same spirit, which is the first principle. We are only separate in so far as the second principle is concerned which gives us consciousness as separate units of expression. That which we think of and call spirit can never be seen. No man hath seen God at any time, but wherever God is there is expression.

We see God around and about us everywhere and in everything. He is all in all, and in this sense I am Unitarian because I believe in the one and only life. I am Spiritualist because I know that that life persists, and inasmuch as I have received expression (life in this world). I believe that I shall have expression (consciousness) in that life into which I, as all others, must pass.

Manifestations of those now in the interior states uphold and confirm my belief, and give me a gospel which I can preach without fear or doubt.—Yours, **Elvin Frankish.**

Spiritualism and Religion.

Sir,—I must say I cannot see any sense in all the talk about Spiritualism not being a religion!

If religion is that which draws one to the Divine Being, and strengthens the moral character, then surely the knowledge which our great truth gives to all earnest thinkers, the knowledge that spirit is all in all—creator of all things and immanent in and underlying all things—that man is a spirit here and now and for ever, growing in spirituality and wisdom and love throughout eternity, etc., etc.—if this is not religion, what is religion? and will someone tell us of a more practical religion, drawing man to God? Spiritualism has been the greatest of all blessings to me, chiefly because it has given me loving companions who are ever near me in a very lonely life—lonely in a material sense, as I am never less alone when alone materially; and also because it has taught me to realise the Divine Presence everywhere.

Those who assert that Spiritualism is not a religion simply have not delved deep enough into the subject, which is all-embracing. The whole universe—the cosmos—is founded on spirit substance, and the more one studies it, the more marvellous it becomes, and the more astonishing its loving Creator.

Those who deny that this study brings one closer to the Deity have scarcely scratched the surface of a sublime subject.

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In Reply to Several Enquiries.—The Editor is an ordained clergyman at present minister of the Richmond Congregation Church and where he has been for the past seven years. He has been a Spiritualist for over forty years, having received his first instruction in Spiritualism and Healing from Mr. W. H. Terry—the founder of this magazine—in the office in which he as editor now sits.

R. G. H. (Rippon Lea)—The policy of "The Harbinger of Light" is to present Spiritualism in all its fulness. The foundations of which are Survival and Inter-communication. Whether Spiritualism is a Science, a Philosophy or/and a Religion is, at present, a matter of individual opinion. We claim for ourselves, as we cede to others, the utmost freedom in this respect. Freedom and Toleration being the key-notes of the mental attitude of Spiritualists generally.

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REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN SPIRITUALIST UNION.

We have to report steady interest in our Sunday services, there has been much food for our mental needs, and the philosophy as expounded by the following speakers, Messrs. W. H. Lumley, J. Simpson, J. Farquharson and J. D. Morison an inspired speaker whose discourses on Spiritualism and Biblical interpretations are much in advance of orthodox ideas, and we owe a great deal to these gentlemen, who so freely give of their best.

The combined Spiritualistic Societies are holding an Anzac and Anniversary Service on 25th April, and should do much to enlighten many.

Our library is open to anyone interested in our thought on Sunday afternoons.

The V.S.U. Dramatic Club are rehearsing another comedy, which will be announced in due course. Many innovations are planned, so that these productions will run more smoothly, so please watch for advertisement.

We wish to tender fraternal greetings to the Editor and kindred Societies.

A. J. S., Recorder

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

During the month we have enrolled several new members. Our Sunday afternoon and evening services are very well attended and the addresses given from our platform have been very instructive and interesting. The speakers for the month were:—Mrs. Shaw, Mr. Tapper and Mr. Woodcock.

The first Sunday in every month is our Open Session when an opportunity is given to several of our members to occupy the platform and give a short address. Our Open Sessions are very interesting and helpful to our members.

We take this opportunity of thanking all our friends and workers in the cause of Spiritualism.

J. WOODCOCK, Hon. Sec.

RE-OPENING OF THE OCCULT CHURCH OF VICTORIA.

The Occult Church of Victoria, which was the first of that name in this State, opened in 1920, and after seven years of activity was closed.

