

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 :

SPIRITUALIST MINISTERS:
Legal Recognition in N.S.W.

CHARLES BAILEY:
Australia's Greatest Apport
Medium.

I LIKE THE SPIRIT
WORLD:
By Horace Leaf, F.R.G.S

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Through the Mediumship of
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THE BOOK PAGE.

NEW BOOKS AND FRESH SUPPLIES

We have received from Messrs C. W. Daniel Co., London, the following books, some of which we are stocking and others we can supply if ordered.

THE GUIDE TO PSYCHIC KNOWLEDGE. Edited by C. A. Dawson-Scott. Being answers from people on the Other Side of death to questions from people on this side of death. A detailed and graphic account of the daily life of those who have Passed Over, as well as valuable information respecting mediumship and communication. Part 1, 1/-, postage 1d; Part 2, 1/6, postage 2d.

YOUTH AND SURVIVAL. By C. S. Collen-Smith. Do we live again after death? The author of this book marshals his evidence and answers the question convincingly. He was an Athiest who has now proved Survival. A book that you will want your friends to read. Price 1/6, postage 2d.

HANDGEIPS WITH THE INFINITE. By J. H. Oliver. For Healers and Spiritualists who accept the leadership of Christ this book is of great value. It follows the teaching of "Dr. Lascelles" of The Seekers, and is packed full of practical and helpful suggestions. One of the best handbooks that we have read. Price 2/3, postage 2d.

MAN'S SURVIVAL AFTER DEATH. A voluminous and exceptionally convincing work by the Rev. Charles L. Tweedale, F.R.A.S. It is a book that conquers the sceptic. Mr. Robert Blatchford, the famous journalist and formerly the highly-intellectual leader of the Rationalists in Great Britain, says: "It is the most amazing psychic history I have read, with the exception of Florence Marryatt's 'There is no Death.'" Fourth edition, enlarged, Price 17/6, postage 6d.

LETTERS FROM A LIVING DEAD MAN. Written down by Elsa Barker. "Supremely absorbing. Compared with it, all previous records seem trivial and commonplace."—Ralph Shirley in the "Occult Review." "These letters constitute a progressive narrative of much interest and high philosophic excellence."—"The Two Worlds." Price 5/6, postage 4d.

THOSE MYSTERIOUS PEOPLE.—By Dr. Nandor Fodor. Author of "An Encyclopaedia of Psychic Science. 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 materialisation" Because, according to the author of this book, the most mysterious and astonishing things do happen at seances. Price 10/-, postage 3d.

THE INTRUDER. By Montague Crane. This is a story that is more than a story, short—but dramatic. A tale based on weird experiences of the author. Through its pages run a sinister shadow of diabolical hate and murder—finally conquered by love. This story of an obsession gives thrills that a writer of mystery stories would never think of, because they are true. Price 3/6, postage 3d.

HUMAN SURVIVAL AND ITS IMPLICATIONS. By Helen A. Dallas. Published under the auspices of the London Spiritualist Alliance and designed as a handbook for enquirers into the subject. The author's experience in the subject entitles her to speak with authority. Price 2/-, postage 2d.

PSYCHIC BIBLE STORIES. By Mrs. St. Clair Stobart. "Psychic Bible Stories for Young and Old," is the type of book which has been wanted for a long time. Mrs. St. Clair Stobart has re-told these stories in the light of a psychic knowledge obtained from Spiritualism. She has made them recitals of the exercise of mediumistic faculty has brought them up-to-date and placed them in such a form that they enable the young mind to view the Bible in its true light as an important literature, carrying a moral message. The book is well illustrated, and at the price is excellent value. Price 7/6, postage 5d.

OPENING THE PSYCHIC DOOR. By F. W. FitzSimons, with illustrations. During the present century the investigation of Psychic Phenomena has claimed the attention of many of our most famous writers. The public interest in these phenomena, which are included under the general term of Spiritualism, is steadily increasing.

To those who have omitted to acquire any knowledge of the subject, "Through the Psychic Door" is strongly recommended as a valuable aid to the study of the facts on which Spiritualists base their beliefs. It consists of an accurate record of the author's experiences over a period of thirty-five years. It emphasises, with an insistence that will not be denied, the vital importance of the knowledge gained by investigation. In view of the result obtained by Mr FitzSimons, the reader will be compelled to admit that no intelligent person can afford to overlook the facts here presented.

Price 14/6, postage 7d.

A SPIRITUAL INTERPRETATION OF SOME PSYCHIC HAPPENINGS. By W. Adair Roberts. Contents: The Unseen is Eternal. Healing. Love is the Link of the Perfect Life. Test all Spiritual Impressions. Children of the Desolate. Ministering Angels Passing on the Good News. Occupations in Spirit Life. Some Messages from Heaven. Price 2/6, postage 3d.

SOME THOUGHTS ON MEDIUMSHIP. By Margery Bazett. This useful book is the outcome of the very natural desire on the part of those for whom communications have been received, to know something of the process which is involved in their transmission. Foreword by Sir Oliver Lodge. Price 6/-, postage 3d.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By Sir Wm. Crookes F.R.S. The amazing story of Katie King, with numerous illustrations. A classic record of psychical phenomena of the physical order. Price 5/6,

MATERIALISATIONS. Some Notes on Evidence by a Lawyer. These few Notes were compiled by a lawyer for his own use. Owing to the loss of two relatives and some strange incidents which followed on their deaths he was led into making inquiries into the subject from an evidential point of view. "If a man die shall he live again?" Price 1/3, postage 2d.

THE MINISTRY OF HEAVEN. By Rev. G. Vale Owen. These messages deal in great part with a mission to the Spheres of Darkness conducted by a band of spirit beings under the charge of a leader who is the communicator with Mr Vale Owen, while a description is also given of the City of Blasphemy. Price 6/-, postage 3d.

THE MINISTRY OF THE UNSEEN. By L. V. H. Witley. A personal experience of, and Testimony to, Love from beyond the Veil. "I gladly welcome it and commend it to my friends."—W. T. Stead. Price 2/6, postage 2d.

THE LOST CONTINENT OF MU. By James Churchward. With the story of the lost continent of Atlantis, the researches of the archaeologist have made us more or less familiar. That even before the time of Atlantis, an island continent existed in the centre of the Pacific Ocean, has been for long held as a possibility.

It has been left to James Churchward, writer and explorer, to tell us in "The Lost Continent of Mu" and "The Children of Mu", the story of the colonial development of that civilisation—of the colonies of Mu established by her hardy pioneers, which covered the earth long before the oldest of historic times. He pictures for us an ancient world the extent of which was even greater than our world to-day, that flourished before the Glacial period.

Here we have, not the writings of a mystic with a divine inspiration, but the logical, objective reasoning of the scientist. A more thrilling narrative could not be told. Large Demy 8vo. 336 pp. Profusely illustrated. Price 25/-, postage 8d.

THIRTY YEARS AMONG THE DEAD. By Dr. Carl A. Wickland. Being an astounding record of Rescue Circle Work conducted by Dr. and Mrs. Wickland. A unique work in every respect. Vouched for by Sir Arthur Conan Doyle. Price 17/6, postage 6d.

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

SEPTEMBER 1st, 1935.

SPIRITUALIST MINISTERS.

LEGAL RECOGNITION IN NEW SOUTH WALES.
BILL IN PARLIAMENT TO GIVE EQUAL FOOTING.

After years of effort to be recognised legally as an established church, Christian Spiritualists succeeded on Friday, July 26th, when the Registrar-General, Mr. R. W. Willis, registered Mr. John Robert Nicholson, president, as minister of religion, carrying with it the right to perform ceremonies in connection with baptism, marriage and burial, says the "Sunday Sun" to whom we are indebted for this article.

SPIRITUALISTS in New South Wales who are said to number more than 20,000, as well as thousands in other States, are keenly interested in the registration, for it brings the church into line with other denominations, and there will be no necessity in future for engaging outside clergymen to attend to certain clerical rites which Spiritualists desire to have performed in their own particular way.

"In order to place the church on the same footing as other churches in regard to property and other rights," said Mr. C. L. Sheehy, solicitor, to a representative of the "Sunday Sun," "it will be necessary to incorporate it, and for that purpose a bill is being prepared and will be submitted to Parliament shortly after the reopening next month. We have been told that it will certainly be passed.

"The Spiritualists aim at establishing a central church, with branches in the suburbs, a council of Spiritualistic churches throughout Australia, and affiliated with New Zealand, English, American, and Continental Spiritualistic organisations. The executive committee will have the necessary power to examine ministers, pastors, teachers or mediums, and to issue licences which may be suspended or cancelled if found necessary," he added.

"HELP SCOFFERS."

"We have been scoffed at for a very long time by many people who should have known better," said Mr. Nicholson, "but now we are on our proper plane of recognition and our organisation will set out on a mission which God and His Son, Jesus Christ, will bless. We show no ill-feeling to the scoffers, especially those among the clergy. No doubt it would interest them to know that a great number of clergymen attend our seances and are highly spiritualised. But the scoffers must be helped, and we propose soon to set aside a day of prayer for them. Let me tell them that the Bible is the basis of our ritual.

"It is admitted by city medical men that the diagnosis by mediums of patients sent to us has been correct, and we are going to further this side

of our faith in the spiritual gifts of the Almighty. Of the great work being done by the members of the Sydney society and our mediums, conspicuous is that of giving solace to those who have passed over the 'Great Divide' and cannot realise that their earth life has ended. Prayers are being offered for these discomforted souls, and there are good results. It is our intention to bring to Australia next year a leading medium who will be sponsored by the heads of the London College of Psychic Science," Mr. Nicholson added.

PSYCHIC RESEARCH.

Rev. G. E. Pockna'll, Presbyterian minister of Bondi, recently gave an address to the Bondi Presbyterian Ministers' Fraternal which has drawn forth comments from some clergymen to the effect that psychic research, and especially Spiritualism, is decidedly not worth while. He replies as follows:

"It is incomprehensible to me that any clergyman or layman who is thoroughly and extensively acquainted with the results achieved by psychic researchers within recent years—especially if he has done any extensive researching himself—should regard those researchers and their achieved results as other than the strongest allies and supporters that the Christian faith has in these days of scepticism and unbelief.

"I am particularly surprised at the reported assertion of my friend, Rev. V. C. Bell, that 'after death there is undoubtedly survival of personality,' and his saying in the same breath, 'psychic research is unnecessary in this world.' Psychic research is so far from being unnecessary as a support to faith in human survival that I will challenge Mr. Bell, or any other clergyman in the world, to produce one single proof of human survival that is not based upon or supported by psychic phenomena.

THE BIBLE.

"That the clergy and the church generally should deprecate, and even scorn the supporting evidence of psychic research is the more incomprehensible as the Bible, which is universally accepted as the supreme authority and 'Revelation of God,' is the most psychic book in the world, and is crammed from cover to cover with psychic phenomena and psychic experiences of 'inspired' men. Inspiration itself (the Biblical kind) is a psychic phenomenon. Such a book can only be rightly understood and interpreted by men who, by personal observation and experience, are acquainted with phenomena similar to those it contains.

"The principal value of psychic research is in the strong support it gives to a belief in the literal objective appearances of the spirit of Jesus in materialised form, as recorded in the Gospels. Every

person interested in such matters is aware of the diverse opinions in the ecclesiastical scholastic world.

SOLID FORMS.

"The fact is that unsupported, the evidence, documentary and otherwise, is not strong enough to stand up. But when in recent times, under absolutely rigid and faultless test conditions, materialised forms appear out of, and disappear into, a psychic cloud—forms apparently of intelligent spiritual entities, so solid and material that they have been weighed, their temperatures and pulses taken, and moulds taken in paraffin wax of hands and feet—then it becomes quite easy to believe that the living Spirit of Jesus did actually appear to the disciples in the upper room, when the doors and windows were shut, exactly as recorded in the Gospels. Many of the miracles recorded in Scripture become quite credible, in the light of well attested psychic phenomena in modern times."

FRENCH GHOSTS THAT WALK UNHINDERED.

