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

Founded 1870 by W. H. Terry.

JANUARY 1st, 1936.

Vol. 67—No. 2.

Spirit Colleges.

How Those on the Other Side are Taught.

The following message was received from the late Sir Vincent Caillard by his wife at seances held at her home, "The Belfry," and recorded in "A New Conception of Love."

LIFE'S lessons never cease. The inference that life is eternal cannot be proved to man's satisfaction. I want to help you to understand a little of the ever-changing development in our life, both on earth, and in this sphere.

The child at school fondly imagines that when the highest standard is reached and he commences to work for his living that all the irritating things of life are over. But oh! what a bitter disillusion awaits him when there are more people to please and to obey than in school. Right through life the disillusion follows him until he awakens to the fact that he is not on earth to be served but to render service.

If he progresses well and gets to the top of the tree it is only to find he is a bigger servant than ever, because he has charge of many other lives, and he has to render service to all. Moreover, with the accumulation of wealth there are a thousand added responsibilities, so the ill-used scholar is at a harder school than ever before. Now, the good religious individual will say: "There is a land of peace and rest beyond the grave." Is there? Oh, dear, another disillusion. I can assure you that there is little rest here.

By the continuous progress all round me, I can only infer that life is definitely eternal, as I have met many great souls who to my knowledge have been on our side of life for thousands of years, and they tell me they are still progressing. So cheer

up you tired scholars; there is a school much harder to pass through over here.

The Spirit College.

When I had been here a short time and made my link secure with my wife by almost every known means of communication, I was shown a large college built of white marble. Inside there are many rooms for training those who pass a severe test and prove themselves worthy to return to earth as teachers.

I got some splendid evidence through to my dear one on the Communigraph, first with Ethel's help—she is the instructress of the college. She offered to teach me how to use one, and I had lessons regularly in eager anticipation of possessing one myself when I had passed my examination (more school!) But my teacher was very sweet to me: she knew my desire to write a book of my experiences. She said I was the first one to desire a Communigraph for such a broad purpose, and she devoted much time to me.

I was told that the instruments were built first in a very high place and passed down through intermediary spirits to my new-found friend, George Jobson. He had been a scientist on earth and hard to convince on immortality, but when he found it was true he made a compact to return to his friend who had given him proof, to build an earthly scientific instrument to convince others as sceptical as himself. The result was the Reflectograph first, and then the Communigraph.

She told me after I had learnt on the

spirit Communigraph I must learn to use the ectoplasmic rods which the attendant guides would help me to draw from my earthly group of communicators. This was a much more difficult problem. There are so many changes in physical life to contend with—ill-health, or cross-vibrations from one sitter makes it difficult to hold our rods steady.

It need not be either sitter's fault but a disturbing letter or a disagreeable meeting in the street on the day of the seance can mar our beautiful work. There is a tremendous amount of work being done at the college at the present time. Ethel is teaching people of various nations to use the Communigraph, because we are making such strides at the Belfry that great statesmen, kings, and leaders of many nations see the possibilities of giving international messages of counsel and guidance to their respective people. By this means we of the Trianon Band are praying to God that our Communigraphs may bring universal peace and brotherhood.

The spirit name of Ethel is Love, that word coupled with Work is our sole patent of such a valuable instrument as the Communigraph. We are not afraid of anyone infringing our rights, because I am going to tell the lazy scholars again that our lessons and examinations with Ethel are jolly hard, and anyone who passes the test deserves an instrument. Good luck to the Trianon.

A New Radio Wonder.

There are countless forces at work in your world to-day, of which even your greatest scientists are not aware. True, you are making great discoveries and progress with your radio activities, and soon I will venture to say a new wave will be discovered which will revolutionise all hitherto known facts. Men will soon be listening on a short wave and hear a voice from an unknown broadcasting station. You will be just as startled as Paul when he heard the awful words from out of space saying, "Saul, Saul, why persecutest thou me?"

I wonder, friends, when the voice comes to you individually whether there will be a reproach or a glorious message of encouragement to say, "Carry on." Do begin now to send out true and good vibrations

on the ether, so that you get a pleasant echo from our world. Some day, you know, all the sons of God will be heard singing together in one great anthem of praise, "Peace on Earth." Now when we really comprehend the naturalness of hearing voices from our world to yours, just as we hear and see your words and actions, then we on our side have many more inventions to give you for use to mankind.

Spirit Doctors.

I have recently seen my beloved wife and several of her friends literally drawn from the "jaws of death" and relieved from excruciating pain by spirit power only. Our splendid doctor, who is my beloved wife's father, is our medical adviser. Apart from his valuable medical science he has the most wonderful methods in dealing with his patients. He first of all insists on good humour, which he declares is the first essential in effecting a permanent cure. I love to watch him prescribing; he never fails to produce happy laughter. By this method his patients learn to love him.

Now you can understand his victory over disease—Love is God, and by gaining his patients' love he sets the God-part working, and so the building-up process begins. Doctor Dudgeon always works with a small group of helpers, and finds much assistance in the devout prayers of his confederates. My beloved wife was suffering with a very painful cancerous growth last summer. She was quite ready to come to me because of her agony. Now I want you to realise that despite all her suffering she never ceased her daily activities, or her wonderful seances.

