

The Harbinger of Light

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

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

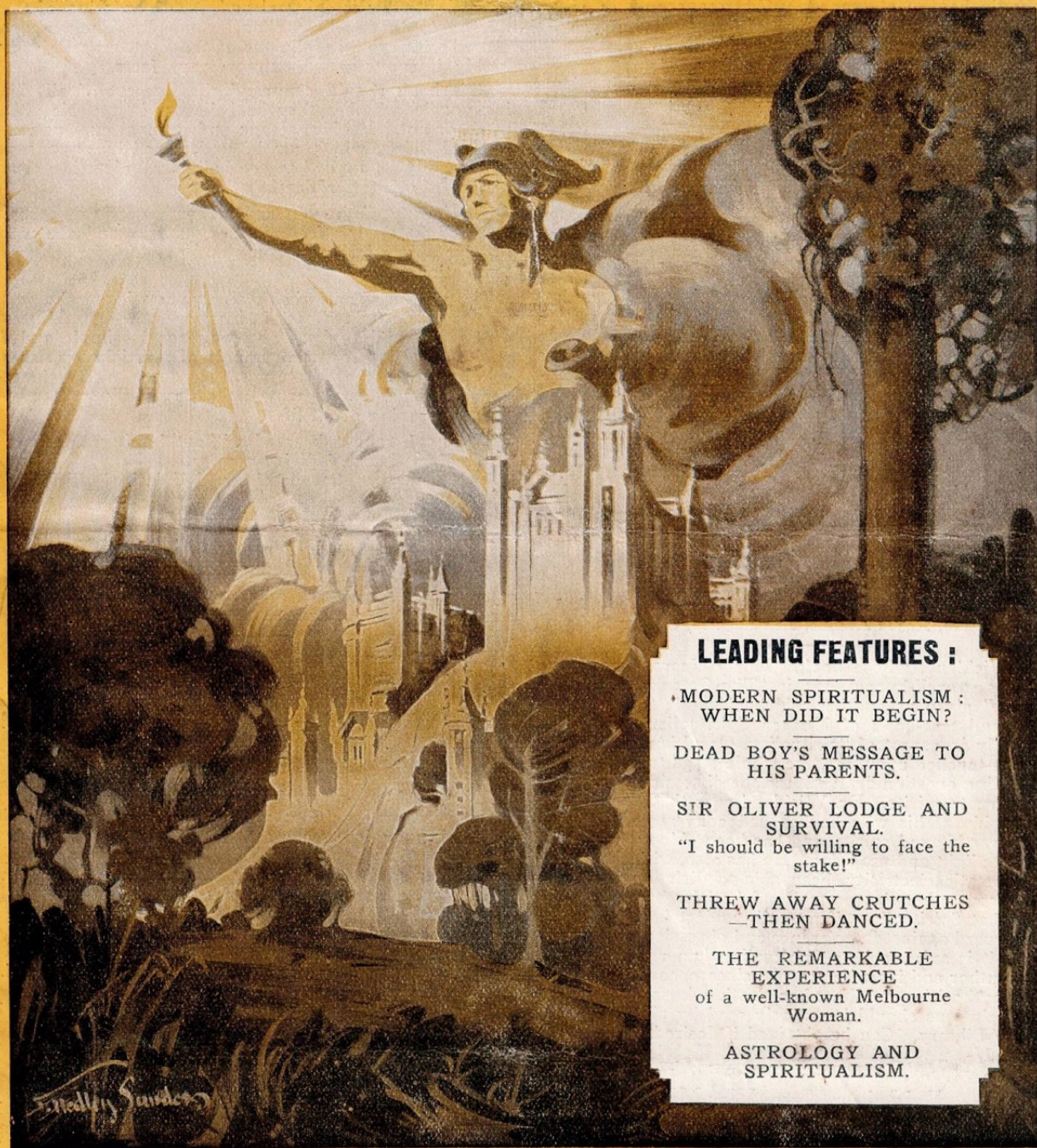
"LIGHT! MORE LIGHT!"—Goethe.

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LEADING FEATURES :

MODERN SPIRITUALISM :
WHEN DID IT BEGIN?

DEAD BOY'S MESSAGE TO
HIS PARENTS.

SIR OLIVER LODGE AND
SURVIVAL.

"I should be willing to face the
stake!"

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THE BOOK PAGE.

Those Mysterious People.

New Book by **Dr. NANDOR FODOR**, Author of "An Encyclopedia of Psychic Science. (Rider & Co.)

Why did Sir William Crookes and Sir Oliver Lodge become convinced of the facts of psychic research? How did Professor Richet become converted to the "absurd facts of materialization"? Because, according to the author of this book, **the most mysterious and astonishing things do happen at seances.** At seances with Rudi Schneider, for instance, the use of infra-red photography revealed the existence of a new force hitherto unknown to science.

With another medium, Mlle. Tomezyk, a Polish scientist was enabled to photograph what he believed to be the "souls" of things. Through another medium, Andrew Jackson Davis, the type-writer and the motor-car were minutely described many years before their invention. Elsewhere is told how spirits actually photographed the body of a medium. Other mediums are credited with the power of vanishing into thin air, while living persons and inanimate objects are made capable of floating without apparent support. A lily plant, six feet high, is brought through locked doors.

The mystery of "ectoplasm" is assailed, and the author details classical cases of the "materialization" of spirits, which sometimes renders them **as visible and tangible as a human being.** The most sensational case—that of the Prehistoric ape-man, is illustrated by an actual photograph. The author retails the psychic adventures of William Ewart Gladstone, and tells how discarnate spirits are attempting to reform the world through Mrs. Meurig Morris, the only medium who has ever made a talkie. **What is behind Spiritualism?** This book gives just a glimpse behind the mysterious curtain.

Price 10/-, postage 3d. (On order and in the Library)

The Gateway of Understanding.

By **CARL A. WICKLAND, M.D.**, National Psychological Institute, Hayes Avenue, Los Angeles, California.

Dr. Wickland, whose book, "Thirty Years Among the Dead," is so well-known, has, in "The Gateway of Understanding" given us another which bids fair to rank as a classic and text-book of Modern Spiritualism. There is practically no aspect of Spiritualism Occultism and Mysticism not touched upon, and the whole rings true. But the outstanding question dealt with is the obsession of mortals by discarnate spirits. Dr. Wickland says that through the mediumship of his wife he has had converse with hundreds of earthbound spirits, and has been able to help them to see the light and progress. He has also, with the assistance of static electricity, been able to dislodge obsessing spirits from otherwise normal and healthy humans. He shows that Spiritualism, if properly undertaken, is a natural safeguard against interference and obsession of all kinds. In fine, it is safer to be a Spiritualist than not to be one.

The author and his wife are two sincere, earnest and unselfish authorities on life after death whose experiences and conclusions should be eagerly read by all.

In the Library. Can be obtained if desired. Price 17/6 postage 1/-

Bridging Two Worlds.

Vol. I.

By **WALLIS MANSFORD**, with an Introduction by Mrs. Champion de Crespigny. (Rider & Co.)

"There is the land of the living and the land of the so-called dead, and the Bridge that unites them is love!" Is the motto appearing on the title-page and is the text which this beautifully written book expounds. It records the remarkable chain of events which induced the author to investigate and fathom the truth of human survival, based on his experiences of spirit communication with Rupert Brook and James Elroy Flecker, the pilgrimages, poetry and recitals that led from it, including a landing on "Mary Rose's Enchanted Isle."

In the Library. Can be obtained if desired. Price 6/6 postage 3d.

Man's Becoming.

Received and Recorded by **HELEN SHEPPARD PLIMPTON.** (Rider & Co.)

Mrs. Eileen Garrett, the medium, through whom these messages were spoken, was rendered internationally famous by the experiments conducted on her by Hereward Carrington who "psychoanalysed" her spirit controls. All the messages in this volume were recorded by dictaphone, and this is a literal and exact rendering of them, offered to the public without comment. They are concerned with esoteric religions of the East, revealing many highly interesting and extraordinary facts.

This book should command the interest of all thinking people, whether they be believers in psychic phenomena or not. It gives a sane and rational explanation of life and living, which can be understood by anyone, and may readily be applied to the individual, picturing clearly phases of life after death.

The beauty of thought and language produces a sensuous delight arising from its very music, and the words provide solace for quiet hours and material for long contemplation.

The unseen speaker in these conversations, who was a mystic in life, brings back in his words the age-old beauty of Eastern philosophy. The language is simple and devoid of all those cryptic symbols of mysticisms which are so obscure to the Westerner. Here the reader, in easy conversational form, may understandingly contact the mystic meaning of all life.

The book cannot be read without leaving a feeling of spiritual elation and divine comfort.

In the library. Can be obtained if desired. Price 13/6, postage 6d.

Practical Astral Projection.

Translated from the French of **YRAM** ("Le Medecin de l'Ame") Rider & Co.

The author propounds a startling theory that it is possible for anyone who takes the necessary trouble to prove for himself that all men are living ghosts. His actual experiences outside the physical form suggest that it is duplicated by a second body which, whilst it is intangible, can be used as a vehicle for over-coming natural limitations.

He tells how, after the development of this strange faculty, he was able to visit distant scenes whilst his physical body lay recumbent, and bring back information otherwise not accessible to him. The methods which the author adopted are clearly explained, and it is shown how anyone else may make similar discoveries.

If his faculty can be proved to exist generally, here is a wide new field for scientific investigation: in any case, his experiences are extremely interesting.

In the library and on order. Price 10/6, postage 4d.

A Witness Through the Centuries.

By **Dr. REGINALD HEGY.** (Price 7/6, postage 4d.)

Whether the reader believes in Spiritualism or not he will find Dr. Reginald Hegy's book, "A Witness Through the Centuries," a book of great interest. He tells how he and a few friends formed a circle for the purpose of seeing if it were possible to obtain communications from "the Other Side." The experiment surpassed all their expectations. Not only were they able to get into touch with departed friends but, as time went on, they obtained information of what life in the spirit world is like.

They also came into contact with murderers and suicides, whom they were permitted to help and obtain forgiveness for. Dr. Hegy is a Jew, as are most of his friends who participate in the seances, and he is so enthusiastic in his advocacy of Spiritualism that he becomes convincing. It is a book which will promote thought and will doubtless arouse much discussion among non-Spiritualists. It is published by Rider & Co.

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

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

MAY 1st, 1935.

MODERN SPIRITUALISM.

WHEN DID IT BEGIN?

By P. A. JENSEN.

THE Fox sisters were not the first from whom Modern Spiritualism could be rightfully dated. Andrew Jackson Davis was before them by several years and the Shakers again were before Davis. For historical confirmation of Shaker Spiritualism the following brief extract is quoted from "Gleanings from Unpublished Shaker Journals," by Clara Endicott Sears:

"In the year 1842, the Shakers, at New Lebanon, received a very important spiritual revelation, the knowledge of which was imparted to all the societies. The revelation required that each society should prepare a holy place of worship upon a hill-top as near at hand as could be found; the exact spot, however, would be designated through an inspired medium. Every society had a different name for this holy place. At Harward it was called the 'Holy Hill of Zion', and it was close to the Shaker Village.

"The Shakers held all day meetings on the Holy Hill. Round and round they would whirl in rhythmic motion, swaying in unison, marching and singing hour after hour; and here the 'instruments' would hold converse with departed spirits: the apostles, the prophets of old, the famous dead of all nations.