Those who scoff at the supernatural should meet Mr. Hamilton Condon and his wife says "The Herald" (Melbourne). Mr. and Mrs. Condon arrived in Melbourne on August 8th in the K.P.M. liner Nieuw Holland, in the course of a world tour which has already covered eight months, and has taken them 15,000 miles by sea, and 40,000 by motor car.

Their chateau at Chartres, France, has a host of ghostly traditions behind it. Built in the 13th century it was first a convent, with an enormous cavern under the garden into which the villagers and their cattle fled in times of trouble. Deep in the cavern is a dungeon associated with a plethora of grisly stories.

The chateau supplies the ghosts—ghosts which Mr. Condon declares he has seen, and Mrs. Condon says she has heard; ghosts to which they have become so used that they are accepted as part of the nightly routine of every full moon period.

NOT ASHAMED OF BELIEF.

"I believe in ghosts, and so does Mrs. Condon, and we are not ashamed of it," said Mr. Condon. "During the French revolution the nuns in the chateau were massacred for harboring Royalists.

"During rebuilding work some years later, a doorway opening on to the postern gate path was closed. Through this doorway I, and many of my friends, have seen ghostly figures pass.

"Everywhere in Chartres their presence is accepted, the villagers regarding them as but a reminder of an unwarranted tragedy, and not something of which to be afraid."

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.

	£	s.	d.
J. P. G. (New South Wales)	10	0	
K. C. (Adelaide)	1	4	
J. E. H. (Queensland)	1	0	0
M. O. (Somerville)	1	0	
W. (Malvern)	1	0	
J. J. M. (Shepparton)	5	0	

The Shilling Fund. Total to date 3/-.

DR. ISADORE KOZMINSKY.

By HORACE LEAF, F.R.G.S.

On July 1st there arrived in London one of the greatest authorities on certain phases of occultism in the world.

I first met Dr. Isadore Kosminsky during my tour of Australasia in 1922-23, and was charmed by his personality and culture. As a rule we regard numerologists as casual students of a little-known aspect of mathematics in relation to human life and activity. Since the time of Pythagorus there has been much effort to recover what that master of mysteries and numbers discovered; but on the whole we have made only slight advancement on the fragments of his philosophy revealed by Plato.

The average student of the subject seems to aim at little more than a simple manipulation of figures derived from birth dates, without due regard to the quantities and qualities which characterised the system of the first and greatest master of this form of occultism.

It is safe to say that what Isadore Kosminsky does not know about the subject is not worth knowing.

He has brought a fine mind and profound knowledge to the matter and won a name for proving the grounds of his deductions. England can well do with this master and it is to be hoped that he will remain long enough among us to impart a clear idea of his original research.

In common with all truly learned occultists, Dr. Kosminsky is universal in his sympathies, and Spiritualism has for many years gained much by his sane advocacy. We shall certainly welcome him in our midst and listen earnestly to his teachings.

He has, however, not restricted his activities to these subjects, but has won recognition in other fields of enquiry. The humanities have been his main interest, and the fact that he has become a jewel expert means much more than a mere matter of judging the value and purity of precious stones. These also he has studied in connection with human nature, and no one knows more than he why some people are under the occult influence of diamonds whilst others are spiritually related to rubies.

Here is another reason why his visit will be welcome to Spiritualists. We hear much about the occult significance of precious stones to human evolution, but nothing very convincing has been said. Dr. Isadore Kosminsky will be able to inform us as no one else can.

He has, I understand, definite psychic powers. As a rule they are exercised in secret, as becomes the true occultist who aims at the spiritual elevation of his fellows.

Dr. Kosminsky has played a large part in the Antipodes in connection with archæology and the "Science of Man." He was for some time editor of the Journal of the Royal Anthropological Society as well as of the Antiquarian Gazette. Several valuable works on such subjects as the Science of Jewels and Stones, Zodiacal Symbolism and its Planetary Power, have come from his pen. These are, perhaps not well known in Great Britain, although they have won much appreciation in Australia, New Zealand, Tasmania, and the United States of America.

British Spiritualists will welcome him with open arms as one who, with them, is working for the spiritual upliftment of the human race.—"Light."

SPIRITUALISM'S PLACE IN RELIGIOUS EVOLUTION.

By R. C. KEAST, Sydney.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

RELIGION is necessarily progressive, because truth can only be revealed in accordance with humanity's capacity to receive it. A university course, however desirable under certain circumstances, would be utterly useless to a child in the kindergarten. Maturity of thought cannot be assimilated by an immature mind. In no department of human life has this fact been more clearly demonstrated than in the realm of religion. By way of illustration, consider the Bible. In it is disclosed a progressive revelation. God, at the beginning, is represented as little more than a glorified man; later He becomes a fierce national deity; and finally, as portrayed by Jesus, He is envisaged as the infinite and affectionate Parent of the entire human race. The fact is, of course, that as humanity through mental, moral and spiritual evolution discards the earlier and cruder religious conceptions, so others of a fuller and truer nature are nurtured into existence.

Each acquisition of knowledge, moreover, is of necessity accompanied by conflict; for there are always to be found—especially in positions of authority—those who cling tenaciously to primitive, effete teaching, and who resolutely and indignantly refuse to accept larger and worthier aspects of truth. It is of such as these the Rev. W. Stainton Moses in his "Higher Aspects of Spiritualism" writes: "For them God has closed the Book of Revelation, and has ceased to speak." For such people neither man nor God can do very much. Fortunately, however, despite such opposition, slowly yet surely—encouraged by its seers and sages—humanity, as a whole, does relinquish the old for the new, and another era is thus ushered in.

ANOTHER ERA BEGUN.

Now, it is clear to many people of mental and spiritual discernment that the race has just entered another such epoch. The evidence of this is to be seen scattered broadcast across the world. The emergence of scepticism, materialism, and even irreligion, collectively indicate that those traditional moral and spiritual sanctions which Christianity with more or less success, imposed upon the human race—or much of it—for nearly 2000 years, are now generally disregarded. As that eminent Anglican divine, Dr. P. A. Micklem, of Sydney, wrote in a recent number of the "Australian Quarterly": "The whole trend of the modern epoch has been in the direction of an even more complete exclusion of religion from the wider interests and activities of men. One domain after another has asserted its emancipation from the trammels of religion."

It is true. The teachings of religion no longer appeal. They no longer impress. They no longer satisfy; for Christianity, to an ever increasing number of earnest and intelligent people, is now seen to be permeated with myths, legends superstitions—which were never other than crude and elementary approximations to truth. This indifference, then, this dissatisfaction with orthodox religion, is not only inevitable, but also desirable; for it indicates growth. As St. Paul has admirably expressed it: "When I was a child, I spake as a child . . . I thought as a child; but when I became

a man, I put away childish things." James Russell Lowell has expressed the same thought in these lines:

New occasions teach new duties;
Time makes ancient good uncouth.
They must upward still and onward,
Who would keep abreast of truth.

It is, moreover, palpable to many that Spiritualism is going to play a supremely important role in that intellectual awakening, that spiritual renaissance, which in its incipient stages has already manifested signs of its arrival. That Spiritualism, particularly in its higher aspects, is pre-eminently capable of doing this, is quite evident to all who, correctly interpreting the signs of the times, have carefully and intelligently examined its credentials. Paying no homage to mere authority or tradition, as such, disregarding all doctrines and dogmas, which are not in accord with truth, and challenging, generally, the statements of a misleading theology. Spiritualism must through the demonstrable nature of its foundations, the simplicity of its teachings, the reasonableness of its ethical principles, and the universality of its appeal, gradually effect a synthesis of the intellectual and the spiritual—those mighty twin forces of human progress—and in this way provide a new religion for humanity; one that will satisfy all the higher requirements of an advancing race.

Spiritualism is, thus, determined to avoid that devious route across which Christianity has wandered—and stumbled! At the very beginning of its career it has, unlike Christianity, come to terms with science; so that its brief history already includes on its honour roll the names of several of the most distinguished members of that illustrious body.

SPIRITUALISM AND SCIENCE.

But why, one may ask, does Spiritualism accord such deference to science? Simply because when, for a thousand years and more the world lay steeped in ignorance and superstition, it was science which, despite its materialism, grasped from the palsied hand of religion the Torch of Truth, and guided by its flickering light, honestly and consistently endeavoured to lead humanity to fuller and worthier conceptions of reality. But, it may be objected, though this is so, science—official science—pays but scant respect to Spiritualism. True. But that venerable and distinguished British scientist, Sir Oliver Lodge, has confidently declared: "The humblest scouts who strive loyally to push forward the frontier of science, even though science at first disown them, are sure in time to hear her marching legions possess the unfrequented way." And Spiritualism, moreover, confidently believes that, as affirmed by Dr. John Lamond, in his "Miracles in Modern Life": "Science will yet conquer the world. The time is not so far distant when all religion will be on a scientific basis; and what cannot survive the rigid test of scientific inquiry, will, necessarily, have to be surrendered."

It must, then, ever be remembered that Spiritualism, although subversive of much that Christianity insists upon as necessary to salvation, although hostile to much that is regarded as integral to re-

ligion, really violates not a single canon of truth, not one principle of true religion. It is merely that enlarged conception of reality which has come into existence in response to the progressive demands of an evolving race. F. W. H. Myers realised this, when in "Human Personality", he wrote: "I cannot, in any deep sense, contrast my present creed with Christianity. Rather I regard it as a scientific development of the attitude and teaching of Christ." The Rev. G. Vale Owen, also, in "How Spirits Communicate", has tersely affirmed the same truth in these words: "Modern Spiritualism is Christianity progressed according to the needs of an ever-evolving race."

SPIRITUALISM, RELIGION'S BEST FRIEND.

Viewed, then, in its true perspective, Spiritualism is not the enemy of any historic religion, but only its modern advance guard. It seeks to eradicate from every religion all superstition, to induce it to renounce its antiquated precepts and practices, and to open its ranks to the purifying and invigorating knowledge of the 20th century. As that enlightened religionist, Dr. John Lamond, again writes: "We must face the facts and needs of the hour, and listen to Voices that are beckoning us onwards. We are all down on our knees before the past. The time has come when we must stand erect, and face the dawn." This is precisely what Spiritualism is doing, and why it has been selected by the great spiritual guardians of the race to lead the world in the coming renaissance.

Is it any wonder that many of Spiritualism's leaders have regarded this new revelation as one of unprecedented value and importance? "Man has advanced much in capacity and knowledge in 2000 years", wrote Judge J. W. Edmonds in "Letters and Tracts on Spiritualism", "and the revelations now coming to us are far beyond those of that day in magnitude and interest." Similarly, though more recently, in "Our African Winter", Sir Arthur Conan Doyle has declared: "This only I know, that Spiritualism is the greatest revelation the world has ever known." Astounding statements though these admittedly are, they represent the matured convictions of quite a number of cultured and enlightened minds.

LIBEL LAW.

From 'The Nationalist Spiritualist,' U.S.A., we glean the following interesting item concerning recent activities of the Legislature of Canada in respects to their libel laws:

"Efforts are under way to secure passage in state legislatures and the Federal Parliament in Ottawa of bills similar to the one passed recently by the Manitoba State Legislature making it possible to bring suit against persons responsible for the publication of libelling material against a race or religion and to halt the publication of such material.

"The Manitoba bill, which was passed unanimously by the legislature provides that 'the repeated publication of a libel against any race or creed likely to expose persons belonging to such race or professing such creed to hatred, contempt or ridicule shall, without prejudice to any other recourse, entitle any person belonging to such race or professing such creed to sue for damages and for an injunction to prevent the continuation and circulation of such libel or any libel of a similar character; and the Court of King's Bench or any judge thereof is hereby empowered to entertain such action."

WEIGHING THE "SOUL"

Reverting to the question of whether or no the soul—or astral—body has any weight, it may be noted that experiments have at different times been carried out by which it has been sought to prove that it weighs from two to two and a half ounces. It is strange, to us, that anyone could possibly accept any such "proof"; Two Dutch doctors as well as an American one thus "weighed" the soul body; in one case the physical was living and in the other, "dead." But any such experiment is utterly useless! A trance medium is most certainly affected by his "control," even in physical ways, and the earth body undergoes slight changes. For instance, the heart's action is nearly always slowed down, the breathing quietened and the whole manner is more or less different. Then the withdrawal from the medium's body of the necessary ectoplasm required in taking "control" might quite well be sufficient reason and explanation of any lightening of the flesh body. . . . These experiments just prove nothing.