Doctor Dudgeon began using marvellous rays, and in so doing I watched the absolute miracle that took place. The growth diminished rapidly until only a small nodule was left. The cure of the disease was complete, but there are now failures of tissue which after long years of suffering are worn almost threadbare. That means that I am prepared for her home-coming. But do understand that the disease is cured, and with our future work and progress I know we shall cure so-called incurables. The Key-note and Love are our instruments in God's service, and He will bless our work.

Is Spirit Control Dangerous?

By Horace Leaf, F.R.G.S.

I RECENTLY attended a Spiritualist meeting where the speaker spoke disparagingly of spirit-control, emphatically declaring that under no circumstances would he allow any spirit to subordinate his will. He was, in fact, determined to be "Master of his fate and Captain of his soul." His body was his own and he considered it almost sacreligious to permit any spirit to "take possession of his body." His remarks called forth applause from a large number of his audience, who evidently were confirmed in their own conviction by his speech.

Any stranger who attended the meeting with the intention of finding out whether Spiritualism and mediumship were good, must have gone away assured that there was little to be said in their favour. As advocacy of Spiritualism, the meeting was a failure.

The complete subordination of a person's will by an unknown entity certainly seems to be foolish and dangerous whilst the retention of one's individuality inviolate is to be applauded. But, does Spirit-control mean the destruction of the Medium's will, and does it necessitate yielding possession of his body?

The answer is to be found in fact rather than in theory. Spiritualism has grown on the work of Mediums who have been subject to spirit-control. We are indebted to some fine trance Mediums for much of the most convincing evidence of human survival. To them in the main must be attributed the fact that we are to-day in possession of data which shows that there is a new psychology, a new physiology, and a new chemistry. I suppose that, in the opinion of the before-mentioned critic, trance mediums are those whose bodies are "possessed" by spirits.

The Unconscious Mediumship.

This is still a moot point, but in the majority of instances there is little reason for believing that possession occurs. The unconscious Medium may be no more

possessed by a spirit than is the somnambulist, artificial and otherwise. Whoever has experimented in producing secondary personalities knows that, although the normal consciousness of the subject is absent, some aspect of the subliminal mind is in control of the organism, and that it allows no violent liberties. This moral alertness of such phases of consciousness has been so well demonstrated that experts have not hesitated to say that the will of the subject is so aware of its rights that it will not permit anything to be done worse than harmless joking.

Spirit-controls insisted long ago that, when they entrance a Medium to complete unconsciousness, nothing worse than the displacement of the normal consciousness has happened. In its stead is operating another phase of the same mind—the sub-conscious, if you like. There is nothing comparable to the displacement of the Medium's entire ego or the body being entered by another spirit. It is doubtful whether such a thing is possible, when one considers the intricacies of the human organism. It has taken a lifetime for the mind to adjust itself to that organism and it is so interwoven with it that a complete separation must result in the body becoming absolutely inanimate, perhaps dead.

Nor is one justified in believing that an ego unacquainted with a person's body could enter it and make it operate rationally. It is much more reasonable to suppose that the consciousness, in the case of a trance Medium, has been reduced and amnesia induced. The "uprush" of the subliminal takes control, compelling the communicating spirit to work through it. We do not know all that takes place during spirit-control, but there is a good deal of reliable spirit-testimony to the effect that the communications are made by telepathic means.

Telepathy must not be limited merely to thought-transference. By means of it every kind of physical sensation and even physical control has been achieved—as wit-

ness the experiments of some hypnotists who, by thinking only, have persuaded their subjects to perform certain acts.

Nor is there much danger of an entranced Medium being controlled by an undesirable entity without the Medium's wish. If a person is spontaneously controlled by a spirit without previous mediumistic development, that person does not properly belong to the ordinary class of Spiritualist Medium; for, as far as I have been able to discover, these invariably undertake to develop their supernormal powers by well-organised means. Their development is usually so gradual that they have no difficulty in discovering whether the spirits concerned are good or bad, reliable or not. Indeed, the slowness with which mediumship unfolds seems to be Nature's way of informing the adventurer into the unknown of the forces he is contacting. If they are harmful, time will reveal the fact on the principle that nothing can permanently deny its real nature.

Very few Mediums are completely unconscious during spirit-control. I speak from personal experience extending over thirty years and many countries, much of my time having been devoted to my own mediumistic development and to that of hundreds of pupils. My experience is that not one per cent. of Mediums are ever unconscious during the unfoldment or exercise of their psychic powers. This is not generally known. There is a widespread belief that a change of personality is nearly always accompanied by a complete displacement of the Medium's consciousness. Not only is this not so, but in a large percentage of cases the Medium's consciousness is more alert, as control is often accompanied by hyperesthesia.

In all cases of conscious mediumship the will is active—sometimes in the direction of wilful restraint, in others actually participating in the change of personality, and there would be experienced not the slightest difficulty in eliminating the control.

Famous Mediums.

One wonders what would become of Spiritualism as a movement if there were no controlled Mediums. Many of its firmest pillars were actually trance Me-

diums, such as the Rev. W. Stainton Moses, J. J. Morse, Eusapia Palladino, Mrs. Mellon, Eglington, Andrew Jackson Davis, Florence Cook, and the greatest of them all, Daniel Douglas Home. We still have to rely largely upon completely unconscious Mediums for the best supernormal phenomena and evidence of survival. "Margery," and the remarkable Medium with whom Dr. T. Glen Hamilton was experimenting, and Rudi Schneider, to mention only a few of the present-day exponents of spirit-return, are all entranced. The retention of her consciousness seems so much to have impeded the results of the well-known Medium, Mdle. Eva C., that the experimenters found it advisable to hypnotise her before the seances.