"The spirits held converse with the worshippers through the mediums and clairvoyants, and it has been recorded, that at one meeting on the Holy Hill, forty thousand spirits were seen encircling the hilltop like a great and mighty host of witnesses."

An account of what transpired at one of their meetings follows:

"At the close of the singing, one of the sisters began to rock her body to and fro; at first gently, then in a more violent manner until some of the sisters, one on each side, supported her from falling. She appeared to be wholly unconscious of her surroundings and to be moved by an invisible power.

"The shaking continued to increase in violence and it was with great difficulty that she could be restrained from throwing herself forcibly on the floor. Her limbs became rigid, her face took on an ashen hue, her lips moved, and she began to speak in a clear distinct voice, every word penetrating the room which was still as death.

"Every eye was on the recipient of the gift, every ear to catch each word as it fell from her lips. She spoke of the shortness of life, of the absolute necessity of abandoning the world and its sinful pleasures before it was too late; that in Shakerism was embodied all the virtues and none of the vices of mankind; that through her the spirit

of Ann Lee was speaking to all Shakers present to remain steadfast in the faith and they would be rewarded by the richest of Heaven's blessings."

The Shakers also spoke in tongues. A sample selected at random follows:

"O gue won wista wa,
We gnon guistu ka,
Guo con ristuw we,
Wo zon zana ke
Gue wain wisna guo
Ze nain gnisna woo
We sain win no haw,
Ka ween na na wah."

ANDREW JACKSON DAVIS.

Andrew Jackson Davis commenced writing his first book, "Nature's Divine Revelations" in the month of November, 1845, and he finished the book at the beginning of January 1847. The book is not only full of Spiritualistic ideas, but it contains the greatest philosophy of Nature and Life ever written. And it was published a year or two before the Fox sisters were known to the world. A few extracts from the book follow:

"It is a truth that spirits commune with one another while the one is in the body and the other in the higher spheres, and that too when the person in the body is unconscious of the influx and hence cannot be convinced of the fact. But this truth will before long present itself in a living demonstration (by the demonstration is meant the 'Rochester Knockings' which began a year or two later, Ed.) and the world will hail with delight the ushering in of that era when the interiors of men will be opened and spiritual communion will be established such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn.

"I can converse with spirits distinctly and learn from them the particular impressions and affections of their souls, and this I can communicate to any person in the human form. But I am not at all times permitted to do this as it would be revealing that which the human race should not know.

"Spirits, by permission, may descend to any earth in the universe and breathe sentiments into the minds of others that are pure and elevating. Hence it is that there are times when the individual appears to travel in the company of those he knows not, and has visions and dreams which are actually true, and sometime come to pass with remarkable accuracy.

"Spirits descend to the earth when they have an attraction for some relative or friend, and they are ever ready to introduce into his mind suggestions that are pure and thoughts of higher things.

"When a spirit has left the human form and is first introduced into the spiritual sphere, it cannot for a moment realize the change, for it is imperceptible. Spirits retain the same bodily form and at first they feel as if they had been merely transferred to another country. It is not long, however, after their transition before the interior of their senses are opened and then they behold and appreciate the change and the beauties by which they are surrounded.

"Some who have believed in the literal resurrection of the physical body are so much ashamed of their previous belief that they try to hide their memory of it from others. And such is the case with those who have imbibed other gross doctrines while on earth which are still impressed upon their memory; for immediately after transition they recognize the falsity of their previous convictions and for a time try to conceal or modify them. But this continues only for a brief season for they are soon led to discard their hereditary affections by the light and love of heaven, and begin their ascending progress toward the higher societies of the spirit home."

SPIRITUAL IDEALS ESSENTIAL.

It is of little importance who was the first, or in which particular month or year Modern Spiritualism had its beginning. The essential thing to consider is the ideas on which it is based. A religion needs something more substantial as a foundation than the rappings of the Fox sisters; it needs a body of unified spiritual ideas, and these are to be found in abundance in the "Harmonial Philosophy."

The Shakers have long since abandoned the systematic practice of spirit intercourse and we could not, of course, date Spiritualism from them, although they were the first. But we could justly date its beginning from the 28th of November 1845, when Davis commenced the dictation of "Nature's Divine Revelations," the first book written on Spiritualism. Davis would not, of course, want a monument for himself, for he was opposed to the building of monuments to anybody; but we are a free people and those who favor a monument for the Fox girls would have full liberty to build it.

The literature of Spiritualism, outside of the Harmonial Philosophy, is not without ideas; the fact is, there are too many undesirable books written on the subject which bewilder inquirers. Some books contain much that is contradictory, others were written by enthusiasts and are filled with half-formed opinions, and not a few were manufactured by brazen impostors to advertise themselves and their spurious phenomena.

If Spiritualists throughout the world would unitedly agree to accept the Harmonial Philosophy as their creed, it would be a wise move which could rebound only to the good of Spiritualism. This would not in any way restrict our liberty from accepting other ideas and other books; but it would give a staple foundation to Spiritualism of the best spiritual ideas known in the world to-day—ideas which are fully endorsed and acceptable to all Spiritualists.

Our Dead. Where are They? A symposium written by four Doctors of Divinity and two other clergymen (one of them aged 95 years) (Stockwell) Price 1/9 postage 1d. This is a remarkable book inasmuch that it indicates the trend of clerical thought towards Spiritualism. Wrapped up in the language familiar to church-goers, the reverend authors stand self-confessed Spiritualists, although possibly they would deny it. In the Library and on order.

DEAD BOY'S MESSAGES TO HIS PARENTS.

MINISTER TELLS OF PSYCHIC EXPERIENCES.

Several psychic experiences were recounted by the Rev. C. Drayton Thomas, a London Methodist minister, to a large attendance of members of the Leicester Psychical Research Society, England.

It occasionally happened, said Mr. Drayton Thomas, that messages were given by persons who had recently died, for their friends on earth, of whom he personally knew nothing beyond the fact that they had written to him asking if communication were possible.

He had made a special study of some twenty such cases. Some had failed, some had succeeded, but there had been every gradation between failure and success.

PUZZLING RESULT

This was a puzzling and unexpected result because conditions were approximately the same in every case as regards medium and sitter. The difference, therefore, would appear to be the ability or otherwise of the communicator on the other side.

Communication must in any case be difficult. The marvel was that it should be so successful at times.

The main part of the lecture was devoted to a case which had been particularly interesting on account of the large number of messages given by a 10-year-old boy for his parents living in a town 200 miles away from Mr. Drayton Thomas and his medium. The boy had successfully described aspects of his home life, his toys and well known walks around his home.

The boy had been accustomed to play with one of his school friends in an out-of-the-way spot some two miles from his home, which the parents had never visited.

CLUES GIVEN.

On the first references to this spot in his messages through the trance medium, his parents were unable to see any relevancy, but the boy continued giving clues to the place, and at the end of six months it was discovered that everything he said about it was accurate.

Mr. Drayton Thomas expressed the opinion, based on 17 years' examination of mediumship, that there was no doubt that the difficulties of transmitting thought from the Beyond could be overcome.

Although gifted and trained sensitives were at present only too rare, it was hoped that, with rapidly accumulating knowledge, communication with the Beyond would become simpler, clearer and within the range of the majority of bereaved persons.

The Old Days—and Now.—"The progress made by Spiritualism in the past few years was brought home to me very forcibly when I spoke at the Victoria Hall, London, recently," writes Mr. Barbanel in the "Psychic News," "Here we were, in the centre of London, holding a Spiritualist meeting in what must be one of the most modern halls in this country. In fact, it is ultra modern. All around me I could see black and chromium furnishings, and tubular lighting. In front of me was a microphone. I could not help thinking of the Spiritualist meetings I had addressed in dingy halls that were hidden in back alleys, badly lit and poorly ventilated. I could not help thinking of the pioneers who, in days gone by, had to make great sacrifices for their Spiritualism—the loss of friends, being dismissed from their jobs, social ostracism, and even being pelted with vegetables in the streets. I thought of the old Spiritualists I have met up and down the country who can recall the days when it was customary for the windows of their houses to be smashed when they held seances. Now Spiritualism has grown to such an extent that Sunday's meeting at the Victoria Hall was accepted, by all who took part in it, as a normal happening."

TELEPATHY AND PSYCHOMETRY.

By HORACE LEAF, F.R.G.S., The World-Famous Occult Authority.

HISTORY is not confined to books. It may be written in some mysterious way on any object which has been closely associated with human hopes, thoughts, passions and emotions. There are two strange faculties which are at present arousing a great deal of interest which support this idea. They are telepathy and psychometry.

Telepathy is a term recently coined by scientists to denote the fact that it is possible for some people to receive the thoughts and even the feelings of others independently of the recognised channels of sense. It is commonly known as "mind reading." Psychometry is a word created by Dr. Rhodes Buchanan, a well-known American physician, ninety years ago, to explain that some people are endowed with the peculiar ability to read the history of a person, simply by holding an article, such as a watch or key, much worn or used by that person. Psychometry means "soul reading." Both faculties seem to have existed as long as the human and, perhaps, the animal race. Animals are often in some remarkable way able to know the type of person who used an article, although any odour from that person may long ago have died from it.

FINDING DROWNED MEN.

During the last few months the existence of the faculty in human beings has been demonstrated by a "water diviner" in the Midlands. Simply by holding part of the clothing of some missing persons, he was able to discover the exact places in the river where they lay drowned. There are many psychometrists in England, America and Australia, and other parts of the world, whose results are wonderfully accurate, and I have been able to demonstrate the faculty many times with extraordinary success.

A few years ago, in the presence of Count Breitholtz, the Attorney-General of Sweden, and a large and illustrious group in Stockholm, I experienced the faculty functioning with amazing accuracy. Before entering the hall I was informed that the company had piled up on a table about 100 articles, mostly personal ornaments. I was requested to go to the table, pick up any of the objects that I chose and describe what I "sensed" from them. None of the articles had been seen by me previously and I knew nothing about who owned them.

THE RAILWAY SMASH.

Among the articles I selected was a handsome wrist-watch with a massive gold wrist-band. Immediately upon touching it I became aware of the figure of a man whom I knew to be named Josef, and that he had been killed by a railway train. The owner felt sure that no one of the name of Josef had ever handled the object, and no one of that name had ever been killed on the State Railways of Sweden. But he admitted that although the watch was new when he bought it, the wrist-band had belonged to a man named Josef who had been killed in a railway accident in another country.

I once received an invitation to dine with Mr. Bligh Bond, editor of the New York Section of the Journal of the American Society for Psychical Research.

YOU MAY HAVE THE GIFT

After dinner, Mr. Bligh Bond darkened the room and handed me a curious-looking metal object, which conveyed absolutely nothing to me as to its exact nature, and requested me to try to psychometrise it. Immediately I became aware that it was in some way connected with an important cleric who had also been a politician and thereupon stated numerous facts connected with the life of St. Dunstan. At the time I was absolutely ignorant of his history. It turned out that the object was an ancient seal that had been dug up in the demesne of Glastonbury Abbey, and resembled in every detail the seal of St. Dunstan, which had long been lost.

Psychometry is closely allied with telepathy, and will sometimes work successfully without the psychometrist touching an article or person. A striking example of this happened in Milwaukee, U.S.A. I had been invited to exercise my psychometrical faculty before an audience of several hundred people. They were so unusually seated that I decided to walk among them and if necessary take articles from them, or even touch their hands or clothing. This is often sufficient to set conditions going.