It was organised by the late F. J. Highett, who placed the church on a firm financial basis. The late Mrs. M. A. Boden of Fitzroy—then a well-known and clever medium—was chosen as a spiritual demonstrator; and Mrs. C. J. Daniell of Windsor, then starting as an inspirational speaker was appointed lecturer. These three received instructions from the higher realms to start the church, which was intended to be an occult centre to help the world to understand and to realise, the occult and spiritual forces that surround mankind.

Mrs. M. A. Boden was unique as a demonstrator, she understood voice vibrations and thus was enabled to read the character, and see into the mind and conditions of others. This method was so successful that people came from all parts and received great satisfaction through these occult forces, awakened through their own voices.

Mrs. Daniell used the Bible and some well-known occult works as the basis of her teaching, but after a strong inspirational force would cause her lectures to take quite another direction than the one intended.

In 1927 Mrs. Boden retired partly through ill health, and Mrs. Daniell suffering from a nervous break-down, the church was closed. For seven years afterwards Mrs. Daniell directed a small private centre, with a nucleus from the church, so that the real Occult Church with its links to the invisible worlds was never really closed. Mrs. Karslen, one of the old church members and others started developing in rather a remarkable way, and at the end of seven years the inspiration came through to re-open the occult centre.

At the end of 1934 the Henry George Club-room was engaged, and the first meeting took place on January 13th, 1935. The result was good, and the opening a great success. The first three lectures by Mrs. Daniell, "Our Church," "Our Symbols," and "The White Robe" caused a good deal of interest and Mrs. Karslen's demonstrations were well received.

All is going well, the two Sunday meetings are generally full, the attendance increasing and all feel that the great spiritual force that came through the church, when it started remains with us. Two of the original organisers are on the other side of life and are still interested in the work of the church, in having been seen and felt to be helping and directing in the services.

The Occult Church is, and ever was a spiritual centre for the use and communications from the angels of the higher realms.

E. J. DANIELL.

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TRANSITION

OF MRS. PHILIP CHAMPION DE CRESPIGNY.

As we were going to press, news had just arrived of the passing of Mrs. Champion de Crespigny, which took place in London, after only a week's illness from pneumonia on Sunday, 10th February.

Mrs. Philip Champion de Crespigny was Hon. Principal of the British College for Psychic Research, and President of the Reading and Leeds Societies for Psychic Research, she was daughter of the late Admiral Sir A. Cooper-Key.

She was a member of the Ridley Art Club, and had exhibited at the Institute of Oils, and had held private exhibitions at the Dore Gallery.

She was also the author of a number of novels and plays, and was formerly Chairman of the Writers' Club.

All her work for Spiritualism was voluntary, even to paying her own travelling expenses. Her experiences in the field of psychic research were unusually wide and varied.

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EIGHTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.

At a public meeting conducted under the auspices of the V.C.S.C. at Clyde House, Collins Street on Tuesday 5th inst., it was decided to hold the Eighty-seventh Anniversary of Modern Spiritualism at the Terry Memorial Hall, Victoria Street, Melbourne, on Anzac Day, Thursday, 25th April, 1935.

There will be two services, the afternoon service, which will commence at 3 p.m. will be in the form of a Monster Message Meeting, the mediums demonstrating personal contact mediumship in the body of the hall.

The evening meeting, which will commence at 7 p.m., will be devoted to the exposition of the Philosophy of Spiritualism with a few overhead readings at the close of the meeting. Tea will be served between the two services and we expect a happy fraternal gathering which should be conducive to the progress of our work both socially and spiritually.

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"WITCHCRAFT MURDERS."

DOCTOR'S UNCANNY EXPERIENCES.

Weird tales of murder by witchcraft and of a body that "disappeared" were told by Dr. G. B. Kirkland, formerly Government medical officer in Southern Rhodesia, in a lecture to the International Institute of Psychological Research, London, recently.

Three types of "murder by witchcraft" came under his direct notice, he said:

1.—The Handshake of Death.

This is direct murder, as the assassin is endowed by the witch doctor with the "power" to kill his victim by shaking hands with him—and the victim has such intense faith in this "magic" that when told afterwards that it was a death handshake he dies.