There is no evidence that any of these Mediums lost their will or had their personality in any way usurped or weakened. I have personally known several of them and found them invariably charming, strong minded and moral, often highly spiritual.

The cause of an unfavourable view of Spiritualism is frequently to be found in lack of personal experience. I have never met anyone who has deprecated it who has attempted to develop their own mediumship. The speaker whose remarks inspired this article admitted that he never had and never would attempt to become a controlled Medium. This, I have found with people who take a similar view, is always the case, and I have mostly found them of a highly-strung nervous type. In all probability they are inclined to hysteria, although unaware of the fact, and their objection arises from an unconscious defensive action. Certainly their advocacy does no good to the movement, for to stop mediumship is to destroy Spiritualism.

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Spiritual Psychology.

Lesson II.

By Rev. J. T. Huston, N.D.

How We Came to Be.

LIFE is an internal force, having its origin in the Universal Mind. It manifests itself through organisms, called Cells, provided that the temperature is within freezing and boiling points. It is evident therefore, that life could not exist until the earth had cooled to its present temperature; nor will it be able to manifest itself when the planet loses its internal heat.

The first form of life that appeared on the earth was a microscopic speck of glue-like (colloidal) jelly, which, using the basic instincts of nutrition and reproduction, in time developed internal qualities that enabled the organism to evolve.

Life is one of the attributes of the Universal Mind, which is the same at every point of its presence, limited in its expression only by the limitations of that through which it is manifested.

Development is the action of this Indwelling Power on the organism, manifested in the processes of growth from its first or rudimentary condition to its highest or most complex form.

Evolution is the term applied to that theory that endeavours to explain the process by which separate organisms pass through many stages, from simplicity to complexity. It is similar to Development except that it applies to the general instead of to the individual.

NOTE—The FACT of evolution does not necessitate any particular THEORY as to HOW evolution WORKS. There are possibly many evolutions which are at work at the same time.

The Physical Body.

The physical (human) body is a community of cells which have evolved from a single-celled organism. This has taken countless ages to accomplish. This evolutionary process is reproduced in every individual in its most important characteristics. The force that lies behind this evolution, this Cosmic Urge, is of the Universal Mind, all knowing, all powerful, and everywhere present.

All living cells, whether of plant, insect, animal or man, are built on the same plan, and act, in respect to their basic instincts, in much the same way. Except that all cells are microscopic in size, an egg (without shell) will serve as a model. There is generally, though not always, an outer cell wall, within which is a substance—Protoplasm—without apparent structure, this corresponds to the white of the egg. Within this protoplasm (like the yolk) is the nucleus, and within the nucleus and correspond-

ing to the "germ" of the yolk, is the nucleolus. The cell is more complex than this, but this description will suffice for the present.

THE CELL IS THE PHYSICAL BASIS OF LIFE.

Nutrition.

The "Ego," (which in ourselves we know as "I," and in lowly organisms is known as the "cell consciousness") by means of the life force within each cell, builds the body of the food eaten, the water imbibed, and the air breathed. From the sun comes the vital force, which is used by the organism for its life's processes.

The Amoeba, a free swimming microscopic organism, consisting of a single cell, and to be found in the water of a stagnant pool, may be taken as a convenient form or type of a free living cell. What is true of it, as regards its functioning and its basic instincts, is generally true of every cell, and of that aggregation of cells, Man.

The amoeba accepts certain foods and rejects others, it has therefore a consciousness of that that is of nutritional value to itself, and of that that is not. Having no organs, it can seize and digest and excrete with any part of its body. The contractile power belonging to it (as to every cell) enables it to form temporary organs of locomotion (pseudopodia), or to form a temporary mouth wherewith to seize its prey, or a stomach in which to digest it. Add a little acid to the water in which the amoeba lives, and it builds a cell-wall around itself as a protective covering, a further evidence of consciousness.

Reproduction.

When anything in Nature increases beyond a certain size, it divides into two. This is the first or primitive method of reproduction, and is the one adopted by the cell, it is known as Fission. The nucleolus enlarges and separates into two, the nucleus does the same, as also does the protoplasm. Two cells now exist where one was before. Thus it renews its youth and carries on. The cells of our body are the living descendants of the first primitive cell.

For its nourishment and well-being the cells of the body need air, water, food, and light. These requirements are placed in the order of their importance to the cell, or the organism.

What We Are.

Man lives and expresses himself on the physical or material plane through his Physical Body. In addition to the visible body of flesh, bones, etc., we possess an invisible or "etheric" body. This, too, belongs to the physical part of us and is the agency by which the life force (prana)

passing along the nerves supplies the energy or working force of the body. Permeating the physical cells of the tissues is a refined physical substance, ectoplasm, which under certain conditions can be drawn from the body and which, with the prana, is responsible for many phases of psychic phenomena, as well as being the normal instrument of our physical energy.

The Emotions (the soul) play a most important part in our life and our well being. Emotions are positive (affections) as love, courage, etc., and negative (passions) as hate, fear, etc.