Suddenly I was amazed to see a vivid picture appear over the head of a very hard-bitten-looking man. It took the form of two men fighting on a mountain side, surrounded by two rings of men looking on. The inner ring was composed of Mexicans, each of whom held a bowie knife in his hand, their whole appearance being menacing. The outer ring was composed of white men dressed as miners and cowboys, holding revolvers. Obviously the white men were there to see fair play.

One was a boyish-looking Englishman or American, the other a much taller and very handsome Mexican. The white man was obviously getting the better of the contest, beating up the Mexican badly. In some strange way I knew that I was looking at an actual scene that had taken place in the life of the man, and told him so. Greatly excited, he assured me that I was correct. The incident had taken place some years before, he told me, on the slopes of the Rockies in Colorado.

The most unlikely person may have the gifts of psychometry and telepathy, and it sometimes functions spontaneously without the slightest attempt having been made to cultivate it.

AID TO THE POLICE.

Occasionally, Continental and American police have recruited the aid of this faculty. "Red" Wright, sheriff of Fort Worth, Texas, actually showed me the photograph of a murderer who had been captured through the psychometrical and telepathic ability of Dr. C. L. Sharp, president of Texas State Spiritualist Association, one of the finest psychometrists in the world. The sheriff told me that nine months' fruitless search for a clue to the murder he took a portion of the clothing of the victim to Dr. Sharp, without informing him of the nature of the inquiry.

Continued on Page 68.

ANIMAL EXPLOITATION

By E. B. MOORE

Founder and Hon. Secretary of the World Day for Animals League, Sydney.

Has it entered into the minds of the majority of mankind just how animals are exploited, and what the outcome of all their enforced suffering is likely to lead to? Can humans ruthlessly go on exploiting animals and turn a deaf ear to the scriptural warning: "God is not mocked; whatsoever a man soweth that shall he also reap." Is not all this war upon animals but creating an atmosphere of disharmony and strife which is recoiling upon man in the form of incurable diseases, and ultimately leading to war itself? Without doubt, animals have their natural rights, and human beings their obligations towards them. What then are the "rights" of animals? Careful thought on the subject immediately gives the reply; the primary all-important "right" is for them to be allowed to live and to enjoy life in peace and freedom. Man's obligation towards them is surely that of protector, as of a being on a higher step of the evolutionary ladder.

Let us consider how animals are exploited by man. "First and foremost is the killing for food, which is but a small part of the many miseries inflicted on animals, but it is by far the most universal." ("Vegetarian Messenger," June 1934). Vivisection, the exploitation of animals by medical science on the score of alleviating human suffering, is the culmination of cruelty and cowardice, as it is practised on weak and defenceless sentient creatures. Cruel sports is another form of exploitation in which much suffering to animals is needlessly imposed, and that in order to provide amusement to humans. What kind of a "sportsmanlike" spirit is that which finds pleasure in inflicting pain, mutilation and death on defenceless creatures? Heartless cruelty is connected with the trapping of the "furred and feathered" things by the revolting methods used in obtaining their skins and plumage and all this for the sake of personal adornment, with no thought probably of the suffering represented by that "badge of cruelty."

In some directions there are signs of an awakening conscience as regards animal exploitation. This stimulates hope that in time the whole world will become aware that an animal is entitled to the same rights and the same treatment as a human being.

THE CHILDREN OF MU. By James Churchward. In "The Lost Continent of Mu" Mr. Churchward re-created for us from prehistoric writings a vast, highly developed civilization which existed over 20,000 years ago astounding us with a new and apparently unchallenged theory of the origin of man substantially supported by factual evidence. He brings back to life thriving empires in Egypt and Babylonia, in India, in Mexico and Brazil, in old Europe and new America—peopled by a highly cultured race that lived as we live, and that was destroyed when the mountains were first reared and two vast continents sank to form to our great modern oceans. Those that survived degenerated to savagery, and out of this savagery has our own civilisation been born. Large Demy 8vo. 266 pp. Profusely illustrated. Price 25/-, postage 8d. To arrive in June.

Continued from Page 67.

Dr. Sharp described the appearance and gave the full Christian names and surname of the murderer, and assured the sheriff that if he went to a certain address in Kansas City, several hundred miles north of Fort Worth, on a certain date and at a certain time, the man whose name he had given would be there, and that he was the murderer. The sheriff sent two officers to the address mentioned and arrested the man as Dr. Sharp had predicted. His guilt was established and he was executed for the crime.

WHAT SPIRITUALISM IS AND DOES.

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches, not that a man has a spirit, but that man is a spirit, and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the "dead" is scientifically proved.

It thus brings comfort to the bereaved, and alleviates sorrow.

Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairaudience and healing powers.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

Spiritualism is God's message to mortals, declaring that "There Is No Death." That all who have Passed On still live. That there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights, sublime and glorious, where God is Love and Love is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many Spirit manifestations recorded in the Bible.

It demonstrates the many Spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lay dormant, or through prejudice have been violently and unjustly suppressed.

Telepathy doesn't Explain.—It is certainly true that many writers suggest telepathy as an explanation of certain psychic phenomena of a mental type, but telepathy can never explain materialisation, apports, direct voice, levitations, etc. In a word, telepathy can be cited to explain a small section of psychic phenomena, but even here one has to suppose that telepathy is unlimited in its range. As one who has regularly practised telepathy for thirty years, I assert that telepathy is very limited in its range, and can only successfully operate between delicately attuned minds. The experiments of the Society for Psychical Research clearly establish the fact. It is easy for one who has no personal experience to suppose that telepathy is not restricted, but the fact is that telepathy is very limited. Even then there are certain crucial cases such as Bligh Bond's "Gate of Remembrance," the Chaffin Will Case and many others described in Myer's "Human Personality" and the Proceedings of the S.P.R. in which facts have been revealed which were unknown to any living man in which coincidence would have to cover hundreds of correct details, while the number of errors is negligible. When a little more practical work has been done in the investigation of telepathy, it will cease to play any substantial part in the attempt to explain psychic phenomena.—Ernest W. Oaten, in "The Listener."

THE METEROD.

STOP! READ!! THINK!!!

By C. L. C.

LANGUAGE with humanity is artificial, being either spoken or written; and, because of this, it may be twisted into what is deceptive and untrue. It is a reflection of the cryptic sign-language of living hieroglyphics which passes between soul and soul, from which also were written by man those first signs and hieroglyphics engraved by the early races.

The living hieroglyphics cannot be twisted so easily, being of the nature of living truth. Hence it is that it is said that nothing can be hidden which shall not be made known when soul stands before soul. The psychic, being a neophyte in the real mysteries, comes into touch with the inner sign-language, and he was told in the lesser mysteries that every jot and tittle of the work presented to him had its message. Being cryptic, there was a caution given:—"A fool art thou, if thou believest that these things are." (In the dead letter, or literal sense). "But, thrice fool art thou, if thou believest that these things are not!" (In the spiritual meaning).

The Meterod is a comparative measure, by which to reflect on the measuring standard to be applied to the stagnation or the progress of the soul. In reality it is not; and yet, it does truly exist on the mental side of things.

Let us consider it to be a great measuring rod, with three main divisions. The upper scale is called the Celestial. The lower the Infernal. The middle scale is called the Physical, for that relates to humanity now incarnated, and in this central scale, both the upper and the lower principles are mixed for the time being, and there is a good deal of consequent confusion at that section. We will refer to the upper and lower, and make a comparison of some of the principles inscribed thereon.

Note, however, there is a gradual increase of perfection on the upper scale, as the degrees rise towards the summit. And, there is a decrease of perfection on the lower scale, as these recede towards the nadir.

We will not attempt to sort out the degrees themselves, but make a general comparison between certain principles.

LOWER, INFERNAL SCALE.

Disease, Death Horror.
Hate, Destruction, Envy
Defilement, Imperfection.
Insanity, Delirium.
Cruelty, Bitterness.
Anguish, Despair.
Illusion, Unreal
Twilight, Midnight.
Sackcloth and Ashes.
Shunned and Lonely.
Wanderer. Lost Sheep.
"Chained," "Restrained."
"The Tombs," "A Skull."
Spiritual Stupor.
Rags of Poverty.
Fear, Despair.
Agnostic, Denying.
Degraded colors, Grey
Chaos, Wilderness.

UPPER, CELESTIAL SCALE.

Life, Health, Beauty.
Love, Protection, Charity.
Cleansing, Perfection.
Sanity, Clear Thinking.
Salving, Helping.
Peace, Hope.
Reality, Permanence.
Dawn, Sunlight.
Robes of Honour.
Surrounded with Friends
Ministered to and Lifted.
Free, Commissioned.
Realms of Life.
Awakened Fully.
Robes of Office.
Fearless, Knowledge.
Gnostic, Affirming.
Tints of Unusual Beauty.
The Spiritual Eden.

These are by no means exhaustive, but they serve to show how wide the difference between the two states. If one would doubt the left hand list, let him look around on the physical side, and sum up the spiritual wealth gathered by the souls next to him. Too frequently, he will meet with indifference, and a devotion to purely selfish pursuits, without regard to the natural rights of others.

All through the modern script of the present dispensation are hints of the lower states, which are binding, restraining and purgatorial, and by no means to be desired. They are too often apt to be overlooked, as if they did not exist.

Possibly one or two illustrations may be useful here.

ATHIEST 1.

This man denied the spiritual side of creation, and related everything to the physical. In time he passed on.

Many years after, the writer was on astral duty in his far district. He was met with, crossing a bridge in the township, looking for a friendly light, for he wandered in the darkness of midnight. He was overjoyed to meet his old friend, and said he had been wandering in darkness for a long period.

ATHIEST 2.

A similar case, but a much more educated man. He had no will to awaken on the other side. Some time later, the writer accompanied other helpers on astral duty. They went to the "Valley of the Tombs," where primitive huts sheltered each—one sleeper within. Passing down the lanes between the huts, the party came to one sleeper, and he was borne to a neighbouring hall, and surrounded by a party of "Freemasons", as he was of the Craft. Here he was raised, precisely as in the third degree, on the Five Points of Fellowship. It was an illustration of the fact that the lesser mysteries are reflections of the inner and more real mysteries.

ATHIEST 3.

This man denied the other life more from lack of education than anything else, for he was a good living man naturally. He was very readily assisted, soon after passing out, and came and gave the writer good proof of his awakening clairaudiently one morning at dawn.

LYING SPIRIT.

In my office, there appeared before me a man who warned me of my death the next day. As he finished speaking, he gradually melted away and sank down through the floor to a sub-region below the earth surface. Where he stood was a column of grey heavy smoke, which more slowly sank down and passed from sight. His aura was a smoky grey. He was from the lower regions, to which he returned.

EARTHBOUND SPIRIT.

A circle was being held in Goulburn, and prayer for it to be guarded had been offered. Attracted by the psychic "Light" of the group, a spirit came to the window and peered therein. She was dressed in degraded garments, which were unclean and dingy, her hat being shapeless and carelessly worn. The materials and colors of her garments sugges-

Continued on Page 70.

ted "sackcloth and ashes", and her aura was as the darkness of midnight.

How long she had been wandering thus was not shown. Quite possible the Band of Guides would assist her, as they so often do. It was sufficient for me that my own guide gave me a clear impression of the state of one such when earthbound.