* * *

In the case of Death of the physical, what medical man, or scientist, dare say exactly what physical changes take place? Not one of them knows! In the first place the withdrawal of the soul body does not take place in an instant of time—save, perhaps, in sudden or accidental death—but is a gradual process. It can be watched by certain clairvoyants, but the gradual physical changes cannot be seen. A slight and slow reduction in the moisture in the body, or, what is more likely, the withdrawal of a certain amount of its ectoplasm would amply account for the reduction in weight by so small an amount as two and a half ounces. We are greatly surprised that any Spiritualist should cling to this fantastic idea of any physical or material weight in the soul, or as some prefer to call it, the astral body. How, for instance, could such a body float in the air? Not even a feather can do this!—P.B.B.

ELIZABETH'S FATHER.

By "Penelope" in "Psychic Peeps."

Father and I went to hear what a Spiritualist Service was like. I did not like going, but father wanted to, although when he arrived at the vestibule he told several folks that he preferred spirits in bottles—not out of them! I mention this to show his attitude.

Well, after a while, the medium appeared to get sleepy. Then she started describing people who had left their earth bodies.

To my intense astonishment the medium pointed to father and commenced to talk to him. So horrified was I that I did not follow what she was saying.

Father kept his hand raised, and at times nodded his head as the medium talked to him.

I gave father a little dig in the ribs, and said quietly, "How can you let me down so? Don't even listen to her." Alas! he did not listen to me.

When we both got outside father told me that this medium had given him a most minute description and character reading of Elizabeth's father who had died thirty odd years ago.

"But who is Elizabeth?" I said.

Father said very, very quietly, "Elizabeth was my first wife."

CHARLES BAILEY.

AUSTRALIA'S GREATEST APPORT MEDIUM
THIRTY-THIRD ANNIVERSARY OF HIS MEDIUMSHIP.

This article is based on an address delivered by Professor Denton an eminent geologist and co-worker with Professor Buchanan—the discoverer of Psychometry. The address was given through Mr. Bailey at the 25th anniversary of his mediumship and reported by M. C. Benson.

MEDIUM CHAS. BAILEY was born in Melbourne of English parents, good people, but very orthodox. An old gentleman living near them kept a shop, and held a Spiritualist meeting. Chas. Bailey's parents warned him against this man, saying that he was a bad man. Instead of avoiding the place Bailey became very curious and often talked with him.

At last, one Sunday evening, he attended a meeting, at which there were fifteen people present. The old man foretold wonderful spiritual gifts that Bailey would develop. Bailey continued attending these meetings, until one evening he went into trance under the influence of a spirit named Drapar, a man who had gone down in a ship called "The London."

Mr. Drapar gave a complete account of the wreck, and a little later it was verified by accounts given in the newspapers.

Mr. Bailey was at this time under-manager in a boot store and as he sat in Spiritualist meetings three or four times a week, it made him very tired and sleepy during the day. He thought he would have to give up attending them, especially as the owner of the shop in which he worked had noticed his condition, and asked him what was wrong. Bailey passed it off, and said that he was all right; but, nevertheless, he decided, very reluctantly, that he would have to give up attending the meetings. He told the other sitters this and they begged him not to do so, that they would pay him a salary if he continued to sit, and then he would be able to leave the boot shop and give his time to do a great work for humanity. After thinking the matter over he accepted their offer, and sat with them regularly.

After sitting regularly for eighteen months, the circle was moved to the home of Mr. Griegg, a Scotsman, and apports began to come. The first apport was a piece of rock from the seashore covered with wet sea-weed, and skipjacks moving about on it. Dr. Whitcombe, one of Bailey's controls, had previously instructed the sitters to examine the medium. When people heard about the phenomena they laughed and said that the medium was a rogue; that Mr. Griegg was in league with him; and the sitters were lunatics. But the apports still came.

Mr. Bennett, an architect, and a member of the Methodist Church came one evening to the meeting at Mr. Griegg's. He was surprised and pleased. He happened to be the architect for some alterations to Mr. Stanford's house, and he told Mr. Stanford—who was a very wealthy man, and a Spiritualist—about the happenings at Mr. Griegg's and that a young man named Bailey was the medium. Mr. Stanford requested Bailey to call on him. At

first Mr. Bailey would not go, but at last he consented, especially as the other sitters advised him to do so.

A meeting was held in Mr. Stanford's house, in a room full of bric-a-brac of great value, and of a fragile nature. Twenty-four people were present. A regular shower of copper ore fell, but not one ornament was broken, nor one person struck by the downpour of ore. At the close, or near the close of the meeting the housekeeper switched on the electric light from outside, and flooded the room with light. Medium Bailey fell from his chair unconscious, and remained unconscious for an hour. Dr. Broyer, who was present, attending to him. Bailey was very ill for three weeks afterwards and felt the effects of it longer than that, and Mr. Stanford was very upset that such a thing had happened. After that he sat regularly with Mr. Stanford for thirteen years, with the exception of the time he spent in Europe.

Over 3,000 lectures on all manner of learned subjects have been delivered through Chas. Bailey by educated men who had passed to the higher life. Bailey had not the ability to give them as he had left school when he was only in the fourth class and was practically uneducated. Hundreds of apports were brought at Mr. Stanford's circle most of which and now in the Leland Stanford Junior University in California, U.S.A.

In 1904 the Milanese Society of Psychic Research sent for Mr. Bailey. They held their meetings in a special room putting him, after searching him, in a locked and sealed cage, and still the apports came. He met Cavalier J. Smith at Milan, and went with him to Barbaressa, then went to Turin, Padua, Venice, and Rome. Titled and scientific people attended these meetings, among them Professor Barzorati. A number of the sitters put their signatures to the findings of the committee who conducted the research meetings, saying that they were assured that the apports came by supernatural agency. When in Rome Mr. Bailey heard that his father was ill, and he returned to Melbourne.

In 1906 he went to Naples, Mount Vesuvius was in eruption so he went on to Rome and had seances there, also at Switzerland, Paris and London. He then returned to Naples. He was in Naples in mid-summer and it was very hot, yet chunks of ice were brought as apports, and placed on the table. After that he returned to Australia, and later visited New Zealand.

While in Wellington, N.Z., Driver, a conjurer, challenged Bailey, saying that he could produce similar phenomena. Mr. McLean, a Spiritualist, and a member of parliament, took up Driver's challenge on Bailey's behalf, and laid down £100. If Driver produced the same phenomena, under the same conditions as Bailey did, he was to receive the £100, the results to be published in the daily papers. Driver backed down, the conditions were too strict, and as he could not use any of his paraphernalia, it was hopeless for him to try.

Mr. Bailey visited Auckland, Wellington, Christchurch and Wanganui. He spoke to packed houses under trance. There were 1500 in the audience in

Wanganui, and the same large crowds in other places. The press gave considerable space to the visit.

He returned to Mr. Stanford in 1910. Once more he went to Europe. Paris, London, Rome, Pisa, and Florence were visited. On the journey back to Australia he held meetings at Morocco, Algiers, Canary Islands, and for a week held meetings at Capetown. In 1911 went to Scotland to Dr. Coates, and visited Maida Vale, Edinburgh, Glasgow and Hull, then he visited London, went to Maida Vale again where he met Dr. Young and Count Hamon (Cheiro) and once more returned to Melbourne.

During the time that Mr. Bailey was holding seances regularly for Mr. Stanford, Mr. McKinney of "The Argus", Melbourne, and of the Sydney "Sunday Times" often attended the seances and wrote articles on them. He was a staunch friend of the medium. His fellow pressmen could not understand it. When the medium was holding seances at Dr. Coates house in Scotland, a funnel-shaped trumpet was tried and some whispers were received from the spirit entities. Hearing of this, during 1922, Mr. Ayling made a funnel-shaped trumpet, and on Mr. Bailey's return it was tried at seances held at Mr. Morrell's at that time. At first came whispers, and gradually the voices increased. Then the Shastaphone was made by Mr. Ayling acting under instructions from Shasta, who is on the spirit side of life.

Medium Bailey has been the sport of fools for years. Spiritualists by whom he has not been understood have persecuted him through jealousy. Rev. Dr. Gibb, in Wellington, New Zealand, preached against Spiritualism, while Bailey was in that city. At Milan a Catholic priest preached a course of twelve sermons against Spiritualism, while he was there, and he was advised not to go out at night in case of being personally attacked.

Men of education, and intelligence, holding positions of honour in the various countries of the world he has visited, have spoken in highest praise of the genuineness of his mediumship, while others in their ignorance have supposedly exposed him.

THERE IS NO DEATH .

A little while ago a young man (who had recently been killed in an accident) communicated with a circle in the South of England. He gave his full name, the manner of his death, the approximate date, and so forth. Communication was set up with the boy's parents, and a most astonishing letter was received from his father, asking us to kindly suppress all reference to the matter, as his wife was still mourning over the death of the son, and publicity about the matter distressed her terribly, says "The Two Worlds."

That is just the point which the Spiritualist wants to make. The mother was mourning over her son, regarding him as dead—bemoaning the fact that he had gone out of her life. Here was the boy, full of life and vitality, anxious to assure his mother that he still lived, and prepared to give her the evidence of his remembrance and affection, but she preferred to mourn him as dead, rather than believe him alive. "This is a mad world, my masters!" The opinions and even the prejudices of the bereaved are entitled to a certain amount of respect, and we have no desire to gain publicity or credit at the expense of injuring the feelings of others, but such cases are occurring week by week in scores of circles throughout the country.

LADY DOYLE PROTESTS.

In the name of my family and myself, I am writing to protest most emphatically against the misuse of my husband's name which is being made by many mediums both on platforms and at their private seances.

I wish to state definitely to those mediums that my husband, when communicating, always gives cross-corroboration that it is he who is sending the message. It is deplorable that his name should be attached to the many useless platitudes that are given out as purporting to come from him.

My husband has never communicated in such a way. He has his own private channels through which he manifests, and on every occasion his manifestation has been for a definite purpose with a special aim in view. Then he always gives confirmation, through a totally different and independent source.

For instance, we were recently engaged upon a certain work under his guidance, and, during operations, a message confirming our work was received from Australia, from a source of whom we had never even heard before.

Unless mediums can produce irrefutable proof that my husband is communicating, then we must ask them to refrain from using his name. It is an indefensible thing to use the name of a man, unless by his consent, even in this life; but it is much more so when the person is not here to defend himself. Offences of this nature in future will have to be dealt with in a very serious manner.

Irrefutable proof showing my husband's authority to use his name is what we, as his family, have a right to demand from every medium.

(LADY) JEAN CONAN DOYLE.

Windlesham, Crowborough, Sussex.

AN OPEN AIR FORUM.

Miss Petronella Nell who visited Australia and New Zealand some time ago and has occasionally contributed to our pages, intends publishing a book giving her experiences in these Southern lands. From what we know of Miss Nell the book should be of great value to us.

She has been assisting in the Propaganda Meetings that are held on Sundays each summer in Hyde Park, London, concerning which she writes:

"Mr. Barbanell, editor of 'Psychic News', organises these propaganda meetings on Sundays in Hyde Park and we get hundreds around the ricketty little platform, all listening intently. He himself is a splendid propagandist and good organiser and an effective speaker; he took the first Sunday in this summer campaign, and I the second. I was two hours and twenty minutes on my feet, first giving an exposition of the scientific approach to Spiritualism, and then answering the questions we invite from the crowd. Some five hundred people stayed right through, including two very attentive policemen! Then, we invited one of our opponents to climb up and put his case; he said he had been an associate of Ed. Carpenter, and he shook hands cordially with me before going off! Sometimes heckling goes on, but I quite enjoy that. We were three hours altogether; after I came down from the stand, Horace Leaf got up and carried on. Altogether it was a great success, and I look forward to my next turn in Hyde Park."