The Mind, the Soul and the Body, are the instruments of the Spirit or Ego, which in turn is a sparklet of the Universal Mind, one with It in essence, though infinitely less in degree. Mind,

soul and body exist for the development of the ego, and not for themselves, they are the spirit's servants and must be kept in that condition.

WE MUST BE EITHER THE HAPPY MASTER OF BODY, SOUL, AND MIND, OR THEIR SUFFERING SLAVE.

Life on the physical plane is dominated by heredity with respect to the physical body; pre-natal (before birth) experience with respect to temperament; and post-natal (after birth) experience with respect to development. (Experience is the product of one's circumstances, and surroundings, and our reaction to them). The result of these conditions is **CHARACTER.**

WE HAVE BEEN BORN INTO THIS WORLD TO DEVELOP CHARACTER.

Our Job.

By Lubert Stevens.

(One of the band of spirit teachers who write through the hand of Ethel Corkish, 914 Emerson Street, Seattle, Wash. U.S.A.)

THE artisan pursuing a trade does not attempt to do fine and beautiful work with tools that are rusty and broken. The quality of his work would be impaired by the use of such tools. We are engaged in building the grandest accomplishment under the sun. That is: Learning first,—then, teaching and spreading the truth that Life is forever and that we live on, whether we wish it or not. And our tools must be keen and well cared for and in good order, and nothing is too fine or too lovely to be used in this service.

We should feel that if there is in us, anything that can be used for the spreading of this, which Gladstone called: "the most important thing in the world," that we are proud to have it drawn upon. Whatever of talent or means or time that we can give effectually, we may be sure will be well invested, and the returns great, for which we will draw dividends throughout eternity.

Sacrifices will never be asked of us in this service, such as were asked of the Pioneers in this movement, but sacrifices will be our portion just the same. This blessing, of being able to study this vast subject as we please unhindered, compared to the way the first pioneers in Spiritualism had to proceed, is almost unheeded by us, and is like the gentle rain which nourishes the tender plants at the root. We take it so much

for granted. But nothing of any value is ever achieved without sacrifice, and you may be sure we will be required to make our share.

We must do this work as it is given us to do, with clean hands, always holding it above any petty earthly condition that may try us. And we should be proud to be so blessed. It will require large courage, persistence and never ending toil, with a tenacity of purpose which will not be denied, and refuse to be turned aside by any untoward circumstances.

Let nothing daunt us then in our upward march, keeping always our shining object in view. For we have a foundation to lay, deep and wide, that the edifice to be raised upon it may stand firm, and be able to buffet all storms that may come, like the eternal rock it is. Nor could we ask a grander destiny. It is the highest that could be attained by this humanity of ours.

We will be called, by the generations following us—builders. Let us then merit the term, and let us build something that will grow throughout the ages yet to come, to the end that it will break down and sweep away the old narrow superstitions and let the blazing light of Truth shine upon the darkened world that they may find their way upward. **WHAT GLORY SHALL BE OURS.**

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A Clergyman in the Beyond.

Penalty of Infidelity to Truth.

By Eva Harrison, Author of "Wireless Messages from Other Worlds," Etc.

[The incident related is by no means uncommon. The conductors of most Rescue Circles have listened to similar expressions of remorse. It is questionable whether the clergy generally realise the tremendous responsibility that is theirs. To deliberately shut one's eyes to the truth, and close one's mouth to its proclamation, through fear of material consequences—as was done in the case under notice—is so great a sin that the results are well nigh unbearable in the life beyond. To be a traitor to Truth is to be a traitor to God. This applies, not merely to the clergy, but to all men, and woe be to that man through whom the offence cometh.—Ed. H. of L.]

THIS story shows how we are responsible, not only for the light we have, but for that which we might have had.

Our seer had been conscious for some days of the spirit form of a clergyman, keeping within the circle of his vibrations very closely; he seemed to be weighted down with gloom and remorse for lost opportunities. We extended to him our sympathy, and when the night came round for our weekly sitting, this clergyman and others of his profession gathered around the circle amongst the usual spirit crowd. This particular man conveyed to the seer feelings of the utmost despondency. The guides then allowed him to speak through their Sensitive, and these were his words:

"I feel the weight of the condition I now find myself in almost unbearable. I will confess! I have realised since I left the body, the responsibility I incurred in the charge I held. I might have known something of the grand truths which you have learned but I would not. I threw it from me, I smothered my inner consciousness. Ah yes, I knew—I knew—and yet I would not know! I was afraid of displeasing my Bishop, (he to whom you spoke a short time ago). Oh, if I could but undo the work of my life, I would defy all for the sake of Truth."

* * *

"Well friend," said one of the sitters, "you have now to do the only possible thing—work out your own salvation."

"I know, I know," he answered quickly, "I also know that I must remain in this hell until I have accomplished my work. would Justice have it otherwise? Nay, nay; it is because it is Justice that I would speak and warn others."

"Oh, that a door could be opened, that I might speak to those upon the earth who teach as I taught. Oh, if the veil could be rent, that I might speak now, if but for a moment, that they might hear my voice and recognise me, and that I might tell them something of what I now know. But I must needs wait until they, too, pass to this plane of life, I have tried to whisper to some, but they cannot hear me.