MORTALITY.

In the lesser mysteries are shown the emblems of death, when the neophyte is passing through the Valley of Death.

When on duty on the astral plane, during the war, a nurse was overtaken, who spoke to the writer from underneath her dark blue hood. She spoke of certain soldiers to be killed, and word to come from the Front next day. As she spoke, her face was inspected beneath the hood. It was that of a grey skull, and her hand and arm were those of a skeleton. It was a lying message. Her condition was so far nearer death (spiritually speaking) than spiritual LIFE, that she wore the habiliments of death, and her soul so far lacked celestial and divine life.

DISEASE.

A soul may look diseased, even leprous, when it has so far receded from goodness. Between the state of the diseased and the skeleton stage, the soul may appear horribly repulsive and even gangrenous.

"CAN THESE DRY BONES LIVE?"

This was the question of a seer of old. They crop up again when one sees the soul of a commercial traveller still lying in the stupor of "death," as yet unawakened. The question is more insistent as one penetrates the lower regions where those who have loved darkness rather than light, dwell in the realms of eternal twilight. Well, we are assured that every soul in those lower sub-planes is listed, its condition tabulated, and all response to the ministrations of Light by the commissioned messengers duly recorded. Its progress is awaited, and no soul is abandoned whilst there are any germs of good to be aroused therein. Payment must be made, to the uttermost farthing. And, if friend meets friend, and offers the hand in greeting, it will be seen if the hand is clean or is smeared all over as with pitch!

The natural process of dying is, first the decline of the strength, and the obscuration of all the natural faculties; then the oblivion of death. The soul has to arise out of that oblivion, become convalescent, be healed, and be enlightened. It has to be beautified and made perfect. All of which is a process of length and stages in degree. Meanwhile, there is the purging and the cleansing. And there are doctors and nurses, as well as the harbingers of Light, who apportion to each soul a share of the Divine Love of our Master, Who saves not by His blood, but by His abounding Love!

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MYSTERY OF FLYING ORNAMENTS.

WEIRD EVENTS AFTER FUNERAL.

Strange manifestations are reported to have occurred at a Blackpool Eng. house following the death of Dr. F. S. Pitt-Taylor, a well-known physician and professor of chemistry.

Ornaments have been thrown violently about and medicine bottles hurled from a cupboard in a house where his brother, Mr. Lionel Pitt-Taylor, has apartments, who said:

The incidents started when a picture of my mother, securely fixed to the wall in the front room, three times fell to the ground after being replaced. At first we attributed this to earth tremors, but later heard a crash in another room and found a holly wreath, a candlestick, and a metal vase, had been hurled violently to the floor, although no one was in the room at the time.

Mr. Pitt-Taylor also said that two medicine bottles were projected from a cupboard, one of them being smashed against the wall, while flowers which arrived too late for his brother's funeral were moved from the middle of the table to the edge.

"I cannot put forward any explanation," Mr. Pitt-Taylor said, "I am not a Spiritualist, but I have attended several Spiritualist churches out of a spirit of inquiry."

Dr. Pitt-Taylor, who claimed direct descent from William Pitt, the first Earl of Chatham, held, according to his brother, advanced views on the future life.

JESUS AND HIS PHENOMENA.

The inspirational addresses delivered through Mr. Charles Elmore, of Melbourne, and which are embodied in the book, "A Message to Humanity," (in the Psychic Library) are characterised by spiritual thought of a lofty order. They throw much light on many perplexing questions. We append an extract from the section dealing with the life and experience of Jesus:—

The old conception of Christ as **very God**, held by the majority of the Christian churches, is erroneous. The old word says, "No man hath seen God at any time." We have not seen God, and we cannot at our present stage of development grasp the idea of the infinite, but by studying effects we can understand something of the infinite wisdom and love that radiate through the visible and invisible universe. Jesus of Nazareth was not God—to use a theological term—but he was the highest manifestation on the earth of the divine essence, in his age, and since. The same power through which Jesus of Nazareth performed what have been called **miracles** is at the service of everyone who is prepared to fulfil the necessary conditions and get into touch with the psychic and spiritual forces that lie hidden in the unseen. He understood those finer laws and co-operated with them, and thus he was able to link up with unseen powers. His mind was open to these finer and subtler forces, and therefore he received a fuller measure of "the Spirit of God." The same spiritual essence constitutes the spirit of every individual, but Christ realised to a fuller extent his "at-one-ment" with The Eternal.

CLAIRVOYANT DIAGNOSIS.

By Dr. CANNON, OCCULTIST AND HEALER.

[A personal friend of the Editor's has permitted him to take the following extracts from a private letter received from an Australian, now on a visit to London. In view of the great sensation Dr. Cannon has made not only in psychic circles, but among his scientific colleagues, we feel that this contribution will be of interest to our readers.—Ed.]

READING in a book by a Dr. Alex. Cannon, that stammering could be cured by hypnosis, I wrote to him and asked him if he would see me. He consented, so I went to the house of his friend, Dr. Jensen (who also plays a great part in this) in Grosvenor Street, Mayfair. Here I was treated and sent away. A second time I went and was hypnotised. Then Dr. Jensen took quite a personal interest in me, in my work, affairs, in fact everything. All this was of course costing quite a sum of money. I told them quite frankly that I simply could not bear the expense and must throw the matter up. They would not hear of it. Waived all question of fees until I could afford to pay.

Dr. Cannon was not satisfied with my progress. So he, being clairvoyant himself, had in another clairvoyant, and between them they got down to a thorough clairvoyant diagnosis. Then things began to show. Of all the nervous centres, only the eyes were in order. There were several vertebrae in the backbone dislocated, causing obstruction among the nerve channels, the kidneys very weak, and to come to the trouble I had a large obstruction had formed in the colon due to an adenoid at the back of the nose. (Not nervous dyspepsia!) Apparently of all these things, only the kidney trouble would have been suspected by physical means, as indeed proved the case at the Alfred Hospital (Melbourne) where that was all they could see under the X-rays. So much for that. Now for the man himself.

Dr. Alexander Cannon, K.C.A., M.D., Ph.D., D.P.M., M.A., F.R.C.S., F.R.C.P., etc.; to give you about his qualifications from a purely conventional point of view, for about fifteen years lived in Tibet among the Llamas learning from them, being accepted by them as one of the elect. He claims to

be in telepathic communication with the Dalai Llama, and to be in touch with the Brethren of the White Lodge (from whom I had a visit, by the way). You may remember him as the man who gave the reason of black magic for the suicide of Mr. Justice McCardie.

He cured the stammer of the Duke of York when all other means had failed. His methods, being unorthodox, led to conflict with the B.M.A. He was struck off the rolls. Public outcry was so great, and definite command from high quarters was so insistent, that he was re-instated with an enhanced reputation, and placed in charge of the Mental Homes of the London area. To look at him, well, dress him in the clothes of a Llama, and there you are. In Western dress. Imagine the bluff, jovial, country squire. Nothing further from the usual idea of a man of his attainments could be imagined. He is very kind, very considerate and courteous, to all, even to those to whom he is anathema.

He told me that giving some demonstrations of mesmerism (as distinct from hypnotism) before the B.M.A. they refused to be convinced. Said that he gave the subject a "hypnotic" drug. Can you imagine anything more absurd? They will not believe or try to find things out for themselves. They are afraid.

He claims to be able to levitate over distances and many other things, phenomena that is, familiar to you from the theosophical standpoint. I have never seen him do any of these things, but I know his results and have experienced some of his methods. I'm quite prepared to give credence to the rest! As he says, there is no need to use up energy levitating, to satisfy frivolous curiosity, when it's far easier to take a taxi! Still, he has to practise these methods under a veil of official secrecy.

It may interest you to know that clairvoyant diagnosis is used frequently by specialists over here when faced with a baffling problem. Only known mediums of repute are used, and they never fail! Of course all this is not officially recognised! The puerility of convention!

MRS. CHAMPION-DE-CRESPIGNY.

Mrs. Philip Champion-de-Crespigny, who died in London on February 10 of pneumonia, was born in the sixties, the daughter of Admiral Sir Cooper Key, F.R.S. His house was a rendezvous for the most advanced scientists of the day, and from the beginning her mind was influenced in that direction. But she married very young, brought up a family, taught herself to paint the most charming seascapes, and wrote novels containing much humour and sharp observation. She kept up these activities till her death, but her great interest was, from 1912, turned to psychic research. Here she counted herself lucky to have the friendship of Sir Oliver Lodge and Sir William Bragg, and worked always along the experimental, scientific side, as distinguished from the sentimental, religious side.

She was a woman of extraordinary attraction to her intimates.

Lady Elibank, vice-president of the London Lyceum Club, writes: By the death of Mrs. Champion-de-Crespigny the London Lyceum Club, of which she was a vice-president and trustee, and many other notable organizations have lost a true friend and counsellor. During the difficult period which we have passed through of reorganizing and re-establishing this club she was a moving spirit. She was chairwoman of the British College of Psychic Research, a member of the Royal Institute and of the Fine Arts Club, and a keen supporter of the best among women's progressive movements. She will also be remembered by her paintings and by the books and plays she wrote, chief among which may be named "The Mind of a Woman," "The Missing Piece," and "Straws in the Wind."—*"The Times."*

THE HARBINGER OF LIGHT

Melbourne, Australia.

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

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

EDITOR:—Rev. J. T. Huston, N.D.

THE EDITORIAL CHAIR

IN response to our appeal published in the March issue, we received three groups of replies; those who sent financial assistance; those who sent letters of encouragement and good wishes; and those who gave us advice. To each we wrote our appreciation and thanks.

The criticisms of our policy fall into two classes, the price and the make-up. As we are not conducting our business for profit, but solely in the interests of Spiritualism, and as we consider our subscribers and patrons as co-workers, we feel neither diffidence nor hesitation in writing about our mutual interests freely and openly.

An examination of our books show that the cost of producing the magazine is 7d. per copy—5d. for printing and 2d. for publishing—the balance, with the profits from the book business and the library, supplemented by donations, enables us to carry on.

While thinking of donations we desire to express our appreciation of the many articles contributed to the magazine without cost. Indeed the offer of assistance in this direction, much of which we cannot make use of, becomes almost embarrassing.

With respect to the make-up. "The Harbinger of Light" was established by direction from the Spirit World, who outlined its policy and which has been followed until the present day. Both Mr. W. H. Terry and Mrs. Bright, speaking to the writer through one of our Melbourne mediums gave emphasis to that policy. We are to present the higher aspects of Spiritualism, avoiding sensationalism and mere psychism, and have been promised the co-operation of unseen editors and inspirers.

We carefully peruse the leading Spiritualistic magazines, and through a press-cutting agency we receive every reference to the subject in the press of Great Britain. This in itself involves much time and labour. Every new book on Spiritualism that is received by us is read and reviewed, so that the matter appearing in our magazine is varied; and the cream of Spiritualistic happenings in the world is recorded.

We are not anxious about the future for we have been assured by our Spirit Friends that everything will be all right, that we shall receive the necessary financial assistance and practical help, and that the magazine itself will be increased in size and improved in appearance before very long. So assured are we of this that we have had a specimen made up of 32 pages with cover, and prices obtained. It is still to be sold at 9d. the anticipated increased sales enabling us to meet the extra cost of printing.

"STOP SENDING."

"I HAVE NO TIME TO READ IT."