Are not Australian Spiritualists missing great opportunities by neglecting open-air meetings?—Ed.

I LIKE THE SPIRIT WORLD.

MY EXPERIENCE BEYOND THE VEIL.

By HORACE LEAF, F.R.G.S.

THIS is no story for the sceptics—for those people who doubt the abilities of spirit mediums to convey their souls to another world, while their bodies remain on earth.

I became conscious of mediumistic powers while still a young man, and the last 20 years of my life have been devoted to Spiritualism and clairvoyance, and I am stating no more than the simple truth when I claim that I am as familiar with the world that awaits us after death as I am with our own countryside.

On scores of occasions, I have literally been out of my body. I am convinced that while in this state I was, to all intents and purposes, dead, although my body remained on earth in a comatose state.

OLD FRIENDS.

During those visits to another world I have found myself with old friends who departed this life, and my mind has wandered with them in the spirit realms.

People who imagine that on these visits I see what is commonly described as the next world will be disappointed to know that I see nothing. All the time I am perfectly conscious of souls about me, but my mind moves in impenetrable darkness.

Because of what I know of the spirit world I have no fear of death, and I believe that few people would fear the end if they could only convince themselves of the truth of my statements.

It is a fact well-known amongst Spiritualists that the world-to-come is peopled with souls who are a great improvement on the earthly mortals. Death is the most mellowing school for all, and those who cross the border are improved and softened by that passing.

The spirit world knows no vengeance, which is one of the reasons why experiments to enable the police to track murderers have rarely been successful. I have on occasions talked with the spirit of a young girl who was foully murdered. She told me that she had watched with sorrow the culmination of earthly vengeance on her murderer, and that when he paid the penalty of his crime she awaited him with forgiveness in the spirit world.

EVIL SPIRITS.

Evil spirits do exist, however, although their number is very small, and they are held in check by the good spirits. I once had a fearful experience with evil spirits, and one which I hope I shall never repeat.

It happened on an exceptionally long visit to the spirit world. For over ten days I had been out of my body, and knew that some powerful influence was at work to destroy me.

For days I had been conscious of a feeling of indescribable evil. It seemed to me that black horror was all about me, and that only by a tremendous effect could I return to earth.

Who were the evil spirits which utilised every means in their power to hold me in the spirit world? Frankly, I do not know, for these spirits told me nothing of themselves, although they gave terrible details of their awful crimes on earth. At first

they tried to hold me by persuasion, but when this failed they mouthed foul blasphemies, and swore that if I returned to earth they would dog my footsteps to the grave.

I would ask the reader to look up any standard work on the occult if he would understand the full meaning of that terrible threat. On occasions I have been called upon to exorcise evil spirits which have made the lives of their earthly victims a hell. I have known of cases, officially described as of obsession, in which evil spirits have driven men and women to suicide. Well did I appreciate the terror of that threat, but I steeled myself to resist the spirits with all my might.

THOUGHT DEAD.

It was at that stage that I really thought I was doomed. My wife, who has had a wide experience of occult matters, and who watched over my body on all occasions on which I left it, told me afterwards that for hours she thought that I was truly dead. My body was that of a dead man, and it was only because I had always urged on her the necessity of leaving me severely alone that she did not call medical aid.

However, in the end I returned to earth to find myself weak and exhausted by the violence of the struggle in the spirit world. For days afterwards I was troubled by visitations, and only my occult powers enabled me to save my soul from the evil ones.

During these trances I take no nourishment whatever, yet I never feel any ill-effects physically on my return to the world. I do not even feel excessively hungry or thirsty when I return, a fact which I think is almost beyond the power to explain.

Frankly, I like the spirit world. Beyond the veil there is no hatred, malice or unhappiness—save for the small number of evil spirits I have already described. Small wonder, therefore, that the messages sent from time to time through mediums speak of the exultation of the dead, removed from a world of such bitter struggle and strife.

THE SILENT VOICE.

(Published by G. BELL & SONS LTD.)

The greater part of this volume has already been published in instalments, but the whole of the material has now been revised and rearranged under subjects, and much new matter has been added, as well as an Introduction and Index.

The rearrangement serves to show how extensive is the ground covered by the Teachings, and in the Introduction an attempt is made to indicate some of the more important matters dealt with, and the chief principles laid down. Those who have the insight to recognise the Voice and the patience to dwell on the more difficult teachings will find here the answer to many of the problems of thought that perplex our generation, e.g. those connected with the nature of God and man, and the essential unity between them; the Person of Christ; the Mystery of the Incarnation; and many other deep matters.

Mr. Edmond Holmes has said of "The Silent Voice" that if it could become widely known it "could scarcely fail to exercise a profound influence on the religious thought and faith of mankind."

(In the Library. Can be obtained if desired). Price, 7/6; postage, 4d.

THE HARBINGER OF LIGHT

Melbourne, Australia.

PUBLISHED MONTHLY.

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

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EDITOR:—Rev. J. T. Huston, M.D.

THE EDITORIAL CHAIR

Those in the learned professions are often credited with a sagacity that in reality they rarely possess. Intensive study is no guarantee that the student will develop an intelligence above the ordinary, or that it will result in the possession of critical faculties, or the ability to judge dispassionately and without prejudice.

Indeed, literates—the so called "educated"—are often as credulous and as prejudiced as the illiterate, a striking example of this is evidenced in an incident that took place in England. On January 1st, 1922, a country paper described an apparatus that had been invented, enabling the magnifying power of the telescope to be so greatly increased that the moon, for example, apparently could be brought so close to the earth, that relatively small objects could be perceived upon it. A great number of scientists were deceived by what subsequently proved to be a practical joke on the part of a journalist.

A Fellow of the Royal Society wrote: "Not only do I understand that lunar fields and trees are plainly visible, but animals resembling bison, goats, and sheep are to be distinguished, also winged creatures, something between a human being and an orang-outang." Scores of articles were written and no fewer than fifty thousand copies of a pamphlet describing the invention were sold before the hoax was discovered.

Because a man possess a university degree, or occupies some position in a university or other educational establishment, or is a member of one of the learned professions, it is no guarantee that he is a man of judgment whose opinion, therefore, is of value. This is an age of specialisation, and whilst one may be an authority in his particular department of knowledge, outside that department he may be woefully ignorant and quite incapable of giving an opinion of any value. This is recognised by promoters of bogus companies, for example, who find among these men quite a number of "easy marks."

The general public give to these specialists greater credit for knowledge and a logical and critical faculty than is their due. They in turn, accept the position thus credulously given to them and proceed forthwith to give their opinion with assurance and dogmatism, even on subjects upon which they have never given an hour's study or investigation. This especially refers to matters connected with Spiritualism. Rather than acknowledge their ignorance of the subject it is treated by them with contempt and ridicule, and relegated into the realms of superstition.

One is reminded of the humorous illustration given of a fallacy. A man about to be sentenced to imprisonment asked the court why he had been found guilty, when he was told it was on the evidence of three men who had witnessed his crime, "That is nothing" responded the prisoner, "I can produce thirty men who didn't see me do it." verb. sap.

THE WOMAN OF ENDOR.

In our July issue we reprinted under the above title, an article from "The Star," Johannesburg, which had been sent to us by one of our subscribers in South Africa. As we thought that it had been written by a local contributor and as its matter was so excellent and explained an incident so often quoted against Spiritualists and would be very helpful to our readers, we had no hesitation in publishing it.

We now find that Mr. H. V. Morton is a writer of note and has written, what is said to be the finest travel book of the Holy Land ever published, "In the Steps of the Master."

Although we have not learnt whether the article in question has been copyrighted, we hasten to offer Mr. Morton our apology for not having obtained his permission to reprint it.

THE REAL JESUS

By CANON PERCY DEARMER in "Christianity as a New Religion."

"The real Jesus was unlike any other religious teacher. . . A large part of His life was taken up with the healing of men's bodies. . . .

"Jesus lived with working men. He spent much time in the society of outcasts, but He enjoyed also the society of friendly Pharisees; He lived a genial, cheerful life, and there is no evidence that He identified himself with the Suffering Servant of Isaiah, the Man of Sorrows, even in His Passion; He did not fast and was not an ascetic; He did not threaten.

"His life was centred in God as no other's had been; yet he was remarkably reticent about prayer, and when pressed by His disciples, He gave them a few brief sentences which are in themselves a little Gospel. He discovered children.

"In all this His followers have been as little like Him as His predecessors.

"He was a reformer, who swept away an ancient system of ordinances and put nothing similar in their place. He was hated by the clergy, who, in fact, killed Him. . . .

"The religion of Christ, His message or Gospel, is: (1) the Kingdom of Heaven; (2) the Fatherhood of God; (3) the Brotherhood of Man; (4) Eternal Life."

Towards Cheerfulness. By J. Arthur Hill. The author of this unusual book of personal reflections has been an invalid for thirty years, and is nearly blind. Yet he can write a charming book with such an intimate appeal, invigorating and truly cheerful. The brightest chapter in the whole volume, curiously enough, deals with life in a nursing home after an operation. The book is profound, yet is leavened with a keen sense of humour from which it is impossible to escape. Price 7/6, postage 4d. In the Library.

UNIQUE BIRTHDAY PARTY.

DR. MUNRO CELEBRATES HIS HUNDRETH BIRTHDAY.

Through the Mediumship of Mrs. McLEISH, Brisbane.

ON Saturday evening, July 20th, in city rooms, more than 100 people attended a birthday party arranged to celebrate the hundredth birthday of Dr. Robert Munro, a well-known Brisbane visitor from the spirit world. For many years, Dr. Munro has dispensed consolation and comfort from the Great Beyond for those in trouble, sickness and bereavement. In the earth life Dr. Munro was a well-known medical scientist of Edinburgh, Scotland, and later of America.

Members of Brisbane's legal, medical, journalistic and business world attended this unique birthday party—probably the first of its kind ever held in Brisbane, possibly in Australia—and during the course of an extremely pleasant evening which included songs and musical items rendered by some of Brisbane's best known artists, Dr. Munro, through the deep-trance mediumship of Mrs. D. McLeish, a daughter of the late Mr. Theodore Rheinhold, the founder of the Spiritualist Church in Queensland, delivered an inspiring address.

"Spiritualism," said Dr. Munro, "is based on service—on unremitting service to humanity, as based on the spiritual teachings of Christ. By many people Spiritualism is regarded as a form of fortune-telling. Actually Spiritualism has nothing whatever to do with fore-telling the future, unless the assisting of men and women to live better, happier and more useful lives could be regarded as such. It is of little use meandering along the by-ways of life while there is abundant work to be done. My own resolution on this, my hundredth birthday, is to work even more assiduously for the future betterment of men and the advancement of Spiritualism as opposed to that materialism by which men and women debar themselves from the realisation of the great inspirational truths of life—the eternal life of the Spirit.

SCIENCE AND THE UNSEEN.

"To-day," declared the Spirit guest, "many scientists are conscious of the fact that the ideas for the great inventions for which they are regarded as being responsible on earth are actually inspired in them by the unseen helpers of the Spirit World. To-morrow all scientists will consciously contact this source of enlightenment—this great Spiritual Deep in which the Divine Power is eternally working for the enlightenment and spiritual upliftment of man.

"Science, in fact," declared Dr. Munro, "is the most vivid exponent of Spiritualism as well as the friend of man. Spiritualism, in turn, is the unfailing friend of Science. The greatest enemy of Science, of Spiritualism and of humanity is the person who endeavours to stay the hand of progress, thus shutting out the light of Truth—a condition no less apparent to-day than in the past when inspired men and women were sent to the stake for the 'crime' of passing on to the world their inspired knowledge. A sinner of this category is the person who 'wraps his ideas in cotton-wool' for fear others might benefit by them—and this is apparent even in the medical world!—thus preventing progress by robbing humanity of a knowledge of those truths of which he was intended to be only the instrument of communication

between the Earth and the Unseen world of Spirit by which it is surrounded."