"What would I not give to see my time upon earth over again? Indeed I would risk all so that I might be found true. When I ponder over my present condition, and think of the task before me, I am overwhelmed. Some whom I have misled are already on this side; these I have to meet and bear their reproaches, others are coming from your side to this, and I must meet them all—all those who have depended upon my word.

"Think what it means! I have to wait, wait, wait in this condition for them all to arrive, for without them I cannot progress further. Together we must go forward into fuller light. This much have I learned.

"I now see that it was because I had the opportunity of further knowledge given me, and because I spurned the light for the sake of ease and position, that I am where I now stand. I see that had I stood for inner Truth, I should have received and handed that Light to others, and they again would have distributed it still farther. Indeed our acts do not end with one generation; they descend to many; thus it is with the errors I have taught."

* * *

The Seer and others of the circle spoke sympathetically to this returning prodigal, and bade him waste no time in useless re-

grets, but step out towards the light now, helping and encouraging those in his surroundings while he was awaiting the others yet to come.

"How shall I help others, seeing that my whole life upon earth was a lie," he exclaimed bitterly, "Do you understand? I saw when I was upon the earth, but I would not see! Oh I must tell you—it will be a relief.

"Well do I remember one day, when I was alone in my study, a bright light appeared and stood by my side. It spoke, and warned me that if I did not heed I should suffer. But I did not heed; I knew that I should lose my position in the Church if I attended to the voice of the Angel, so I cast the warning away. Ah me! From that moment I became hardened, and as the years rolled by and I tottered towards the grave—that grave which seemed so cold and dark as I neared it—I began to realise that my whole life on earth had been a lie, for the sake of position—for the sake of mere earthly gain!

"Tell me, tell me; having committed this great sin, and refusing the offer I had, can

I ever rise? Is it possible to reach Heaven, or am I drifting further away? Tell me truly; give me no soft words and promises like those I gave to others. If I could but hear that voice and see that form again, I would listen, I would heed, I would do anything—anything in the name of Truth."

* * *

We assured this poor distraught one that Heaven, or happiness was before him; but could only be gained by degrees, as he unfolded his spiritual senses and gifts and used them in Love's service. We also suggested that he might try to impress some of his brethren in the same profession he had been in on earth—impress them with thoughts of desire for Truth; telling him how he should frame positive thoughts and direct them by concentration of will, where he desired them to find lodgment.

To this he replied: "Yes, I have tried to do it, but as yet I feel I make no impression. I must learn. I have a hard task. I thank you for the ray of light you have given me. Bless you, bless you! Think of me. I must leave. Good-night."

Climbing the Golden Stairs.

A Typical Spiritualist Propagandist.

[As an evidence of the esteem in which the late editor of "The Banner of Life," Mr. T. A. Scott, was held, the following obituary by Dr. L. R. Crandon, was published in the American Journal of Psychical Research.—Ed. H. of L.]

MR. SCOTT had a career typical of Americans. He was born of good stock, Irish ancestry, but he began almost at the lowest rung of the ladder. With practically no education except that obtained as a result of tireless ambition, he started as a driver of a cart and a dirt farmer besides. He then grew along to a motor truck, but loved his flowers and garden products between times.

When many years ago the "Banner of Light" in Boston went out of existence, Tom Scott took it on under the name of "Banner of Life." It was hard work to revive the paper, but he did so, at practically no profit. He has often told me that for years he not only went out to get his Spiritualistic news, but also took it to some garret where he had a hand press, set up his news, and then delivered his papers by hand to subscribers and members of the Spiritualistic

Colony here in Boston. Every year or two he would get a better—though still second-hand—press, finally reaching a power press.

When the end came he had the "Banner" at last able to pay expenses, and he was planning to get married and retire to his garden of growing things.

Tom Scott was a rugged individual, a straight shooter, ever ready to defend the cause of Spiritualism, and afraid of no man. Of such men there are too few. To know Tom Scott was to love him and admire him. I have little doubt that he knows more about things now than we do.

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Spiritualism Among The Maoris.

Some Interesting Experiences.

By Horace Leaf, F.R.G.S.

IT is well-known that when people are untouched by elaborate theological teachings, such as prevail among civilised races, their conceptions of the next world, and its relations to this, are very Spiritualistic. This fact has often caused certain critics of Spiritualism to refer to it as a modernised savage belief. That Spiritualism in many respects approximates to the religious notions of primitive people is undeniable, but this is not necessarily a condemnation. The all-important question should be not, is a belief popular or fashionable, but is it true.

Now, primitive people may, in certain respects, be nearer to Nature than their more cultivated brethren. Indeed, if there is one thing more than another about which the advanced races know little, it is the nature of the next life and its relationship to this one. It is precisely on this subject that primitive people speak definitely and with some authority, since they demonstrate the possession of psychic gifts among them.

A Religious Race.

The Maori is recognised as one of the highest races among coloured nations. The best testimony to their noble mentality is the fact that the white New Zealanders regard them as their equals, and the two races intermingle and inter-marry with the greatest respect and good feeling. Like most coloured people the Maoris are very religious, and have ostensibly, at any rate, embraced Christianity. It is generally recognised, however, that they have never been able to altogether discard their old beliefs, which, to the regret of the earnest Christian missionary, show themselves prominently from time to time. This I was able to prove to my own satisfaction when conversing with these people. On informing one educated Maori woman that I could see the spirits of the dead, she was charmed and excited. "That," said she, "is what we Maoris believe." Thereupon she took

met to the hut of the Tohunga, or native priest, and explained how it was he was specially gifted with the power to see and converse with the dead. Others, she admitted, sometimes saw and heard in a similar way.