This is a verbatim extract from a letter received and is complete, save for address, date and signature. The writer is a busy man. Most of his thoughts and energies are occupied with the necessary concerns of life. He has no time to fool away on useless reading. Besides, times are hard, and he might as well economise where he can. There are too many papers and periodicals coming to the house. He is going to stop some of them. Which?

Well, he cannot stop the daily paper. He wants to keep up with the news of the day, and he depends on the newspaper for that. That is what it is for. Busy as he may be, he simply must read about Europe, and the sport prospects, and the other thousand and one things that the daily paper brings to him. Nor can he think of giving up his trade papers. How is one going to get along in his business if he does not keep posted on the new prospects and developments, and the new ways of doing things? Nor the home paper of the little town where he was brought up. He likes to keep track of his old acquaintances, and every week reads whole columns of personal pars. No, decidedly the home paper cannot be spared.

Nor can he spare the literary magazine. He is tired when he gets home from business at night, and likes to read a good story. Besides, one might as well be out of the world as out of the literary fashion. And, of course, the girls will not stand for having the fashion magazine stopped.

What can be stopped then? Ah, he has it! There is the journal that represents the life and work of the Cause to which he belongs. All that that does is to keep him informed as to what is going on in the Kingdom of God; what the Movement is doing and planning to do; what the thinkers are thinking in relation to the deeper concerns of the spiritual life; what is happening in the Societies and Circles in the next town and the next State, and in the uttermost parts of the earth—only these and a few other things of the same sort that might be presumed, to have some interest to him, but which seem not to have any such interest, since he is too busy to read about them. By all means! "Stop my journal—my Spiritualist magazine, I mean. Do not be so stupid as to suppose that I think I can get along without the others."—Exchange.

THREW AWAY CRUTCHES — THEN DANCED.

One dramatic incident followed another in the little Christian Covenant Church at The Valley, Brisbane on Sunday evening, March 30th, when one of the communicants, Mrs. Annabelle Sutton, of Wakefield Street, Albion, after prayers had been said by the pastor, the Rev. M. Ridd, for her complete recovery to health, suddenly threw away her crutches, discarded the surgical boot which she had been wearing for two years, and danced round the table.

It was only with difficulty that she could be persuaded by friends, who feared that she might overtax herself, to sit down and rest before leaving for home.

This morning Mrs. Sutton still had the complete use of her right foot and leg, and was walking about her cottage quite normally.

She told a representative of the "Brisbane Telegraph" that her faith in the permanent nature of her cure was an abiding one and that she knew beyond all possibility of doubt that the disability from which she had suffered for so long, and which had made her virtually a cripple, would never return.

A SPIRITUAL CHRISTENING.

By W. E. M.

Our contributor writes: "The accompanying article explains itself, but words cannot convey the beauty of the incident related, nor express the tenderness of the speakers' voices, nor the radiant expression on the face of the medium as she was being used, nor the atmosphere of spirituality that was over the whole ceremony."

WE read frequently in journals devoted to Spiritual matters of the Baptism of the children of Spiritualists at "Such and such a Spiritualist Church by the leader of that Church"; but far less common, I fancy, is the Baptism of an earth child by a spiritual entity controlling a medium for the purpose, in fact I think I can claim as unique the experience I am about to relate—unique at all events in Australia.

Recently a baby daughter was born to us, and as both my wife and I are deeply interested in Spiritual teachings we felt that the baptising of the child in an orthodox church was not sufficient.

A friend of ours is a very fine trance medium and we approached her on the subject of the child having a really Spiritual christening at a private sitting at the medium's home. To this our friend readily agreed, and one afternoon we gathered together, a small band of half-a-dozen intimate friends, my wife, the medium, and myself.

We sat in Circle with a font of water in the centre. The proceedings were opened with a short prayer, and then one or two hymns were sung. At the end of the singing the medium was in deep trance.

The first person to speak was my wife's mother who passed over above twenty years ago. She told us that we were not here by chance, but that each individual had been called to the house for this event, she said, further, that she and my own grandmother (passed over fifty-two years ago) were to be the child's guides.

THE CEREMONY.

The control was then changed and a very beautiful and powerful address was delivered by a Master. He stated that from early morning beautiful power had been pouring down into the room in preparation for this event and that The Great Mighty Loving Father was pouring down His Love on all assembled. He exhorted those present to pray for the parents of the child that they might be guided in their task of bringing up the little one in the path of Light. Brief reference was again made to the fact that the little one's guides were to be her grandmother and great grandmother. He then asked that the child be given into his arms, and the baby was handed to the medium, who although in deep trance, held the baby with skill and assurance. The control made passes over the child's head and said "In The Name of The White Christ I baptise this sweet child of Love, this child of Light, into the fold of Good Service for mankind. May the Love and the Grace of Our Father be ever with her."

He explained that the great violet ray of healing was all around the child (we had before she was born been told she would grow to have the gift of healing) he then concluded by referring to the font of water standing ready and said: "I will not touch the little one's head with water. A Higher Power than mine has touched it before me. I thank you all for being here this evening to witness the Baptism of a spirit of Earthplane baptised by The Holy Breath."

A few moments more of advice on the bringing up of the child and he ended. I asked as he went if we might know his name and he answered: You have heard me before, on Earthplane I was known as JOHN.

(We feel that this was the Baptist who had on occasions spoken at the medium's private weekly Circle).

THE SPIRITUAL CONDITIONS DESCRIBED.

Alice, the medium's usual control and guide then came and asked one of the sitters to go out into the garden and pluck a white lily growing there. While the sitter was away, she described the beautiful spiritual conditions which prevailed. On the return of the sitter with the flower, she took it in her hand and said: "I give this Emblem of Love and Service to this child, I give this to her through her mother (handing the lily to my wife). It has been a beautiful Baptism here this afternoon, Spirit baptising Spirit, and those from the Divine World have been gathered and Our Elder Brother The White Christ has been with us.

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Exchange should be added to cheques. We are the losers of several pounds per annum through this neglect.

LAW RELATING TO NEWSPAPERS.

1.—Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscription.

2.—If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until arrears are paid.

3.—If subscribers refuse or neglect to take periodicals from the office to which they are directed, they are responsible until they have settled their bills, and ordered the periodicals to be discontinued.

4.—If subscribers remove to other places without informing the publishers, and the papers are sent to their former direction, the subscribers are responsible.

5.—The courts have decided that "refusing to take periodicals from the office, or removing or leaving them uncalled for, is prima facie evidence of intentional fraud."

6.—If subscribers pay in advance for a periodical they are bound to give notice to the publisher at the end of the time that they do not wish to continue taking it; otherwise the publisher is authorised to send on, and the subscriber will be responsible unless an express note and payment of arrears are sent to the publisher.

Mr. W. Waring.

We regret to state that Mr. W. Waring, former Editor of the "Message of Life" (N.Z.) is at present in the Waikato Hospital, suffering from a nervous break-down.

We sincerely trust that he will be speedily restored to health and we join with his friends on both sides of the Veil in sending him strong thoughts for recovery.

The National Church in New Zealand.

Largely as the result of the visit to Invercargill (New Zealand) of the Rev. Lily Lingwood-Smith, Ps. D., a branch of the National Spiritualist Church has been established in that southern-most city, and the support that is being accorded it is most encouraging. The actual membership is 25, but the attendances reach a far larger number. The office-bearers are: President, Mrs. Jones; Vice-president, Mr. George Stables; Hon. Secretary, Mr. J. Du Chea; Hon. Treasurer, Mrs. Sherriffs; Steward, Mrs. Taylor. There appears to be no doubt regarding the enthusiasm of the leading members, who are already actively engaged in devising means for raising funds and attracting further membership. Mrs. Jones is the speaker and demonstrator.

The sitting then closed, and we all felt that we had indeed been privileged to tread Holy Ground, and to catch a brief glimpse of the Unseen World that is always near us.

The whole ceremony was indescribably beautiful, so intimate and yet so full of dignity and loveliness.

We all felt after witnessing it that the cold orthodoxy of the Baptism in most of the established Churches fell so very far below the beauty and simplicity of the scene we had just witnessed.

The whole sitting lasted well over an hour, and every moment of it was packed with interest, and everyone agreed that they carried away the recollection of something that would not be forgotten.

THE BRIDGE.

A CASE FOR SURVIVAL.

Compiled by Miss NEA WALKER, B.A., with
Prologue and Epilogue by SIR OLIVER LODGE.

This volume of "Evidence" is the outcome of an appeal to Sir Oliver Lodge for guidance and help from a Mrs. White whose husband had recently died. Miss Walker—Sir Oliver Lodge's Psychic Secretary—entered into correspondence with her, and undertook to get evidence of his life "over there" for her comfort and assurance.

Miss Walker describes how connexion was established with Mr. White through the mediumship of her sister Damaris Walker, Mrs. Leonard, and Mrs. Warren-Elliott, and how in due time Mrs. White herself "passed over," and from her new life helped Miss Walker to complete the "Case" in which they had collaborated here.

PRESS OPINIONS:

"The book is the most vivid and touching in the literature of Spiritualism."—"Daily News," London.

"An unusually favorable specimen of Spiritualist work."—"Evening Standard," London.

"An important contribution to the literature of psychical research."—"Western Mail."

"The latest and most important of the books which deal with human survival."—"Light."

EULOGY BY SIR A. CONAN DOYLE.

"This book contains more knowledge of the other world than all the sacred books of the world put together." Such was the tribute to "The Bridge" voiced by Sir Arthur Conan Doyle at a Spiritualist Community Service held at the Grottrian Hall, London. The book, to which Sir Oliver Lodge contributes the Prologue and the Epilogue, is reviewed on the opposite page.

Sir Arthur explained that "The Bridge" contains messages that passed between a Mr. and Mrs. White. He died in 1920, she in 1924. After his death, she consulted Sir Oliver Lodge for advice on the best means to adopt to get in touch with her husband, to whom she was most devotedly attached, and Sir Oliver's secretary, Miss Walker, suggested a method that would cut out the objections of those who believed in telepathy. The result has been most successful, and although the messages contain much interesting personal matter between husband and wife, the value of the book lies in the interpolations which give information on the conditions of life on the other side. Quotations illustrating these were given: the home he had prepared for her, and the position of the furniture: how they met during sleep: the friends who greeted him: how she appeared and the clothes she wore when she, in her turn, passed over, and such like.

And, "not the least remarkable feature of the book" he added, "was an Epilogue by Sir Oliver Lodge in which he declared he was prepared to go to the stake to vindicate his belief in survival." The work has attracted widespread attention, and it is admitted in every impartially-written review that the case presented is extraordinarily strong.

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SIR OLIVER LODGE AND SURVIVAL.

"THE BRIDGE," A BOOK OF EVIDENTIAL MESSAGES.

"I should be willing to face the stake!"

"I am challenged to produce more of the evidence—fresh and fresh—so that others can judge of it. Very well, here is a sample, which I believe will stand careful and critical examination."

SIR OLIVER LODGE uses these words in his Prologue to an important book on Human Survival, "The Bridge," published by Cassell & Co. The book has been compiled by Sir Oliver's Psychic Secretary, Miss Nea Walker, B.A., and is made up of carefully dated and annotated messages, which have been received through a variety of sources, and which, taken in the mass, are held to establish the after-death identity and, therefore, the survival and the power to communicate, of a certain Mr. Gwyther White, who died in 1920.