2.—The Spell of Death.

The devil doctor, for an exorbitant fee, pronounces a death curse on someone. "I have seen perfectly healthy natives dying by inches under this simple curse."

3.—The Stretcher of Death.

A stretcher of green twigs is placed secretly against the victim's door at night, and once he touches it he pines away and dies, knowing he will be carried to his grave on such a stretcher. But if he should be fore-warned that it is at the door he may break the mud walls of his hut, and flee.

Dr. Kirkland attributes these deaths to a "subjective psychic force"—and a kind of self-destruction by fear.

DEAD CHIEF MYSTERY.

Here is a strange story he told. A chief died, and there were rumours of murder. Dr. Kirkland therefore went to exhume the body, but the witch doctor begged him not to. Dr. Kirkland insisted; the grave was opened, and the figure of the dead man lay there in his blanket. Yet when native boys went down into the grave, they cried, "There is no body." Incredulous, Dr. Kirkland probed with his stick—and found nothing there. The grave was left guarded, and later the witch doctor declared that the body was there and the boys were bewitched. They returned to the grave and, in fact, the body was brought up with evidences of murder.

"Do you think the body actually left the grave and returned at the witch doctor's command?" asked Dr. Kirkland. "Personally, I do not. I suggest to you that this is a case of powerful psychic inhibition emanating from the witch doctor, whose desire was not so much to protect the dead as the murdered." By "psychic inhibition" he meant a kind of mesmeric influence cast by the witch doctor on those around.

Native men and women, he added, voluntarily walked through a white-hot furnace as an act of faith, and no one was harmed.

WIRELESS TRANSPORT.

PSYCHIC SCIENCE AHEAD OF ORTHODOX SCIENCE.

That psychic science, on many points, is well ahead of orthodox science is curiously illustrated by reflections which are suggested by the following quotation from Professor Low's "Our Wonderful World of To-morrow."

The final triumph of the radio-engineer will come in the very distant future when he learns how to transmit matter. There is no theoretical reason why matter should not be sent across space. The principles involved will be the same as those now used in transmitting sound. Matter will be turned into ether vibrations and at the receiving end turned back once more into matter. It should be possible for me to place the pen I am using in a suitable apparatus, turn a switch and see the pen slowly disappear as it disintegrates into the constituent electrons and neutrons, which would be re-assembled miles away.

Absurd as this suggestion may now seem, it is a logical development of our knowledge of the atom, and should not appear more impossible to us than the idea of talking over three-thousand miles of space without intervening wires appeared to the nineteenth century men and women. Such an apparatus would call for knowledge which we do not possess, and I would not like to give a date for the accomplishment of this triumph. But I can foresee the world feteing the pioneer of many centuries hence who has first transmitted by wireless his whole body reduced to constituent parts and re-assembled a mile away.

Professor Low is apparently unaware of the various accounts of human transportation, and we would advise him to read the matter up in the "Encyclopaedia of Psychic Science" (p. 392-95). He may ask, of course, why, if some discarnates have stumbled on such a magnificent discovery, they have not communicated the secret to us? The answer is that they tried to do so, but the language, in our present state of knowledge, is not intelligible to us—or, if you prefer, they themselves do not know the technicalities involved. You need not know anything of wireless to get the music by turning the knob. Similarly, may not forces be available in the fourth-dimensional state which, occasionally and temporarily harnessed, produce the startling results in the inherent possibility of which Professor Low also believes?—"Light."

A CORRECTION.

In our March issue we reprinted from the "Psychic News" a report of a Home Circle conducted at Launceston to which Mr. J. W. Hughes has made the following comment:

I wish you would correct this in the direction that it is not "my" Home Circle, but is one conducted at the home of Miss Betty Scott, Henty Street, Launceston, who is our direct voice medium. I alluded to it as "our" Home Circle which I attended, so the "Psychic News" evidently assumed it was at my home, and also omitted some most important points. I wish to give credit where it is due, and as we did not come into the circle until it had been established for over eighteen months, and they then had the direct voice, etc., I think Miss Scott should be known as the leader and originator of this circle.

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