This lady had lately lost a daughter, whose decease had occasioned her great sorrow. She begged that if I could see the spirit of the dear one I would inform her, as she was anxious to know whether she was happy in the spirit-world. News soon spread among the Maoris of this native village that a spirit-seer was present, and resulted in bringing a crowd of Maoris to look at me and to conduct me, rather ceremoniously, through the village, explaining its meaning and wonders to me.

Their Spiritual Gifts.

Eldon Best, a great authority on Maori manners and customs, assures us that the Maoris are acquainted with perhaps all phases of psychic science. The phenomena of clairvoyance, telepathy, spiritual healing, and even physical phenomena are well-known to them. Apparitions of the dead are frequently seen among them; while it is also believed that people can leave their bodies and visit the spirit-world and bring back information concerning it. Eldon Best heard one of the natives say: "I went to the spirit-world last night and saw so-and so." On another occasion, Te Wai-ohine, a Tuhoe woman, said to him: "O friend! I went to spirit-land last night and saw Kiriwai (an old woman who had recently died). She no longer looked old, but young, as we were long ago. So now I believe that we regain our youth in the spirit-world" This is directly confirmative of what Spiritualists have been teaching for several decades, and goes to show that the Maori seer is in touch with the same spiritual world as ourselves.

In common with most primitive people, for the Maori in his native state is distinctly primitive, he has very poetical con-

ceptions, many of them charming in their naturalness and simplicity. An old Maori friend of Eldon Best's died. The following day Mr. Best thought he heard one of the natives calling him and went to see what it was. On explaining his error, the natives told him that the cry he had heard was probably the spirit of his old friend calling a farewell to him "as it passed on its way to the spirit-world."

Strange Sounds.

Had They a Psychic Origin?

By J. S. Nelson, Caringbah, N.S.W.

IN 1891 we were living in a comfortable weatherboard cottage at Dulwich Hill, just off Wardell-road, in sight of Cook's River. While there frequent sounds were heard as of some animal running and striking the corner of the house. It happened several times when at family worship, and at other various times, perhaps in the middle of the night.

Although a couple of the family might go in opposite directions round the house, nothing could ever be seen, and there was no accounting for the strange happenings. After striking the house there was no more sound as of any animal running away. We had to leave the cottage as it was right in line with the Marrickville-Bankstown railway line, and the house was pulled down.

Another case happened some years previously at Forest Lodge. We moved into a very old place, said to be a farmhouse of very early days, on top of the cutting near the University, opposite the end of Lodge-street. This place seemed to have a loft with a large doorway over the top of the cottage.

On moving in my father, mother, and myself went up and tried to open this loft door, but could not for some reason get it to move. As it was dark and getting late, we decided to leave it until daylight. Imagine our surprise next morning to find the door that the three of us could not move standing wide open, and no possible way of accounting for it.

I do not know how it came by the name, but it has been known as "Tommy Lonely's" as long as I can remember. Though not superstitious we soon moved on.

Exchange and Reply Postage.

"The Harbinger of Light" is a Philanthropy not a Business. Failing to send a stamp for reply, or to add exchange to cheques entails a loss, which, in the aggregate, amounts to a considerable sum yearly.

The Maoris are notably tacit on matters of their religious beliefs. It is with the greatest difficulty that the white man can get them to talk about their native religion. One thing, however, is very clear: they are in many respects Spiritualists, holding ideas concerning the next life exactly like our own.

Sir Kingsford Smith.

German Medium Says He is Drowned.

AN Australian Associated Press cable from New York, published in "The Star" on Tuesday, 19th November states that a German medium, in answer to a New York editor's questions, has said that Sir Charles Kingsford Smith and Mr. Tom Pethybridge met their deaths by drowning.

Mr. Stanley Beach, aeronautical editor of the "Scientific American" magazine, who claims to have a system of locating aviators by means of psychic research, told the Australian Associated Press representative that he employed a male German medium in an attempt to locate Sir Charles Kingsford Smith.

Mr. Beach's questions and the medium's answers were:—

Are Kingsford Smith and Pethybridge alive?—No.

Did the plane come down on land?—No.

How far from the shore did it strike the water?—75 miles.

Did the ship sink immediately?—No.

How long did the ship stay afloat?—Three hours 32 seconds.

Were both drowned when the ship sank?—Yes.

What time did the ship strike the water?—8.12 a.m.

Mr. Beach then produced a map and asked the medium to mark the spot on which the ship came down.

The medium marked the spot: Latitude 17.254, longitude 97.727, and said that the wing of the plane should now be found to lie 63 miles off the shore where last seen.

The Tapper.

A Long Lost Son's Return.

By Will Carlos.

TAP, tap, tap, sounded the cobbler's hammer, as he pounded the wet leather on his lap-stone to drive out the surplus water. The lap-stone was generally a small boulder from the river, with one side slightly concave. It was held in the lap in the midway of the thighs, resting on the leather apron the old craftsmen used to wear. Old Cruse had been living and working there for more years than any neighbours could remember, and the tap, tap was familiar music to the most of them. He had married, and had several children. Some had died, and two had gone abroad, but his wife lived long after the children had dispersed, and every day after her cleaning was done she would be found knitting or darning in the workshop, keeping her husband company. The old couple were happy enough in their way, and he generally had sufficient work to occupy his time. When his wife died old Cruse said: "It is the Lord's will: He giveth and He taketh away!" and seemed resigned to his lot.