In addition to providing an informative Prologue, Sir Oliver writes an Epilogue, in which he states his own position as a scientific inquirer fully convinced that survival is a definite and scientifically ascertained fact.

I expect (he says) that this statement of assured conviction about the truth of facts still in dispute will raise in some quarters ire and contempt; but I do not propose to qualify the statement with any apology or hesitation, for I am as convinced of these things as of any other facts of nature, and I feel sure that posterity will realise their truth.

WILL NOT YIELD TO PRESSURE.

Then follows a remarkable passage in which the great scientist refers, almost openly, to pressure from scientific and ecclesiastical quarters in regard to his psychic investigations and beliefs. He writes:

If it were a question of the electrical constitution of the atom or the orbit of an electron—as it was in the days of Galileo about the constitution of the heavenly bodies and the revolution of the earth, I might be willing (under excessive pressure) to recant and deny or hedge over what I nevertheless felt to be true; for whether the earth revolves round the sun or vice versa is not a matter profoundly vital to humanity. Indeed, some disciples of Einstein might say that one mode of statement was as good as another, and that absolute truth about the motion of matter is inaccessible.

But if it becomes a question of the reality of Survival and persistence of individual existence, with power to manifest affection and to give assistance across the gulf or veil separating one mode of existence from another, then I trust that, if called upon, I should be willing to face the stake rather than be unfaithful to so vital and pregnant a truth—a conclusion so illuminating in our understanding of the meaning of existence, so instructive in relation to the scheme of the universe, and so vitally affecting the hopes and aspirations of man.

What remains to me of planetary existence is but a small matter, and I do not even feel tempted to succumb to either ecclesiastical or philosophic censure concerning the initial stages of what may be described as the scientific discovery of the soul, as a verified and persistent entity. In so far as my previous work has led up to this, and groups itself round this, I welcome and am thankful for the stages through which I have gone. I now know that death is an episode, not an end. Others know it too, but each must speak for himself.

So far from recanting either as a scientific or a religious man, Sir Oliver continues:

For my own part, were I a poet, I would sing a new version of "I know that my Redeemer liveth," for I know as the outcome of studies not to be gainsaid or

explained away, that, though worms destroy this mortal body, yet without my flesh I shall presently see at least those whom we may call the Redeemed. And I doubt not that hereafter—perhaps after aeons of evolutionary development—they and we together shall be granted a vision, and experience, "such as eye hath not seen nor ear heard, neither hath it entered the heart of man to conceive."

PLAN OF THE BOOK.

As already stated, the new book contains a long series of messages, which are held to establish the after-death identity of Mr. Gwyther White. On his death in 1920, we are told, his widow was much distressed and, failing to find an answer to her doubts through the Church of which she was a member, she wrote to Sir Oliver Lodge and her case was taken up by Miss Walker, who had no personal acquaintance with her and no knowledge of her circumstances and surroundings.

By letter, Miss Walker arranged that she would endeavour to "get into touch" with Mr. White, that she would write down anything received and send it to Mrs. White, who would decide whether it was evidential or not. The nature of the quest was never explained to the sensitives who took part in it, and Miss Walker purposely refrained from learning in a normal way anything about Mr. and Mrs. White. It was a long quest covering years, and the annotated messages run to great lengths.

Commenting on the mass of the messages, Sir Oliver says it must be confessed that the record is "long and involved," but, he adds:

I see no reason why a fact like the Survival should be established on easy terms, so that those who run may read. Anyone who wants to get the benefit of this Case will have to sit and stand a great deal more than he or she runs—will, in fact, have to go through some of the labour which students of science go through to attain results of a different character.

The special feature of the Case, as already indicated, is that the inquiries relating to it were carried through in such a way as to avoid the possibility of conscious or unconscious collusion or the giving away of facts in the seance room, and also to eliminate the possibility of results being obtained by thought transference or telepathy. With all these precautions faithfully observed, we are told, much evidence of the identity of Mr. White was obtained—evidence which Mrs. White accepted as conclusive.

THE RECORDS SPEAK FOR THEMSELVES.

Describing her method of presenting the evidence, Miss Walker says:

No attempt is made to convince by argumentative means; the records tell the story at the same time as they give the evidence, the reader gets to know the people concerned in much the same way that I did, though more quickly, and is then free to form his own opinions as to the source of the supernormal material.

Love is presented as "the mediator who bridges the Chasm"—hence the title of the book, "The Bridge." There are sixteen illustrations, an introductory synopsis, and an explanatory list of the mediums employed in the inquiry.

FUNERAL SERVICE.

Arranged by J. STUART MORRISON, Prana Spiritual Chapel,
Melbourne.

To be Conducted in the Home or mortuary chapel.

PRAYER BY LEADER.

O Almighty and All Loving Father, we beseech Thee to grant us the presence of our many angel guides and spirit friends to give us comfort and strength in this our hour of mourning, when we in our present affliction grieve the loss of the physical presence of our brother, who, at Thy command, hast freed himself from the trammels of this world of form and hast entered upon the path of eternal progress in the higher world of Spirit.

We pray, also, that he may ever be guided and guarded by Thy Angels, that his feet may courageously tread the narrow "Path of the Cross" which leads to the goal of Divine Perfection. O Divine Protector, we now commit his spirit to Thy care and bow our heads and say—"Thy will be done."—Amen.

or,

O God, our heavenly Father, unto whom we come in every hour of darkness and sorrow, to pour out our griefs to Thee, and to rest our troubled hearts under the shelter of Thy compassion: hear now our prayer, we beseech Thee, for those who are bowed down in mourning and affliction. In their darkness may Thy light shine, in their loneliness may Thy presence be felt. Thou hast given us the blessed assurance that the sorrows of death are but for a little while, and that the grave is only as a gate of entrance to another world of life.

We acknowledge Thy great goodness in this finished life. We thank Thee for the friend that Thou hast now taken from our earthly fellowship.

O Thou who are the comforter of Thy children, Thou God of love and tenderness, we pray for those who mourn at this time. We need not tell their sorrow unto Thee. In the stillness of our hearts we ask for them Thy sustaining grace. Be Thou their stay in this sore trial; the Strength of their fainting hearts and the Light of their darkened homes.

May we be blest, even now, by a true communion of spirit with the unseen world, and live as members of one family, one company of friends and brethren, on earth and in heaven. Amen.

All present repeat the Lord's Prayer.

Bible Reading: 1 Cor. xv., vv 35-55.

Hymn: Preferably the favorite hymn of the risen one, or similar to "Death is the fading of a cloud,"—(No. 81 Propaganda Hymn Book).

Benediction.

MAY the peace of God which passeth all understanding be with you, may His angel guides and spirit teachers inspire, comfort and strengthen you now and always. Amen.

TO BE CONDUCTED AT THE GRAVESIDE.

Standing at the head of the casket the Leader shall say:—Death is but the New Year's Eve of Life. Just as the last hour of the old year fades into the first hour of the new, so is it with this life and the higher one.

We do not commit our brother to the grave (1*) but reverently return the form—which served him so well as a vehicle of expression on this plane—to the Universal Mother who bore and nurtured it. He whom we love is not here, for he has been freed

from the limitations of the flesh and his soul has arisen from the grave of matter to be blessed with the power and beauty of the spirit. It is human to weep, and in our present affliction we mourn the loss of his physical presence. But in the loss of earthly friends we but witness a vine growing up the side of a fence and passing over the top. The flower is on the other side, ever unfolding its petals in greater and still greater glory as it opens toward the life-giving rays of the Eternal Sun. From out of the seed of the spirit sown in this world of matter has grown a beautiful flower which blossoms in the Garden of God.

We die that we might live and enter into the inheritance which is our birthright, where we shall unfold the Divine Powers which are ours, ever progressing and evolving through the cycles of time to the stage wherein the Living Christ within our soul embraces our entire being and we awaken to a consciousness of our at-one-ness with God.

Let us say farewell to the vehicle of clay on which the peaceful silence and repose of death has fallen.

(The casket is lowered into the grave and the mourners come to the graveside and cast flowers upon it).

The form which we knew so well, we commit to the arms of Nature, and upon the liberated spirit we bestow our undying affection and speed its way with thoughts of love and progress.

(The mourners then spend a few moments in silent meditation).

PRAYER BY THE LEADER.

Almighty Spirit Power in whom we live and move and have our being, Life of all life and Fountain source of all Wisdom and Truth; we pray that the soul of our brother may be attended by Thy Holy Angels, embraced in Thy Eternal Love, and empowered with Thine Infinite Power. May the Living Christ within his soul be awakened into consciousness that he may know his own divinity, that he may attain that perfect state which will enable him to free himself from the age-long cycle of births and deaths and enter into the glories of Eternal Life.

We pray that our eyes, with spiritual vision, may at times pierce the veil between his plane and ours, that we may see his glorious form walking in the sunlight of the spheres; and our ears be greeted with his words of love and guidance.—Amen.

BENEDICTION.

May the Love of God enfold thee, may the Christ within inspire thee and the fellowship of Spirit give thee comfort and strength now and always. Amen.

*1. For a Cremation Service the word "grave" may be altered to "these purifying flames."

Mrs. de CRESPIGNY'S SPIRIT MESSAGE.

6,000 HEAR IT IN ALBERT HALL.

A message claimed to be from Mrs. Philip Champion de Crespigny, the novelist, playwright and painter, who died last month, was announced to 6,000 members and associates of the Marylebone Spiritualist Association at a meeting at the Albert Hall.

Mr. George Craze, the president, said that Mrs. de Crespigny was vice-president of the Association and had passed on a message saying she had had a vision of a splendid future of usefulness for Spiritualism.—"News Chronicle."

MODERN SPIRITUALISM.

By HENRY W. GLADWIN, Brother-in-charge of the Brotherhood for God.

THE term "Spiritualism" has through constant association become applied as an appellation to that body of religionists who believe in the conscious continuity of life and in communication with spirits.

Spiritualism and Spiritism are two terms which can be safely stated to bear positive or negative relationships to religion. Both forms have been known to man from time immemorial and until recent times both were classified ignorantly as negative and were regarded as dangerous to man's welfare.

The beginnings of modern Spiritualism though of the negative type appears to have arisen with the phenomena associated with the Fox sisters in America. The publicity given to this phenomena undoubtedly created the opportunity for others, who had experienced similar happenings in England and elsewhere, to give expressions to their views or the results of their own personal experiences.

By this means through mutual desire, ties between sympathisers were made, and in due course papers for interchange of ideas were published. The negative side for some considerable time occupied the attention of Spiritualists until gifted exponents such as Sir Oliver Lodge, Stainton Moses and others equally blessed, expounded a Philosophy which they had been inspired to propagate.

Psychic phenomena in its crudest materialistic forms has always appealed to the curiosity of people. Among those drawn to it there were a minority scientifically minded, bent upon probing into the abnormal laws which were increasingly evidential as knowledge upon their conditions became more favourable. There exists another faction who set themselves the task of obtaining proof of the continuity of life (through the use of psychic gifts) which they ardently desired to receive to give corroboration to a faith built upon evidences which they believed a Loving Father would not withhold from them.

To acquire those reliable evidences to meet differing needs, seekers found it necessary to condition themselves and their approaches to the new psychic laws opening up to them. Many failed through impetuosity, impatience, credulousness and lack of proper caution or rationality. For these reasons mainly, Spiritualism languished abjectly for many years notwithstanding the energy displayed by its few ardent pioneers, who possibly were unconsciously rendered sensitive to some spiritual urge by spirit agencies.