In a flash of humour during his remarks of appreciation of the gathering arranged in his honour, and of the artistic birthday cake and sprigs of Scottish heather displayed on the stage, Dr. Munro referred to his birthplace, Bonnie Scotland, as a truly wonderful place which, he declared, is seconded only by the sphere in which he now is.

OTHER MESSENGERS.

In supporting Dr. Munro, Dr. Willert, who passed out during the San Francisco earthquake of 1906, stressed the need for co-operation on the part of men and women as a means of gaining effective assistance from the Spirit Spheres, and pointed out that the Earth world is much more closely allied to the spiritual world than most people realise.

"In reality," declared Dr. Willert, "this world is a truly beautiful place to live in, and it is an absolute duty of men and women to radiate beauty, truth and happiness. You create your own world here, just as you do in the Spirit world, according to your own philosophy. If you look through a window of misery you will have unhappiness reflected back to you. See that you always look on the world through a window that is beautiful."

"Cora," another Spirit messenger, touched on the beauty of character, and the need for a study of the characters of the different nationalities as a means of establishing a more brotherly relationship between the nations.

Amongst other speakers, the well-known Spiritualist, Dr. Peebles, also addressed the gathering.—"The Telegraph," Brisbane.

"THE TELEPHONE."

SPIRITUALISM'S FIRST PENNY WEEKLY.

"The Telephone" was a small weekly magazine published in Brisbane, Queensland in the interests of Spiritualism. It was edited by Mrs. W. Reinhold, senr, who, with her husband, were the pioneers of Brisbane Spiritualism.

The first number of "The Telephone" was issued on January 1st, 1881, and was published regularly until May, 1883, when owing to insufficient financial support, it ceased publication.

Its price was one penny and at first consisted of four quarto pages, which were afterwards increased to eight pages.

Mrs. Reinhold developed deep trance writing and all the leading articles were produced through her hand. She also developed trance speaking and possessed some powers of healing.

The volume presented to our Psychic Library by Mr. John Baird, of Brisbane, consists of an almost complete file of the magazine and will be found full of most interesting reading matter.

Professor Lombrosa, Italy.

"There can be no doubt that genuine Spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seances."

Bishop Welldon, Dean of Durham.

"It is too late to dismiss Spiritualistic phenomena as a nauseous fraud. I believe Spiritualism has come to fill a void in Church practice, owing to the coldness of the services. It is impossible to reject testimony so many-sided."

SPIRIT GIVES MASONIC GRIP.

By FRED TURNER, Umzumbi, South Africa.

Dr. Lindsay Johnson, the author of "The Great Problem" sends us the following with the comment "I have every reason to believe the story is genuine. It has created a great deal of interest here, the affair occurred about twenty-two miles along the coast."

A few months ago a very old friend of mine named Nelson met his death through being knocked down by a train. He owned and lived in a trim little cottage on the South Coast. After his death the cottage was sold to a woman who had never met the former owner. The time came when she had guests staying with her, and among them a clergyman from Johannesburg who likewise had no conception of the personality of the departed. The clergyman was given the room that Mr. Nelson formerly occupied.

In the early hours one morning the "shade" of Mr. Nelson entered as he appeared in life—old, slightly stooping, with long white beard (as described by the clergyman the next morning, and true to life). The "shade" woke the clergyman up.

"I'm C. E. Nelson (be it noted that the clergyman was unaware of Mr. Nelson's initials) and I want you to thank Mrs.— for the splendid way she has looked after my garden; it never looked so beautiful in my lifetime as it does now. But I have a complaint to make, that old Panama hat of mine that I wore when working in the garden should not be hanging behind the door in the bathroom, it should be kept in the tool shed (note: Mr. Nelson was very particular about details, and everything had to be kept in its proper place). Will you please see to it in the morning?"

The clergyman said: "But you are dead and in your grave. This is not right. Come, friend, return to it."

Nelson: "I am not dead. There is no death. I am here to prove it. Give me your hand" (the clergyman was given the Masonic grip).

The clergyman cannot state definitely whether he was awake or dreaming, but believes he was awake.

Finally, Nelson said: "I wish you a happy holiday. Please do not forget about the hat."

Sceptics will of course say this was a dream. Maybe, but the clergyman did not know Mr. Nelson's initials, nor was his hostess sure of them until verification the next morning. Neither did he know he was a Mason, and was certainly unaware that Mr. Nelson's old straw hat hung behind the bathroom door.

The hat now hangs in its rightful place. The garden is attended to with redoubled vigour and I trust Mr. Nelson rests in peace.

THANKS, "PENELOPE"

We have received from "Penelope" a number of copies of three booklets "Psychic Peeps," "Whisperings," and "And So?" written by herself and for which we tender our thanks. All proceeds are to be placed to the credit of the Propaganda Fund. The three will be sent, post free, for 4d.

"Penelope" in a letter written to us says that she is not a Spiritualist, saying that she "does not understand these things" although she "has written down these happenings."

If we had to wait until we understood things we should have no communications, or for that matter, anything else. With all respect we consider "Penelope" to be a well developed psychic and a Spiritualist of the truly Spiritual type, and did we know her name and address would be glad to communicate with her.

VICAR'S BELIEF IN SPIRITUALISM.

"WHOLE WORLD WILL SOON BELIEVE."

Declared by some to be one of the greatest leaders of the Spiritualist movement, the Rev. C. L. Tweedale, Vicar of Weston, Otley, England, writes: "I have spirit communications most weeks. My faith is a glorious adventure. As to those who do not believe, we can afford to laugh them to scorn. We know; for we have seen and heard. The facts of Spiritualism are now scientifically proven. People who know nothing of the subject and have no practical experience, especially if their attitude is coupled with one of religious bigotry and hostility, are not in a position to speak upon the matter or decide it; and their opinions are wholly negligible."

"In the case where such persons happen to be devoted to any particular branch of the Christian religion, they may well be asked, if they reject the modern evidences of human survival and communication with the spirit world, how they can prove and what scientific evidence they can give, for the resurrection of Jesus, or for any of the visions, voices, and spirit communications and happenings recorded in the Old and New Testaments."

"In these things ancient and modern stand or fall together. If there is no proof of human survival or of the spirit world to-day, and if they are all to be rejected as hallucinations or fraud, then how are we to obtain the proofs of the reality of these things as recounted 2000 years ago? The ill-informed and bigoted man may well ponder this question."

"The days are coming, and coming quickly, when no well-informed man will be able to deny the modern evidences of human survival. The churches have hitherto feared these things and scouted them, apparently under the mistaken impression that advocacy of these things will result in a loss of power and influence; but the very reverse is the case. The assimilation of this knowledge will not only rehabilitate the Bible, but will result in an extension of power and influence of the churches for good. The clergy will not merely be able to talk about the spiritual world; they will have the power to demonstrate it."

For further evidence, Mr. Tweedale refers to his book, "Man's Survival After Death." It is now in its fourth edition and a Dutch edition of this classic was issued in May last. There are now editions in English, Italian, Scandinavian and Dutch.

We congratulate the author, the Rev. Charles Tweedale, F.R.A.S., and trust that other editions will follow. "Man's Survival After Death" is at once Christian and Spiritualistic, and if even the Churches accept Spiritualism it will be on the basis of this valuable work. Mr. Tweedale says that his work is likely to have a profound influence on the thought of the world when it finds its way into the homes of every country.

In Memory.

Rev. W. Stainton Moses (M.A. Oxon) passed to the Higher Life on 5th September, 1892. We have in stock the following works by this talented author:—

Spirit Teachings—one of Spiritualism's classics—9/6, postage 7d.

More Spirit Teachings. 2/-, postage 2d.

Pearls of Great Price. 1/3, postage 2d.

Stainton Moses. His Life and Work. 3d, postage 1d.

Viscount Molesworth.

"Conducted in a proper spirit, a study of Spiritualism would tend to raise the religious and moral tone, and, consequently, the whole social life of the nation."

By W. B. H.

* * *

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"Spiritualism, rightly investigated and appropriated should stimulate the social, moral and religious advancement of humanity. Spiritualism has a high purpose. Christianity awoke a sleepy faith in Immortality, as Spiritualism is awaking a sleepy faith in Christianity."

OUR SIXTY-FIFTH BIRTHDAY

A former patient of Mr. W. H. Terry and who later under his tuition became a clairvoyant—Mrs. Lees—early in 1870 predicted the establishment of "The Harbinger of Light." Once, when in the clairvoyant state she described a bright noble-looking spirit holding a scroll in his hand. Presently he unrolled it and she read the words "Harbinger of Light." "Dawn approaches, error is passing away. Men arising shall hail the day."

"There is printing underneath the inscription," Mrs. Lees said, "it is a newspaper, and you are to write it." Mr. Terry to whom the message was given was incredulous. Having no literary training he felt that he couldn't attempt it. But Mrs. Lees reiterated "You are to write it."

After consultation with some friends, a start was made, and the first number of the magazine appeared on September 1st, 1870. The only financial help received was a guarantee from two country societies to take 50 copies each for six months. Mr. Terry therefore had to assume full responsibility for the venture. But our Spirit friends saw to it that no loss followed. Its founder-editor carried on for many years without loss, its receipts just covering the publishing costs—nothing more; and there was never a margin left to pay him for his services connected therewith, or to pay any of his contributors.

In 1905, after editing the magazine for thirty-five years, Mr. Terry resigned the position and appointed Mrs. Charles Bright to succeed him. She occupied the editorial chair until her passing over in 1913. She was succeeded by Mr. W. Britton Harvey. Mr. Harvey's editorship lasted for twenty years and to these three able exponents of the philosophy of Spiritualism the present status of "The Harbinger of Light" is due.

With the passing of time changes come even in journalism. This applies to our magazine. Looking through the files one observes many changes in style, although the shape of the magazine has remained the same. However, beginning with the December issue, "The Harbinger of Light" will appear in a new form. For some time past we have been considering how to increase our subscribers' list—for the more subscribers we have, the wider will be our influence and the better we can make our magazine. To this end we have sought the opinions and guidance of experts and of our subscribers.

Two problems presented themselves, one respecting the matter to be published, and the other concerning the price. With respect to the matter: was it advisable to change the style and follow that of the popular press? Or should we continue to be an educational medium and a representative of the Higher Spiritualism? We felt that the time had come to make a change in one direction or the other. In making our choice we were influenced by the definite instructions given to the founder of the magazine at its inception by those on the Other Side, who not only inspired him, but have been behind its editors ever since.

There was also the present subscribers to be considered, who have so frequently expressed their warm approval of the articles published and our policy generally. So after much discussion and thought we decided to carry on our tradition of being an exponent of a Spiritual Spiritualism.

Then came the matter of price. As we explained in a former issue we cannot reduce the price of the magazine until we have, at least, another thousand

subscribers, or reduce the size of the journal to enable us to get it more cheaply produced. However, we found that what we could do was to modernise the magazine by changing its shape and increasing the number of pages. This, too, has necessitated many conferences with printers and much consideration, the result of which is that from December next "The Harbinger of Light" will consist of thirty-two pages $6\frac{1}{2} \times 9\frac{1}{2}$, printed on antique paper, with art cover. Although this will cost us more to produce, an additional 150 subscribers will enable us to meet the extra expense without loss.

In addition to the usual matter there will be regular articles on Spiritual Psychology; various phases of Healing, Health Culture and Herbalism; and a special series on Practical Spiritualism. We have secured the co-operation of several capable writers and we aim at producing one of the best magazines in the Movement.

Our further aim is to produce the best from the two worlds, so that our readers will be interested, instructed and kept right up-to-date in matters Spiritualistic, both experimental and philosophical. We are desirous of making "The Harbinger of Light" worthy of the great Cause for which it stands. As it is the only English Spiritualist magazine published in the Southern Hemisphere and, furthermore, as it is your very own journal, we have no hesitation in soliciting your co-operation in interesting others and securing them as subscribers. Remember that all profits from our work shall be devoted to improving it.

"THE HARBINGER OF LIGHT"

Extracts from Lecture delivered by Mrs. HARRIS-ROBERTS, at Wanganui, N.Z., on June 10th, 1905.