Ten years had since passed, and he had made no change, save paying a neighbour to do his washing, mending, and cleaning. He cooked his own food, did his work, paid his way, and regularly sought the "means of grace." Of his sons abroad he had heard nothing for five or six years, and never expected to hear from them again. One morning a fellow craftsman, who had years earlier been his work-mate, called in to see him. Crowley he was called, and good fellowship existed between them. Glad to see his old mate, who had emigrated to America fifteen years before, Cruse was eager to hear any news from overseas. He asked his visitor if he had come across either of his boys, and was glad to hear that he had met Mat, the younger of the two, who was doing fairly well in Philadelphia.

Crowley then said, "Another thing I have learned in America is that they have found

out that people who die do not go to heaven or hell, but just simply continue to be." "I can't believe that," said Cruse. "No more could I at first until I had proof of it!" affirmed the other. "Proof of it? How can you have proof of a thing that isn't true? Don't the Scriptures say as how they lie in the grave until the trumpet shall sound?" "Maybe they do—fact is they do, but not the souls, only the bodies!"

"Do you mean to say that my wife is still living, beyond the grave?" came the eager question.

"Aye, that I do!" insisted Crowley. He then produced from his pocket a propaganda hymn-sheet.

"Listen to this!" he cried. "You like poetry, don't you.—

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

"I'll learn that!" said Cruse.

Return.

Crowley related how his mother, who had died in Ireland when he was a boy, had manifested to him in Philadelphia, giving incontrovertible evidence of her identity, and since then he and his wife were constantly in touch with deceased friends. Cruse sighed deeply. "Ah! said he, "if I could only get a message from my old lass I should be much comforted!"

Thereupon Crowley offered to try if he could get in touch with her. "How can you—you never knew my wife?" said Cruse incredulously. "Never mind, I'm going to try!" and closing his eyes, Crowley seemed wrapped in thought. After a few moments he asked, "Was her name Mary Hannah Jones, before you married her? I see a woman giving that name," and he gave an accurate description of the deceased woman.

"God in heaven! exclaimed Cruse devoutly, "that's gospel-true, it's her to the T!" Other things Crowley revealed,

which convinced his auditor that truth was being told, and after his friend had gone the old cobbler fell upon his knees and thanked God for His mercy. A month passed, and every night the old man prayed that a vision of his wife might be granted him, and at last she did appear at his bedside, as vividly as she had appeared in life, and hand in hand the two sat for a brief space exchanging loving words. After that the old man seemed to grow young again and people were surprised to see how happy he looked. "Perhaps he's going to marry again," said the mystified neighbours, little knowing that reunion had already taken place. To the good-natured chaffing of his customers, he only vouchsafed one answer—"I am married for good and all!" His neighbours thought that even his tapping was more rhythmical, as though he hummed a tune as he tapped.

Reunited.

It was near Christmas time when, one evening, a strange man, wearing a broad-brimmed felt hat, and accompanied by a very prim-looking woman came out of the little railway station, and asked the driver of the station 'bus where Mr. Cruse, the bootmaker lived. "Where he's always lived, if it's Cruse, the cobbler, ye mean. Up that street, and on the corner on the right." The stranger passed along, noticing what changes had taken place in his absence, for he was the long-lost younger son of the old man. It was nearly ten o'clock, and very dark in the ill-lit village. They speedily reached the house, and paused a moment. "Tap, tap, taptap: tap, tap, taptap," came the familiar sound. "That's him!" said Mat delightedly. "That's the old man all over!" and with that he

knocked at the door. No answer came, but the tapping continued. "I reckon he's getting deaf!" said Mat, and knocking somewhat louder. Still no response. Mat now noticed that there were no lights in the house. "How can he work in the dark?" he muttered, and gave a louder knock with a stout stick he carried.

A door opened next door, and a woman came out. "Who are ye seeking?" she asked. "My father—Cruse, the shoe-maker!" he replied. "Goodness me—what a pity—and the old man dead three weeks!" she ejaculated. "Dead! cried Mat, aghast, "Why, I just heard him hammering when I knocked!" "Your fancy," said the woman, "he'll never hammer any more!" "But the house," cried Mat, "can't I get in; I thought to sleep there to-night?" "I've got the key," said she; "he left it all as it is, saying it was for the first boy home." "Please let me have the key," said he trembling, "and I'll stay there to-night at any rate."

The woman, very neighbourly, brought the key, and, when the door was opened, fetched some fuel and speedily lit the fire, while Mat looked around the familiar old room. She also fetched in some bread and cheese, and a pot of tea, and said, "I hope you'll manage till morning!" As Mat and his wife gladly partook of the viands, the tapping sounds recommenced. "Do you hear that?" Mat asked his wife. "Reckon I do!" she answered grimly. He got up from the chair, and opened the door of the smaller room and looked in. "Great heavens!" he cried, "look there he is, still at work!" And they beheld the old man as if he had been specially materialised for their reception. He looked up at them, smiled, and vanished, and his tapping was heard no more.