It should not be forgotten that the negative side of Spiritualism representing those phases of phenomena which are efficacious in bringing man to the knowledge of the Love of God have their value in his experience and must not be despised.

THE ACTION OF PSYCHIC FORCES.

Psychic forces co-relate in proportion to man's aspirations and efforts in his development. In the lower planes he realises them through animal attraction or repulsion and magnetism, but as his nature evolves from the animal to the spiritual so he becomes conscious of manifestations of a higher order, consistent with his particular natural sensitiveness to them. His aptitude to apply them usefully de-

pends upon the wisdom embodied within his personality.

All the Laws which govern man, in whatever state he functions, are chastening and refining in character, having for their ultimate object his development to a purified spiritual being. This fact is not generally understood even by Spiritualists.

The majority of people at some time or other in their lives have been attracted by the reports of others to some phases of psychic phenomena. By far the largest number of these visit mediums out of curiosity or to learn something about their fortunes in love or wealth. Others are temporarily arrested by the possibilities of hoodwinking and using the mediums and the unknown powers for advancing their materialistic desires, whilst, relatively, a few right-mindedly persons approach the medium or the subject from a rational standpoint.

Frequently those who commence their investigations rationally, are led by their inherent cupidity or credulity into by-paths where they tarry or lose themselves in the mazes of speculation, dangers and doubt.

Having regard to the complexity of the human mind and the varying appeals which psychic matters have to it, one cannot be surprised at the results which accrue from contact between them. Jesus' parable of "The Sower" aptly fits the conditions.

CONDITIONS FOR SUCCESSFUL SITTINGS.

Through ignorance or possibly through being unable to reconcile governing conditions to produce the desired manifestations, spirit "controls" formerly demanded that "sitters" should meet in darkened places and keep their minds empty of thought. In these later days we are learning that much of the crudest phenomena can be manifested in day-light. A Spiritism confined to regular meetings where the sitters become automatons, allowing their powers to be controlled and used by spirits whose characters are an unknown quantity, is something to be avoided, especially when we are reminded of St. John's injunction to "test the spirits" to ascertain if they are of God.

The philosophy of Spiritualism, whilst embracing the usages of spiritual gifts, points to a development of one's own spiritual nature through which the latent gifts evolve naturally. Spirituality and Intellectuality are frequently at variance, when man's egotism and vanity runs counter to Truth. It behoves aspiring man, however, to realise that his mentality must grow and expand to be able to comprehend the problems of his own nature and of his relationship to his fellows—and to God. A dumb negativeness to an ever-expanding life suggests repression or constriction of personality demanding the necessity of severe trials to stimulate natural growth.

Ignorance retards progression, one must strive for knowledge whilst understanding waits upon meditation. The consciousness of Eternal Life implies the awareness that God is resident within, unfolding Himself.

Spiritualism as a philosophy evolved later, and in consequence of its more open and attractive appeal, its exponents emerged from the earlier small secret

seances of incoherency and dark rooms and launched out into bright public services having a definite spiritual appeal to mankind.

TWO SPIRITUALISTIC FACTIONS.

There are two definite Spiritualistic factions in England each having allied to them, in some form of membership or affiliation, a number of independent groups propagating diversely constituted creeds, though basically they both believe in, and teach, continuity of life in spirit form after the physical form is shed, and the maintenance of communication with those who have already passed on.

Prior to about the year 1900, contact between the "two worlds" appeared to have been independent and fragmentary in character, but from that year onwards an organised spiritual impact from the Spirit Realms has been made upon the minds of mortals.

The earlier psychic efforts of Spiritualists undoubtedly paved the way for the later spiritual impact now making itself so strongly felt and which has not yet reached its zenith, and one cannot therefore wisely disassociate the means employed by the angel host from the Revelation they bring.

It does not follow that Spiritualists alone were conscious of the great inspiring power focussed upon the minds of man, as all minds sufficiently receptive and open enough became conscious of its message. The Philosophy of Spiritualism by its strong advocacy of those essential facts and data concerning Immortality and Spiritual Regeneration, together with its affirmation of Christ's teaching, has been found a worthy instrument by our Heavenly Father.

Since the Great War ended, the Spiritualistic Societies have grown in prominence and numbers everywhere, particularly in Great Britain, and in many districts where the orthodox Christian Churches are languishing. Without doubt a tremendous impact made itself felt in earth conditions as a consequence of the premature passing on of millions of men, through warfare, in the full vigour of their manhood. The response to that impact by sorrowing and bereaved relatives was naturally very great, for mothers, wives and others, suddenly bereft of their loved ones, did not allow pride or prejudices to stand in the way of their endeavours to consciously contact them when that possibility became realised.

CHRISTIAN SPIRITUALISM.

As the more sensitive and cultured people became attracted and satisfied, many of them became workers in the cause, using their efforts to stimulate the spiritual side of the movement. One section of Spiritualists known as the Christian Spiritualist League has boldly set out a declaration of belief and pledge. Its objects are to spread in all directions the truth of Survival after Death, of Spirit Communion, of Healing by the power of the Holy Spirit, to teach and demonstrate the exercise of psychic gifts, to disseminate the teachings received from highly evolved spirit messengers. It accepts the leadership and guidance of Christ.

This League is probably the largest organised body among others similarly operating in the name of Spiritualism with headquarters in England. Quite a large number of Spiritualists, particularly the exponents of psychic phenomena, refuse to accept the leadership of Christ. If organised orthodox religion is complex because of its creeds, then Spiritualism with its multitudinous cults, expounding effete, archaic and quaint rites and ideas, confound confusion. Every crank in the physical has the capacity of attracting cranks with similar ideas functioning in spirit life.

Early Spiritualism made phenomena its chief aim and plank but the advocates of modern Christian Spiritualism guide and lead their fellows to personal Spirituality, using the higher forms of phenomena only as a means to that end.

To the spiritually minded the unalloyed teachings of the Master embrace all that the Spiritualistic Philosophy contains.

The amplification of certain psychic or psychologic facets of the Master's teachings are deemed to be necessary to meet the needs of modern times. A similar fact is borne out in regard to healing services now being undertaken by Christian Scientists. There is nothing new in these modern religious developments, the demonstrations and uses of psychic gifts at Pentecost embody all the characteristics familiar to us.

All these Pentecostal gifts led to the development of a virile faith established in God through Jesus Christ, which in unostentatious personal profession, service and consecration, became the power to transform nations from paganism and hopelessness to Christianity, with its assurance of life eternal. Only when man became relieved of his personal spiritual responsibilities subsequently by priestly organisers did the power of the Christian Church begin to wane. Although organisation in its proper relation to corporate spiritual endeavor is necessary, the materialism associated with it must be subordinated, kept in its proper place under the supervision of spiritually minded persons known to possess wisdom and true balance. Leaders in Christian Spiritualism are demanding that every person in each group or circle should aspire to holiness and purity of life so that the power of God can pervade them and be used independently or corporately to His glory in the upliftment of Humanity.

Christian Spiritualism has to live down and be purged from the unsavory stigma which charlatans, fortune-tellers, cranks and others have done and are continuing even yet to do, in its name. Will it be able to do so?

Only by seeking and striving for the highest, can Christian Spiritualists hope to eventually free their movement from those who prostitute their gifts, and bring the name of Spiritualism into bad repute.

Christian Spiritualism contributes to man's Religious life the verification of certain spiritual fundamentals which orthodox institutions have lost sight of.

In the writer's humble opinion, the Christian Church of the future will ignore appellations and will comprise men and women striving earnestly to perfect their faith through the knowledge and understanding created by the Inner Light made beautifully demonstrable through the use of their spiritual gifts. They will be conscious of the Spirit World and the problems of its inhabitants, and there will be co-operation in loving service between all those who desire and labour in the cause of true Brotherhood, and who seek to bring upon earth the Kingdom of God.

Modern Spiritualism is heading toward this desirable state and it behoves all true Spiritualists to strive and aim for its consummation.

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OUR LETTER BOX.

The Great Problem.

By George Lindsay Johnson.

Sir.—This is a work that is very illuminating and instructive and should be of great help to those who wish to keep abreast of the times in psychic matters. The evidence so fully given as to survival of bodily death is both convincing and satisfying, and will, no doubt, gain many adherents for Spiritualism.

One in this world—the shadowland—cannot read this very enlightened work without gaining vaster knowledge of the unseen world—the World of Reality—and a world where all must go sometime or other.

It is many years since to me, proof of one's survival of bodily death became an assured fact and what confirmed me in this was a happening in one of the first circles attended. A private circle. The lady of the house being the medium. She announced a spirit friend as being present with a message for me. The medium fully described my spirit friend and how she passed on; both description and cause of her leaving this earth plane were correct in every particular, but being under the impression that those attending a circle—or seance—had to remain silent instead of taking part in the conversation, I remained mute and my departed friend, tired of asking questions, turned to go and laughingly said: "Never mind, tell him he's not late for dinner." This was the most evidential remark possible for me to get. I asked the medium, after the circle had broken up, if she remembered all that took place and what was said, she replied, "Yes, sometimes, for a little while," and when I asked if she remembered the departed friend saying: "Never mind, tell him he's not late for dinner." "Yes" the medium replied, "but I thought it senseless, trivial and silly, and one of those happenings that frequently take place when one is taking a message from the Other Side." Now, to me it was quite the reverse for it was my usual greeting "I hope I'm not late for dinner," on my frequent visits to the lady in her earth life.

Since then I have had further messages which strengthen and confirm my belief in what this book is now placing before us, i.e., "the continuity of life in the hereafter," and we are to be congratulated in knowing there is another author capable of making out the case for survival so heartening and bringing comfort, contentment and happiness to many.

Hampton.

BARRY TAYLOR.

A Successful Sitting.

Sir,—In your February issue I saw an article by Miss Mildred Bell, it was all that Miss Bell said, it was wonderful! I was at this same sitting. Let me give you a little of my experience, through the same Medium, Mr. Charles Broadland.

On the 12th January I had a private trance sitting with him. Different entities came through; one who spoke with a very deep clear voice asked me if I would deliver a message to the Medium. He said it was rather unique, speaking through his own son. He told me that he has passed on over twenty years ago, and also told me different things about his own life, which, when I told Mr. Broadland, rather astounded him. The message was: "Would I tell his son Charles, that his mother had passed over yesterday," (Jan. 11th) and ask him to attend to the matter.

At this time Mr. Broadland's mother was living in England. On the 15th January Mr. Broadland cabled to the Solicitors, whom his father had named to me. On the 21st January Mr. Broadland received a cable back, stating that his mother passed away on 11th January.

This is only one of the many wonderful experiences I have had. I met Mr. Broadland last August, at that time I was like a ship at sea without a rudder. The previous January I had lost my husband. He was my world. Like many another I turned for comfort to any book on "Life Hereafter." To me it was food. Still that hungry feeling was left. I thought, therefore, that if only I could go to a good medium and convince myself that there was life Hereafter and that we could get in touch with our Dear Ones, in the Beyond, how it would give me comfort. I was fortunate enough to obtain a private sitting with Mr. Broadland. Dr. Hemming, the wonderful soul who controls Mr. Broadland asked me, in fairness to the Medium, also to myself, not to tell the Medium any of my business or the past life of my dear one, so that I might get conviction that our loved ones can get in touch with us and are ever near us. My experiences convinced me and I feel confident that Mr. Broadland, Rockhampton, as a Medium, is equal to any of the good Mediums I have read about. One book I read impressed me greatly, it was "Opening the Psychic Door," how like the sittings and experiences I have had at Mr. Broadland's house.