In the course of an interesting lecture by Mrs. Harris-Roberts (for which space cannot be given in full) she mentions how her first glimpse of Spiritualism came through a chance copy of the "Harbinger of Light" coming into her hands many years ago.

When all the creedal beliefs and man-made dogmas have failed to bring comfort to the soul whose hope, faith and love have been shipwrecked and whose frail raft of human reason is still watched over by Heaven's angels, then comes the "Harbinger of Light", and the soul hears or senses the truth by means of self communion with the divine, "that dawn approaches, error is passing away, men arising shall hail the day."

When that motto was given to Mr. Terry, editor of the "Harbinger of Light," he could not see how to accomplish the mission of its publication. In the vision the messenger-spirit gave him the name of the journal and told him it would be published and would do a grand work, but he stood in the early dawn wondering at the mystic shadows which gradually floated away, revealing to his thankful soul the coming of the day.

The angels know and remember these epochs in our lives, and whenever we reach a milestone they are with us to join with us in worship to the All Good who has led us through wondrous ways we knew not. To-day in my heart I celebrate an anniversary. It is twenty-one years since I carefully laid the "Harbinger of Light" on the highest shelf, determined to not even look at its heretical teachings. A sudden draught of air, caused by an opening door caught its pages, and there fluttered to the floor the supplement containing Mrs. Oli-

SPIRIT MESSAGES.

RECEIVED BY AUTOMATIC WRITING.

[These beautiful and inspiring messages came through a Home Circle.—Ed.]

Rejoice that the Sun of Righteousness is shining upon you, and that the gift of God is eternal life. It is the spirit of love that makes heaven. The path of service, though it be hard to climb, leads straight to the feet of God. Get your thoughts from God; be often with Him in the Silences. You have no conception of the power of silence. Get your life so attached to God's life that you can draw from His fulness in every time of need. Do not fear that God will not take care of you; anxious care is unbelief. Seeking to do God's will holds you ever close to Him, and brings peace to the heart. He sends only good.

Beyond the pain and the trial there is the promised land. We are able by a clearer vision to discover cause and effect. Through many happenings seemingly cruel and unnecessary to the world, God's purposes are full of love and wisdom, and in His way, which is often misjudged, is a perfect justice; but this is not always apparent to mortal sight. In trying to help others pray for spiritual discernment. It is sometimes difficult to let go of personal responsibility, to remember that God is ever conscious of His children. Occasionally there is the need to stand aside for a while and see how God works. Wait on Him each step of the way. There is no hurry in God's leading. There must be patience if you would have God's guidance. The successful life is the one which has carried out God's plan. Seek to know His Will by submitting your life to the Divine.

Mediate on heavenly joys, and again I say, try to realise the nearness of the spirit world. There is no separation; we are often with you. Our experience is the spirit

phant's beautiful story of the "Little Pilgrim." The name caught my eye. Instinctively I picked up the disordered leaves, rearranged them, and as a result of a passing glance, read the story through. My prejudices gradually melted away, and I always look back with grateful feelings to the "breath of wind" that brought me this "Harbinger of Light."

So can the simplest occurrence bring us a blessing. Look out, my friends, upon the tossing waves of the ocean of thought and see how the dawn is glowing on the horizon. Let us render thanks for the progress of spiritual science, for the work of its noble pioneers that was done at break of day; for the angel helpers who have so faithfully guided every student and disciple of spiritual truth, and the result that lies around us in spiritual labor, and the ever-growing desire for more light. Now it becomes us as Spiritualists to do for others what these great workers have done for us. We have the responsibility of knowing the truth of spirit communion, of possessing various phases of mediumship, of attending some little sanctuary or circle of our own. Therefore we must remember those who are still searching for comfort, assurance and knowledge—those who are yet doubting, fearing, troubled as we have each been.

Think of it, my friends, the privilege of being co-workers in this great movement or revival that is stirring and thrilling earth's thinking minds to-day: the knowledge of that truly grand reality which alone can remove the fear of or sorrow for death, and teach us so to develop the divine within us that each life in its own sphere of labor may be a harbinger of light to other souls.

Now Mr. Terry stands in the sunset rays of light, a plenteous harvest around him of souls helped, enlightened, guided, comforted by the message given to him. Herein is a grand lesson for us all, for to every soul comes the "vision of the splendour" in some way or other—to each one a message and a mission is given.

From the "Harbinger of Light", August, 1905.

of an everlasting love. Heaven as we know it is beyond description, far more beautiful than anything you can imagine. It is a life of freedom and unlimited power.

I want you to understand that there can only be a going forward where there is a growing faith; as your faith grows, so will your spiritual experience enlarge. Spiritual progress is in proportion to faith. Where there is no faith-development there can be no spiritual expansion. Larger work involves a larger faith. Let your spiritual experience be vigorous and real. Have faith in your work because you are working on God's unchanging law. Keep yourselves turned toward God without strain and He will draw you to Him. Put yourselves in God's care and know that He is doing the work. "The Lord thy God in the midst of thee is mighty."

In a story told by Edward Everett Hale he tells of a little girl who, amidst her play with the butterflies and birds, used often to run into a near-by chapel to pray, and afterwards would stay quite still for a few moments, waiting, she said, to see if God wanted to say anything to her. Clear revelation must come to all who continue to wait upon God. It is possible to be always listening for the Father's voice."

God's child is not dependent for happiness upon the continuance of earthly prosperity but upon God, whose resources of provision and blessings are infinite. The wisdom of the inner man grows and develops with spiritual freedom. Think of spiritual life capable of all blessedness upheld by His power and presence, sharing the immortality of God. Control of self and attachment to God—this is victory.

The best insurance for the future is to live happily, courageously and intelligently to-day. Take no thought for the morrow, for the morrow shall take thought for the things of itself." Do to-day's duty, fight to-day's temptation and don't weaken and distract yourselves by looking forward to things which you cannot see. Let go of all that is not in harmony with the truth of your being. Do not be anxious over earthly things—your heavenly Father provideth for you.

To be brave and hopeful is to win the battle against despair, and to live above the body is to be greatly blessed. Remember that God never fails those who trust Him absolutely. Commit all to Him without anxiety. Never for a moment carry a worry of any kind—leave it with Him. This is faith and a way to find peace. The sun undimmed still shines behind the clouds. The divine love, with all its infinite tenderness is ever about you. Pray to become conscious of it. Seek after the personal friendship of Christ—with the prayer: Lord, make thyself known to us. To know Christ is to know the Father.

There is no need to relinquish old methods and attitudes. To be born again for the needs of to-morrow. You can judge of the value of custom and circumstance. Is it helping or hindering the unfolding of spiritual consciousness. There is a definite spiritual purpose behind all things, and the way of understanding the smallest incident of daily life is by seeing it in relation to that spiritual purpose. Every act should be towards increasing the amount of happiness in the world. Let your whole life be an uplifting inspiration to others, a life of self-renunciation and service. Conscious co-operation with God must come by an unfolding of the powers of the God-nature within. You have the gift of self-consciousness—learn to consciously co-operate with the law from within. It is in consciousness that regeneration and reconstructive work must begin.

Though progress be slow, remember that you are an immortal soul journeying to higher attainment. It is not possession, but it is appreciation, which gives happiness and brings the soul into harmony with that unseen power which makes all things possible. The purpose of life is to grow in love, advance in truth and wisdom. Renunciation of the lower for the higher is the true way of advancement. Let your attitude to the unseen be that of an earnest student desiring to know the truth, even though it be in opposition to your present beliefs. Do your work faithfully, having for your principle service rather than material gain. Seek to cultivate the wider outlook which sees that all well-being is the result of loving one's neighbour as one's self.

We are glad to see your interest in the League of Nations, the success or failure of which is the concern of all the world. Are you fully aware of the indifference of a large majority as to the fate of a League of Nations? Work for the co-ordination of mind and spirit. Work from within outwards.

Pray with full assurance that your prayer is heard.

SPIRITUALISM AND THE CHURCH TO-DAY.

By W. E. M. ABBOTT, Scone, New South Wales.

A recent copy of "The Sunday Sun" (Sydney) published an article entitled "Clergy's Views on Spiritualism" after quoting Dr. Winnington Ingram the Bishop of London giving the view that "Communication through mediums was dangerous, dishonoring to the dead, and a waste of time to the living" the article published the opinions of the clergy of various denominations in and about Sydney. To read these views saddened one. With one or two exceptions the gentlemen interviewed showed the most deplorable lack of knowledge of the true facts or possibilities of Christian Spiritualism, which did not, however, deter them from voicing narrow, ignorant and intolerant criticism.

My mind immediately flew to the words of that pioneer of Psychic Research—Sir Arthur Conan Doyle—who so well answers this type of critic (History of Spiritualism Vol. I.) in the following wise and tolerant manner: "If one could imagine a layman without a telescope contradicting with jeers and contempt the conclusions of those astronomers who had used telescopes, it would present some analogy to those people who have ventured to criticise psychic matters without having had any personal experience" and to read the opinions of these clergy is to know they have not had any experience of Spiritualism, experimental or otherwise.

One gentleman made the following astounding statement "After death there was undoubtedly survival of human personality, but psychic research in this world was unnecessary even by the clergy", he believed in leaving the Next World to take care of itself. Could one read a more pathetic statement? Here is a man—I presume he believes that he is a minister of God—and yet God's Kingdom is "to take care of itself." A man who has been chosen to lead a church and to be the mouth-piece of that church and yet "he believes in the leaving the Next World to take care of itself." What an attitude! How can a leader and a teacher of a church "leave the Next World to take care of itself?"

Presumably the office of a minister or priest is to guide his church-people in the art of living, to put the best into their lives while on earth; and still more important, to prepare them to be fitted to take up their life in the Next World when the times comes for them to finish their activities in this one.

It seems to me so tragic that, in so many cases, if one of the orthodox clergy gives a thought to Spiritualism it is to dismiss it as "dangerous, dishonoring to the dead, and a waste of time to the living." Surely it is their duty to go into the matter more fully and not just dismiss it with a few contemptuous words uttered to their congregations or written to the Press. In many cases the mediums easily accessible to a new enquirer are not very highly developed, and in some cases undoubted charlatans; but again if the inquirer will take the trouble to follow his researches up seriously and patiently he will be amply rewarded in the evidences he will receive. Many fine mediums are to be found giving the highest of Christ Ideals and Teaching through the controls or guides using them. The cry of "charlatan" is raised much too readily, forgetting that the modern Spiritualistic Movement is comparatively young, and associated with the good one always finds the bad, and, as in anything else, there is always to be found the unscrupulous ready to trade on the credulity of the ignorant, but that does not prove that the whole thing is a "work of the devil." In the middle ages in the Church itself there was far worse corruption and more scandal than has ever been shown up in the frauds of Spiritualistic history.

To-day apart from personal proof through reputable mediumship there are such a host of witnesses in the hundreds of books on the subject from which the seeker may gain knowledge. Surely men of such eminence as Sir William Crookes, Sir Oliver Lodge, the Rev. Charles Tweedale, Robert Blatchford and Denis Bradley to name only a few of many must carry conviction to the serious student of our philosophy.

In spite of so much hostility to Spiritualism from every church to-day, one hears the almost incessant cry of the various leaders, that people are falling away from religion, yet in how many cases do they lay the blame on the particular church they represent? How often do the people ask for bread and receive a stone. Humanity will always crave for religion, but it must be one that lives. Deep down in every man's and every woman's soul there

NEW SCIENTIFIC EXPERIMENTS.

TESTING SPIRITUALISTIC PHENOMENA.

Details of new scientific experiments to prove or disprove the existence of life after death were revealed recently by Dr. Nandor Fodor, who heads the most intensive psychic research movement ever known in Britain.

He told about—

A "cloud chamber" which makes visible a certain form of energy given off by bodies after death: An electrical device is to record the voices of "dead" people heard at direct voice seances; an infra-red cinematograph film which registers changes in the features of a medium.

"Psychic phenomena do exist," said Dr. Fodor. "What we are endeavouring to do is provide the layman with evidence that these phenomena are genuine, and, if possible, to give proof of the source from which they originate."

Dr. Fodor and his associates at the Institute for Psychical Research are not Spiritualists, though they are not opposed to the belief. He told of experiments made with mice placed in the cloud chamber—a glass cylinder to which are attached various tubes containing mercury and compressed air. The mice are killed in the chamber, in which a vacuum is created. The moisture occasioned by the vacuum forms a cloak round the "energy" given off by the body. It is eventually hoped to prove that every living creature possesses a vehicle through which intelligence may be expressed in a life beyond this.

Another invention is an electrical sound recorder which makes permanent records on wax discs. Records are being made by people now living so that, should they appear at a seance after "death," an accurate voice comparison can be made. "The recorder's greatest use will be as a guarantee against fraud during a dark seance, for the sensitive 'mike' picks up the faintest sound such as a whisper or movement by the medium." Dr. Fodor explained.

The apparatus for photographing by infra-red and ultra-violet rays has already been used. New experiments with ultra-violet rays and a quartz lens—which can transmit waves ordinary glass would reject—will, it is hoped, render photography of the unseen a fact.

is that which reaches out and clings to a Higher Source for help and inspiration, and until the Churches can give contact with that inspiration there will ever be the lack of response they cry out for. The orthodox churches in nearly all cases demand a blind faith, the Christian Spiritualist can demonstrate and prove that faith. God still gives His Living Word to-day as He did in the past, Revelation has never been broken since the days when Christ first practically demonstrated that immortality was not a theory.

In conclusion I quote the sound words of Sir George Keckewick, K.C.B., Education Department British Government: "If the Anglican, or indeed any other Church, will work in conjunction with Spiritualism for the elucidation of the truth, that Church I fully believe will, in the course of time, oust the other Christian Churches, for it will base itself, with Spiritualism, on the firm foundation of Love, Trust, Hope and Knowledge, and the iron-bound traditions of the dark ages of ignorance will be jettisoned for a truer interpretation of Christianity and a better understanding of the meaning of the life, the resurrection and the revelation of Christ.

Sir William Crookes, O.M., F.R.S., (1918).

"I have never had any occasion to change my mind on the subject. It is quite true that a connection has been set up between this world and the next."

CORRESPONDENCE.

The Shilling Fund.

Sir—In reference to the Editorial in "The Harbinger of Light" of July 1st, 1935.

I was surprised on reading this, and I feel sure that many of your other readers must have been surprised to hear also, that if every reader contributed only 1/- each, you would have the amount you require to carry on the work mentioned. Now that this has been pointed out to them, it is to be hoped that all who can will assist. Surely every subscriber can spare at least the small sum of 1/- so that you will have the amount required.

I have often wondered how you manage to produce "The Harbinger" as your revenue from advertisements must be very small.

I now have pleasure in enclosing postal note for 10/- as a donation to the Emergency Fund, and trust that your appeal will meet with the response that it deserves.

The teachings of "The Harbinger of Light" can to my mind, be productive of nothing but good, and those who feel it is a help to them should be prepared to help you too.

With all good wishes. Yours sincerely,

"QUEENSLANDER."

August 1st, 1935.

A Successful Circle.

Sir—In 1924 three of us, after reading "The Harbinger of Light" decided to form a circle and see what happened. Well! things did happen, for about a week we went about with our hair almost on end. Then we added a couple more sitters and things began in earnest. We sat around the room, a heavy table was in the centre, about three or four feet from the nearest person when the table rose in the air about two feet—all four legs at the same time—then stood on end, turned round, and did all sorts of tricks, yet no one was near it or touching it.

Shells and coins were brought into the room—I still have them—friends and relations who had passed over talked to us. A photograph was taken in the dark of a man who had passed over nine years before. Thousands of questions were asked and answered. As one of our sitters was a solicitor and another schoolmaster, some of the questions asked were not easy to answer, yet the replies were always satisfactory. We had from two to three sittings per week for about six months and during that time the controls did every known thing except materialise. They said that materialisations could be produced if we had a few more sitters, but we could not get enough of the right type, i.e. honest, sober, and good living people who were interested (I might add the circle was composed entirely of men).

At the end of six months the controlling spirit said he had finished what he was sent to do, that was to convince us that there is no death, that it was necessary to live a good life, otherwise we would suffer when we came over by being in darkness, and as we were now convinced, it would serve no useful purpose to continue the sittings. He was very busy and could not spare any more time so we had better close down. He said goodbye, and we discontinued the sittings.

Since then some of the sitters have passed over, the others are scattered over the State.—Yours, etc.

E. A. SAWTELL.

Port Macquarie, N.S.W.

A Bush Home Circle.

Sir—It may interest your readers to know that there is a small Circle working in Chillagoe. Two of us made a start about twenty months ago with a pendulum. The Circle increased to six, but three, man, wife and daughter, left for Kidston, however we got another man and so we remain three men and one woman. The medium is prospecting for gold eighteen miles away and can only come in once a fortnight.

We have been and are still used to assist poor spirits from darkness to light, we helped two through on July thirteenth last. If we could enlarge the circle our medium and possibly myself may get entranced, but as our population is only about 400 and very materialistic, it is difficult to get sitters, i.e., those who will concentrate on the spiritual.

Our medium is just living on the prospecting allowance, 20/- weekly, and sometimes only six shillings weekly. Our lady member is a pensioner but earns a few shillings weekly at charring at the Court House. I am seventy, and also a pensioner but have my own home, and earn a few shillings as bailiff of the Magistrates' Court.

I became acquainted with Spiritualism forty years ago, and have studied as opportunity offered and am now able to concentrate on it and give more time to the subject. We are told that we shall get the healing power, also of great changes coming about in our life in health, wealth and happiness, also of a journey to England. We pray for the fulfilment of these.

I got in touch with Mr. C. L. Curnow, of Woolongong, and he very kindly sent me a Questet which I use. So far results are meagre, but perseverance will doubtless bring better results.

I notice a great improvement in "The Harbinger of Light" accepts my compliments. May it continue.—Yours for Truth and Light.—

ERNEST B. FREEMAN.

P.O. Box 16, Chillagoe, N. Queensland.

SUPPLEMENTARY LIBRARY LIST.

- 733 Alcohol and the Human Body (Sir V. Horsley)
- 684 All Men are Ghosts. (L. P. Jacks)
- 749 Art of Life, The (W. Kingsland)
- 642 Apollonius. (E. N. Bennett)
- 697 Apostles, The... (E. Renan)
- 640 Arcana of Spiritualism. (Hudson Tuttle)
- 728 Aspect of the Universe from the Ether Belt of Spirit Life (M. Whitroch)
- 739 Back of Beyond (H. C. Koshier)
- 655 Beginnings of Seership. (Turvey)
- 702 Book on Mediums (Allan Kardec)
- 725 Brand's Observations on Popular Antiquities
- 658 Bridging Two Worlds (Wallis Mansford)
- 713 Brown, H. Junor, Works of
- 735 Christianity and the Social Order (R. J. Campbell)
- 644 Christianity as a Mystical Fact. (Rudolf Steiner)
- 667 Clairvoyance (D. Stocker)
- 630 Colloquies with an Unseen Friend (Lady Paget)
- 760 Counsels from the Heavenly Spheres (Heather B.)
- 718 Customs and Myths (A. Lang)
- 703 Davenport Brothers. (T. Nichols, M.D.)
- 650 Day after Death, The (L. Figuer)
- 698 Day after Death, The (L. Figuer)
- 694 Death and the Afterlife (A. J. Davis)
- 691 Death Defeated (Dr. Peebles)
- 660 Death and the Life Beyond (Rev. F. C. Spurr)
- 724 Dictionary of the English Church
- 722 Dictionary of Phrase and Fable (Dr. Brewer)
- 723 Dictionary of Words, Facts and Phases (E. Edwards)
- 651 Does Science aid Faith? (Cottrill)
- 679 Everyday Life in the Holy Land (J. Neil)
- 696 Evidence for Communication with the Dead (Anna Hudd)
- 665 Existence after Death (J. B. Hunt B.D.)
- 636 Fallen Angels (By one of them)
- 751 Four Gospels, The (Geo. M. Lamsa)
- 732 The Fourth River (Rev. K. E. Kirk, D.D.)
- 690 Future Life, The (Sweet)
- 740 Gateway, The (C. R. P.)
- 685 Ghost Land (Emma Hardinge Britten)
- 754 Ghosts in Solid Form (Gambier Bolton)
- 714 Glimpses into Paradise (S. Herbert)
- 699 Great Initiates, The., Vol. 1. (Ed. Schure)
- 700 Great Initiates, The, Vol. II. (Ed. Schure)
- 744 Guide to Psychic Knowledge (C. A. Dawson-Scott)
- 743 Handgrips with the Infinite (J. H. Oliver)
- 635 Healing Thoughts (Heather B.)
- 705 Heaven and Hell (Allan Kardec)
- 701 Here and Hereafter (Leon Denis)
- 654 Heretic, The (James Lees)
- 739 How Know? (W. H. Scott)
- 653 Immediate Future, The (Annie Besant)
- 746 In a Soul's Mirror (Edith Serjeant)
- 711 Inner Life, The (H. C. Leadbeater)
- 646 Is there Salvation after Death? (Morris)
- 662 I've Got Your Number (Webster & Hopkins)
- 748 Key to a New World (J. Wright)
- 641 Lady Sheila (J. L. Macbeth Bain)
- 652 Life and Death (A. Dastre)
- 92a Man's Survival After Death (C. L. Tweedale)
- 681 Metapsychical Phenomena (J. Maxwell)
- 708 Metastasis. (W. R. Tomlinson)
- 639 Modern American Spiritualism (Emma Hardinge Britten)
- 628 My First Word in Shadowland. (Marguerite)
- 661 My Letters from Heaven (Winifred Graham)
- 734 New Evangelism, The (Prof. H. Drummond)
- 689 New Humanism, The (Ed Howard Griggs)
- 719 New Testament (Revised Version)
- 720 New Testament in Modern Speech (R. F. Weymouth)
- 686 Next World Interviewed (Mrs. S. E. Horn)
- 759 Objections to Spiritualism Answered (H. A. Dallas)
- 663 Occultism and Common Sense (Beckles Willson)
- 709 Occult Revelations (A. E. Tindall)
- 20a On the Edge of the Etheric (Findlay)
- 753 On the Side of the Angels (H. Begbie)
- 726 Origin of Popular Superstitions (T. S. Knowlson)
- 656 Our Asiatic Christ (Buck)
- 625 Our Dead, Where are they?
- 750 Papal Conquest (Dr. A. Robertson)
- 741 Pendulum of Fate, The (R. Alexander)
- 727 Palestine Life (Rev. S. Neil, M.A.)
- 682 Personal Experiences in Spiritualism (Hereward Carrington)
- 736 Philosophy of Spiritual Intercourse (A. J. Davis)
- 756 Polyglot Mediumship (Prof. Ernest Bozzano)
- 620 Post Mortem Talks with Public Men

Continued on Page 144.

REPORTS OF SOCIETIES

VICTORIA.

MALVERN SPIRITUAL CHURCH. Fourteenth Anniversary.

The Malvern Spiritual Church will celebrate its Fourteenth Anniversary at the Dispensary Hall, Valetta Street, Malvern, on Sunday, the 15th inst.

Services will commence at 3.15 p.m. and 7 p.m. Between the services tea will be available. Beside the usual services there will be vocal and instrumental items.

A cordial invitation is extended to all.

W. F. CROFT, Hon. Sec.

QUEENSLAND.

THE SPIRITUAL CHURCH, BRISBANE.

During the month our services have been well attended. The subjects discussed at our Sunday afternoon meetings have been very instructive and interesting. The speakers at our evening services are to be congratulated upon the able manner in which they dealt with the subjects chosen. The speakers were: Mr A. Shaw, Mr H. Tapper and Mr J. Woodcock.

The Ladies Auxiliary met on Thursdays, July 11th & 25th. The respective speakers being Mesdames Yunker and Helsden Mesdames Detert and Loft. The meetings are of great help to the Church.

Saturday, July 27th we held a Social of welcome to Mr. and Mrs. H. Tapper whose marriage was celebrated that day. It was a great success and we had a happy time together.