Wishing him at all times everything that is good.

Mrs. J. B. RICKSIN.

Rossville, Queensland.

"The History of Spiritualism"

— AND —

"The Harbinger of Light."

The Editor "Harbinger of Light," Melbourne.

Sir—I have found the "History of Spiritualism" by Sir Arthur Conan Doyle wonderfully interesting. When one reads the first volume and studies the lives of the Fox Sisters, A. J. Davis, D. D. Home and a host of others it seems almost incredible that Spiritual knowledge is not wider spread. It is hard to imagine that these people have lived and demonstrated immortality so wonderfully, and yet the "man in the

REPORTS OF SOCIETIES

VICTORIA.

VICTORIAN SPIRITUALIST UNION.

We are pleased to report continued interest at our services, and we owe a great deal to the following speakers who continue to give us of their best:—Messrs. J. S. Morison, L. J. Plum, Francis Drake and Mr Farquharson, and no doubt if their messages could be broadcast much more good would result, but there can be no doubt that the seed sower will in time prove fruitful.

We also owe a great deal to the band of workers who loyally attend to the rather necessary duties behind the scenes, and we are grateful for their consistent efforts.

The Dramatic Club is rehearsing in earnest and the production "Hay Fever" should prove equal to their previous efforts and with the musical side provided by the Lumley Concert Orchestra, we have a combination of which we are proud, and we can assure our friends and supporters of a real good entertainment.

We tender greetings to our Editor and kindred Societies.
A. J. S., Recorder

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

The speakers for the month were—Mr P. N. Humphries, Mr T. J. Mee, Mr C. S. Payne, and Mrs T. J. Mee. Our services have been very well attended and the addresses given by our speakers have been outstanding—very instructive and interesting.

During the month our Sunday Afternoon Discussions have been particularly interesting, so much so that the time at our disposal always goes all too quickly. The subjects taken "The High and Low of Spiritualism" and "Psychic Phenomena its Objective" gave much food for thought and the different angles from which they were discussed was most enlightening.

On behalf of the Committee I thank all friends and workers in the cause of Spiritualism.

J. WOODCOCK, Hon. Sec.

NEW ZEALAND.

CHRISTCHURCH SPIRITUALIST CHURCH Inc.

Dr. Moorey's present engagement with above Church has come to the end, and we can with all sincerity say it has been a year of upliftment in every way.

The lectures throughout the year have been an education to the many who constantly attended both the Sunday and week night meetings.

The Health Class conducted by Dr. Moorey has been a blessing to a great number of suffering people, both far and near.

The Occult Class speaks for itself when we report that five of its members are to "carry on" when Dr. Moorey leaves for Australia.

On Saturday, March 16th, a Social was held to say Au Revoir to Dr. Moorey. The Ridgley Hall being filled to its utmost capacity. Dancing, instrumental and other items were given throughout the evening. A wonderful evening was brought to a close by singing Auld Lang Syne.

On Sunday the 17th a Harmony Evening was held. All the friends who had given their services so willingly during Dr. Moorey's stay with us rendered an item. After a talk given by him, Mr O'Brien and Mr Petrie members of the Occult Class, representing the two classes spoke on Dr. Moorey's wonderful work throughout the year. Mr O'Brien on behalf of the members of both classes presented Dr. Moorey with a gold watch suitably inscribed. Dr Moorey responded, thanking the members of the classes for their beautiful present.

We wish Dr. Moorey Au Revoir and God Speed and we hope that in the near future he will be back again in Christchurch.

M. EMERSON, Hon. Sec.

street," nine times out of ten, has never even heard of them or their works.

Your paper is indeed a worth-while work, and I say sincerely that in my opinion it is outstanding for the matter it puts out every month, keeping its readers in touch with all phases of spiritual and psychic phenomena.—Yours sincerely,

W. E. M. ALTON.

Scone, N.S.W.

The Editor "Harbinger of Light," Melbourne.

Dear Sir—To so many of us who are proud to call ourselves "Spiritualists," it is apparent that we stand at the "Cross Roads."

I would like to offer a suggestion for, what I think, would be for the benefitting of our cause in Australia. I feel that if you could devote some part of the "Harbinger of Light" to help "Home Circles" it would be of immense benefit; real Spiritualism is, to my mind, apart altogether from those more material performances called "Readings"; the real strength, beauty and proof of our "claims" is centred in our "Home Circles", supported—in Australia—by your journal; and some part of its pages giving the addresses of those willing to give their services freely, helping or starting a Home Circle, say in their particular suburb, would be a comfort and a blessing to many, who have a belief in our movement, but do not know how to seek for knowledge. My suggestion is, that you print the address of any capable Spiritualist who is willing to help enquirers in forming Home Circles the only conditions being, definitely, that these enquirers should agree to "sit" for at least three months, and that each sitter should subscribe to the "Harbinger of Light" as a necessary help to the general and supporting surroundings of Spiritualism; if our cause is to progress as it should, for it is the only religion that offers and does prove its claims, then in the "Home Circles" and the "Harbinger of Light" is its glory and strength.—Yours faithfully,

A. C. R. FREY.

THE REMARKABLE EXPERIENCE

OF A WELL-KNOWN MELBOURNE WOMAN.

The following incident occurred with a medium whose psychic powers I investigated for two years. She received me in a darkened room and when we had relaxed and created the desired vibrations, she took both my hands and went into a trance. In a little while a presence manifested itself in an atmosphere of mirth and fun. She said her name was "Petol" and on earth she had been a Gipsy. One day I asked her to show herself to me at night in my own home after I had gone to bed. At this time I was practising astral projection by retaining consciousness as my astral body disincarnated from the physical.

"Petol" kept her promise that night. As I was composing myself for sleep I suddenly became aware of a cold wind blowing over me with swift vibrations from my feet upwards towards my head, and I felt two hands working rather roughly, I thought, with my hair. The sensation was as a hairdresser gathering all my hair into her hands and arranging it on top of my head. I was quite conscious and knew it was "Petol" and that I must keep perfectly calm and not be too eager in case I interfered with her efforts. She worked swiftly and vigorously, piling the ectoplasm on my head and the sensation was cold as though a mass of snow was being packed on it. I thought she was taking rather a long time over it, when I suddenly found myself on my knees in my bed, and beside me was "Petol" the Gipsy girl. She had a wreath of flowers on her head and her hair hung loose and fell to her shoulders. Her dress was just a white robe. I was thrilled with happiness, and threw my arm around her and kissed her lips, I was so excited that she raised her finger as a sign to me to be quiet or I might wake my husband. Then I felt the power going and my astral body merged back into the physical. Nevertheless the two processes are quite different, that is disincarnation during sleep, and the method used by a spirit entity of getting a human being "out" by means of ectoplasm.

A few weeks later I visited the medium again and "Petol" was the first to come through. She said immediately, "I liked the way you cuddled me all up and kissed me."

I felt no surprise because the whole experience was perfectly natural and real. They are as real as we are.

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.

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ASTROLOGY AND SPIRITUALISM

By ANDREW MILLER, Adelaide, South Australia.

Astrology that is worthy of the name, and considers horoscopy with due regard to its deeper aspects and the underlying meaning of its symbology, should be able not only to defend Spiritualism, but also to explain in a scientific manner the effects of a psychic nature that are produced by certain types and temperaments of humanity.

It is taught in occult circles that the delicate, nervous pabulum of the brain cells are affected by the finer etheric vibrations of the electro-static conditions of the earth's atmosphere, and at the time of birth is syntonically responsive to the planetary vibrations in operation.

In the science of Astrology the soul that enters its earthly career under the vibrations of Uranus or Neptune, is always responsive to a higher rate of vibration than the average, these being the two outermost planets and having rule over psychic and occult phenomena of all descriptions. In the highly evolved, Neptune will produce the psychic, and Uranus the occultist, the evolved Neptunian individual being capable of spiritual ecstasy and mystical experiences that are unimaginable to the everyday mind, while the evolved Uranian is intensely magnetic, unconventional and one apart from the others, being positive and active in contradiction to the influence of Neptune, that is negative and passive by nature.

Under the influence of Neptune are found, clairvoyants, psychometrists and mediums, and can usually be distinguished by a full lymphatic habit, pale and delicate complexion, blue eyes, straight fine hair, cold plump hands and a placid disposition, while the Uranian subject is generally characterised by great activity of mind and body, a certain nervous tension, intent gaze and prominent forehead, a sallow complexion and full osseous development. This positive type of humanity produces phenomena and achieves psychic faculties by an effort of concentrated will-power and in this class are found, researchers, hypnotists, independent clairvoyants and seers, the one "feels and sees" the other "sees and thinks."

* * * *

In Astrology these two outermost planets represent the sixth and seventh sense, and while the majority of humanity only manifest with the five ordinary senses, we have exceptional cases of highly evolved souls that can answer to and control the higher vibrations of spiritual intuition and perception. To those who can appreciate the inner meaning of symbology there is conveyed a deep occult truth in the teaching that the multitude are fed by the "five loaves and the two fishes" and when we consider the millions of cells in the human body, what a multitude it is in reality.

Neptune is represented by the symbol of the trident, and only those that have self-possession, good motives, and an earnest desire for the Truth are able to hold the wand of power that controls the astral waves, and any attempt to develop psychic faculties without the foundation of a good moral, and mental background is to "step in where the angels fear to tread." This truth is explained in the paradox in the Bible "Unto him that hath shall be given, . . . but from him that hath not, shall be taken away even that which he hath." Those that seek the path of wisdom, find that the truths stated in apostolic times remain the same to-day in the light of modern research. To understand oneself is the first step toward the establishment of the "Kingdom of Heaven" within, that according to the Master we must first seek before other things can be added, and it is to those souls who are seeking self-knowledge that Modern Astrology will prove of the greatest assistance.

It is said we are all made in the image of God, and the Christ once said "In my Father's house are many mansions", and the inner truths of Astrology or the Religion of Nature shows us through its symbology that the laws of the Universe are the laws of God, and have remained unchanged throughout the ages.

* * * *

It is this Law, and the various manifestations of the One Universal Spirit, that the ancient science of Astrology seeks to explain; but it is to be regretted that in the past materialistic era from which we are now emerging, Astrology has been used as a sort of fortune-telling scheme solely for prediction, without allowing for fundamental causes: character and environment, and although lines of least resistance and therefore the line of greatest progress are clearly shown, looked at from a philosophical point of view Astrology does not teach fatalism but is in accordance with the Christian teaching that "as a man sows, so must he reap."

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Mr. Edgar Tozer, ex-president of the Victorian Spiritualist Union and a former president of the Council of Spiritual Churches has generously loaned to the "Harbinger" Psychic Library a collection of thirty valuable books on our subject.

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The following is a list of the books loaned by Mr. Tozer. NOTE:—Borrowers please add "T" to the number of Loan Collection.

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- 631 The Silent Voice. Second Series
- 632 Secrets of Occultism. (Oliver Bland)
- 633 Spiritual Science of the Inner Life of the Macrocosm and the Microcosm. (Benjamin F. Loomis)
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