I take this opportunity of thanking all members and friends for their kind support.

J. WOODCOCK, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH, BRISBANE.

We celebrated the opening of our new Church in July by holding a Consecration Service in the afternoon.

Mr. C. R. McDonnell, M.A. performing the Consecration ceremony, also delivered the opening address which embraced the work of the church regarding the Research of both Spiritual Truths and Spiritual Minds, an address of marvellous inspirational help.

- 659 Practical Astral Projection ("Yarn")
- 683 Problems of Psychical Research (H. Carrington)
- 716 Problems of the Spiritual (A. Chambers)
- 624 Psychic Healing. (By a Spirit Guide)
- 764 Psychics and Mediums (Gertrude O. Tubby)
- 730 Psychic Science (Emile Boirac)
- 757 Psychometry (J. C. F. Grumbine)
- 758 Psychology of Colour (J. C. F. Grumbine)
- 634 Reason and Belief (Sir Oliver Lodge)
- 648 Re-Incarnation (Walker)
- 742 Revelation of Aquarius (S. B. Atty)
- 699 Science of a New Life (J. Cowan M.D.)
- 632 Secrets of Occultism (Oliver Brand)
- 712 Shadow World, The (H. Garland)
- 637 Silent Guides (Heather B.)
- 631 Silent Voice, The (Second Series)
- 666 Soul of Things, The (Prof. Denton)
- 647 Sources and Development of Christianity (Strange)
- 629 Spirits before our Eyes (Harrison)
- 481a Spirits Book, The (Allan Kardec)
- 649 Spirit Drawing (Wilkinson)
- 688 Spirit Intercourse in Theory and Practice (J. Hewat McKenzie)
- 693 Spirit Messages (Hiram Corson)
- 707 Spirit Photography (Miss Houghton)
- 668 Spirit World, The (J. Hamilton)
- 657 Spiritualism Vol. I. (Edmonds and Dexter)
- 704 Spiritualism. (Judge Edmonds)
- 633 Spiritual Science of the Inner Life of the Macrocosm and the Microcosm (B. J. Loomis)
- 664 Startling Revelations from the Heaven World (John Lobb)
- 715 Story of Creation (E. Clodd)
- 687 Studies in the Thought World (Henry Wood)
- 721 The Church Seasons (A. H. Grant)
- 627 Those Mysterious People (Dr. N. Fodor)
- 717 Thoughts of the Spiritual (A. Chambers)
- 729 The Unfolding Universe (J. A. Findlay)
- 731 "The Telephone" Magazine 1881-1883
- 747 The Trail (Olive C. B. Pixley)
- 761 Towards Cheerfulness (J. Arthur Hill)
- 695 Unity, Duality and Trinity of the Godhead. (A. J. Davis)
- 645 Unseen Universe, The (Stewart & Tait)
- 680 Vital Message, The (A. Conan Doyle)
- 710 Way of Truth, The (P. B. Beddow)
- 643 Well Beloved of My Father
- 752 What Jesus Said
- 745 Youth and Survival (C. S. Collen-Smith)
- 755 Your Animals Await You. (White Arrow)

Mr. Thurlby, President of Unity Truth Centre then gave a most helpful address dealing with the Power manifested during the Christ's life on earth, and the Light on our Path.

A Spirit entity called Rajah, through the President, then gave a short discourse on the conquering of self and daily consecration of ourselves.

The membership of the Church is growing rapidly, and the attendance of adherents is noticeably increasing.

Both the occult and students' classes are well attended, and spiritual and healing circles are doing excellent work.

P. BARRY, Hon. Sec.

TASMANIA.

FRIENDSHIP CENTRE, HOBART.

What may be termed a decided step forward has been taken in Hobart by the inauguration of a "Friendship Centre" and Psychic Library. A commodious room in a central position having been obtained and tastefully furnished, it is now possible for friends and enquirers to meet and converse on spiritual subjects and peruse spiritual literature.

On a recent Saturday evening a number of friends met, and during an impressive and appropriate service the room was dedicated to the Cause of Friendship by Mr. R. Allison-Norris, assisted by Mrs. Howard Drew. Two years ago while in London, Mr. and Mrs. Drew visited the Friendship Centre there and brought the idea back with them, but the establishment of a Centre was only made possible by the untiring efforts of Mrs. C. H. Parrett, whose interest in Spiritualism has never flagged since having been brought into the knowledge some years ago. The library began with eighty books, and it is hoped that from time to time the latest books on psychic subjects will find a place on its shelves. The Centre is open on Mondays, Wednesdays, and Friday afternoons and meetings are held each week on Thursday and Saturday evenings. Visitors are always welcome. A cordial invitation is extended to tourists and friends from other States to drop in for a friendly chat.

"THEOPHORUS."

NEW ZEALAND.

WELLINGTON SPIRITUALIST CHURCH (Inc.)

The month of July has been for us a month of progression. Our new speaker Mrs. Lily Hope, is blessed with the gift of direct voice, materialisation and trumpet mediumship, while her addresses on Sunday evenings are of a highly spiritual and instructive nature. This type of mediumship, because of its evidential qualities, is indeed a wonderful source of enlightenment. Truly can we say: "Whereas before we were blind now ye see."

The standard of our Tuesday afternoon and Wednesday evening meetings is as high as ever. This is evidenced because, despite the very wintry conditions prevailing, the attendances have not dropped to any great extent. We are indebted to our two members Mr and Mrs Tovey, for permitting us to use their home each fortnight. The meetings at their home were held on the 11th and 25th July and were well attended by sincere enquirers.

A happy band of members and friends enjoyed themselves at our Social Evenings held on 13th and 27th July, consisting of dancing and musical items. We are, indeed, grateful to those artists who came along to assist us.

During the month two special seances were held in our Church at which members and friends received their introduction to materialisation and trumpet mediumship. These seances offer satisfying proof of life and death, and are a great source of knowledge. So pleased and satisfied were we with our first glimpse in the hitherto unknown that we are looking forward to many more such educative meetings.

The members of our Church are especially glad over the fact that our speaker has recommended the members' Developing Class, for it is there that we learn the truths of our great movement and really understand and appreciate the true value of our spiritual gifts. With their aid unfolded, there, we in our turn will be able, we trust, to help with the work which is at present carried on by so few.

Fraternal greetings to all kindred Churches and the Editor.

A. A. KEMP, Recorder.

WM. CHAPMAN BENEFIT FUND.

We have much pleasure in reporting the pronounced success of the Wm. Chapman Benefit Fund Appeal. The gross proceeds totalled £20/11/6, and the expenses amounted to £1/6/9, leaving a credit balance of £19/4/9 which will be remitted to Mr. Chapman.

The Combined Social, which was conducted in the Terry Memorial Hall on Monday, 5th August, was a splendid success, both socially and financially, and an enjoyable evening was provided by the Armadale Spiritualist Church on Saturday the 10th August, this was the final function in the appeal.

We are all pleased to hear that our brother is on the road to recovery and we hope to have him with us again in the near future. We desire to thank all those who so willingly supported the appeal. Our gratitude is due, not only to those Churches and individuals who so generously responded with cash donations, but also to those earnest workers who rendered untiring service in organising and conducting the various social functions which did so much to make the appeal such an excellent success.

J. STUART-MORRISON, Org. Sec.

SPIRITUALISM FOR THE ENQUIRER. By H. Ernest Hunt. This little book is a short, though complete, exposition of Spiritualism as propounded by this well known author for nearly twenty years on principal Spiritualist platforms. It sets out to answer just those questions which spring to the mind of the enquirer, as "Do we Survive?" "Is Communication Possible?" and so forth. Price 4/6, postage 3d.

PSYCHIC CERTAINTIES. Collected by Prevost Battersby. In this work the author has given only those facts which have been authenticated by investigation under strictly scientific conditions. They embrace almost every phase of psychical research and present an overwhelming case for the validity of the claim that their super-normal origin has been firmly established. Price 8/6, postage 4d.

ON THE EDGE OF THE ETHERIC. By J. Arthur Findlay, M.B.E. The author shows that we have come from the Etheric, our physical life being but a small part of our life. At death we return to the Etheric, there to continue functioning in a world both tangible and material, retaining our bodily appearance, our memories and our affections. Price 5/-; postage 4d.

NUMEROLOGY. The practical application of Numerology to Life is the aim of the author of this book—Clifford Cheasley—who says: "I use in my personal work and in the preparation of my writings, revelations of which minds beside my own have been the recording instruments, and also knowledge resulting from years of experience as a teacher, lecturer and counsellor." Price 4/6, postage 2d.

OUR SIXTH SENSE. The latest book by Professor Charles Richet. The subjects treated include such phenomena as hallucinations, premonitions, somnambulism, psychometry or pragmatical cryptesthesia, telepathy, spiritism, hyperesthesia, etc., all being subjected to the thorough investigation of a professor of physiology who has confined himself to the rigid limits imposed by observation and experiment. Price 8/6, postage 6d.

A PRIMER OF PSYCHICAL RESEARCH. By Hereward Carrington. This is a book to place in the hands of a beginner, or those just interesting themselves in psychic subjects. The "Times" says: "The name of Mr. Hereward Carrington attached to any volume may be taken as a sufficient guarantee of excellence." Price 5/-; postage 4d.

OUR SELF AFTER DEATH. By Rev. Arthur Chambers, A.K.C., London, "My task in these pages is to try and prove that there is far more in the Gospel-Records on the subject of After-Life than Christendom, as a whole, has in the past perceived." Price 2/6, postage 2d.

DEATH'S DOOR AJAR. Does the human personality survive bodily death? Can the discarnate personalities communicate with those resident in physical bodies? The whole of this book is devoted to answering these two questions. Clairvoyance, Clairaudience and Psychic Healing are the subjects treated of in this book. They have been approached in a truly scientific spirit of careful and patient research. A book of surpassing interest. Many of the later chapters will rank high in psychic literature. Price 7/-, postage 4d.

SEX KNOWLEDGE. By Norah March, B.Sc. It is not the good fortune of many of us to know the truths underlying the inner mysteries of sex. Mere man is outwardly interested in radiant womanhood because she happens to be something fundamentally different from himself. But what great force is it in human nature that irresistibly attracts the opposite of each sex one to the other, often with disastrous results? Miss March solves the great problem and here presents an absorbing and lucid treatise on this most fascinating subject. Every intelligent adult should read the special section dealing with the question of Birth Control. Price 2/6, postage 2d.

PRESENT DAY SPIRIT PHENOMENA AND THE CHURCHES. By Rev. C. L. Tweedale, F.R.A.S. In this booklet is packed more information about spirit phenomena than is to be found in many more expensive works. The author, who has written THE classic of Christian Spiritualism "Man's Survival After Death"—in these 44 closely printed pages has covered the ground so completely that there seems to be nothing left to say on the subject. Illustrated. Price 6d, postage 1d.

THE SACRED SYMBOLS OF MU.—By James Churchward. Author of "The Lost Continent of Mu," "The Children of Mu." In this new book the author seeks to prove that all religions, ancient and modern, have a common origin in the sacred and inspired writings of Mu. These writings were carried all over the earth by the colonists from Mu and formed the basis of religions that have since developed. "There is no more fascinating contribution to the history of mankind . . . greatly enhanced by a wealth of illustrations bearing out the evidence of the text. Monumental is the word demanded in description of this enterprise" Large demy 8vo., 256 pp. Profusely illustrated. Price 22/6, postage 7d.

PSYCHIC SCIENCE. By Emile Boirac, Rector of Dijon Academy. This book is an introduction and contribution to the experimental study of Psychical Phenomena, and is a most remarkable book, so that there is not a dull page in the whole of the three hundred and seventy. Psychical students will greatly welcome this addition to their libraries, and the investigator and the beginner will find the book of most extraordinary interest. Price 7/6, postage 6d.

A DEAD DOCTOR WRITES. Through the hand of Gladys Crane—Whether the reader believes in a future existence or not, they will be interested in these letters from Dr. John S. King, who was a founder and the first president of the Canadian Society for Psychical Research who passed over some years ago. Price 2/6, postage 3d.

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