The Edge of the Unknown. By Sir Arthur Conan Doyle. In this volume the author has brought together a number of narratives which bear upon the question of those strange forces that produce the extraordinary phenomena that is interesting not only men of science, but the "man-in-the-street." It is a book of very great interest to those who are engaged in the study of the invisible realm around us. Price 8/6, postage 4d.

The Witness. Written down by Jessie Platts (illustrated). A series of messages from a young officer of the Royal Marines, Lieut. E. F. L. Platts, who was killed in action in April, 1917. These messages have been received automatically through the hand of his mother, and in clear straightforward language the boy describes after-death conditions and life in the spirit world. Sir Arthur Conan Doyle says: "The best I have read, and I have read a good many." Price 8/6, postage 5d.

Clairvoyance and Telepathy.

Receives More Recognition from Science.

By William E. Towne.

TELEPATHY has received recognition as a truth in nature from many scientists of note during the past few years.

The latest scientist to accept telepathy as a fact is Dr. Alexis Carrel, of the Rockefeller Institute, famous biologist and winner of the Nobel prize in 1912. In his recent book, "Man the Unknown," Dr. Carrel classes clairvoyance and telepathy together, evidently attributing them to a single power or faculty in man. He writes: "Those endowed with this power grasp the secret thoughts of other individuals without using their sense organs. They also perceive events more or less remote in time and space. This quality is exceptional. It develops only in a small number of human beings. But many possess it in a rudimentary state. They use it without effort and in a spontaneous fashion."

The sum and substance of Dr. Carrel's conclusions is that telepathy is a normal but somewhat rare human activity. It seems probable to us that the phenomena is more common than he supposes, although it is undoubtedly true that its laws are not yet well understood and that it is not frequently produced at will as yet.

From an analysis of twenty-seven cases of telepathy recorded in the book, "What You should Know About Telepathy," the writer came to the following conclusions regarding the conditions under which telepathy most often occurs:

Absolute clearness is essential in the sender's own mind as to the idea he wants to transmit. A person succeeds best, in a conscious attempt to send a telepathic message, if he **expects** and **believes** that he can succeed. Generally a certain degree of affinity—a being in tune—on the part of sender and receiver seems essential to best results. Worry and anxiety seem to produce mental static, and the message does not get through.

Desire is a most important factor, and was present in all the twenty-seven cases reported in "What You Should Know About Telepathy." Complete **willingness** or receptivity at the receiving end is essential. Distance does not seem to count.

In regard to producing telepathy at will, Upton Sinclair, the well-known writer describes many successful experiments in sending telepathic messages at will in his book, "Mental Radio." Some of the experiments were made in the presence of witnesses who have made affidavits as to the true result. Those concerned in the experiments were the author, Upton Sinclair, his wife and immediate friends or acquaintances of theirs. In some cases the ideas were transmitted with absolute accuracy, in others the general idea was clear, and in hundreds of cases there was no doubt that the receiver was impressed by what the sender had in his mind.

The Sinclairs are more confident than is Dr. Carrel that there is a technique of telepathy which can be learned by practice. Briefly, the general idea of the instruction they give for successful telepathy is: "Give to the subconscious the suggestion of concentrating on one idea, and then completely relax consciousness. To make the conscious mind a blank, it is necessary to 'let go' of the body."

In summing up his conclusions regarding their experiments Upton Sinclair says: "We are apparently getting hints of a cosmic consciousness, or cosmic subconsciousness: some kind of stuff which is common to us all, and which we can bring into our individual consciousness. Why is it not sensible to think that there may be a universal mind-stuff, just as there is a universal body-stuff, of which we are made and to which we return?"

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If you feel interested in the subject-matter of these comments, "The Harbinger of Light" is precisely the magazine you require. Therefore, why not add your name to the list of Subscribers?

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In Brief.

"I shall make it plain as far as a sum or brief can make a Cause plain."—Bacon.

"I learnt the pettiness and worthlessness of all criticism and know that the 'blind' are objects of our comparison and not of scorn."—Dr. A. Besant.

The Path of Pure Thought.—The religion of the masters was the cultivation of pure thought. Our angels come nearer to us as we are closer, through pure thought, to the divine source of life.—Vegetarian Magazine.

A Bishop Said It.—Who said the Church opposes us? "To the Christian, death is not an end, but an event in life—a new start with an extended knowledge and a purer love," said the Bishop of Lincoln a few days ago. But, without Spiritualism, how does he know?

The Greatest in the World.—The greatest thing in the world is the CHILD. The greatest profession in the world is MOTHERHOOD. The greatest institution in the world is the HOME. The greatest force in the world is LOVE!

Home, Sweet Home.—Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread or ridicule.—Frederick William Robertson.

Fire Walking.—When I was at Jhang Siala, in the Punjab, in 1901, a Hindu ascetic walked about in a "burning fiery furnace" 18 feet across. Not only did he do so, but, at his invitation, Mr. Horace Bird, of the Indian Civil Service, followed closely in his footsteps barefooted, and also a dozen natives, without any of them sustaining a burn or hurt of any kind. Bird told me that he did not even feel the heat.—H. L. Williams.

"How are you to-day?"—There are many reasons why you should never mention your ailments, and one of them is that you will not be allowed to finish what you have to say. All that you do is to start other people telling selfish and horrible tales of their own sufferings. This not only shuts you up, but half persuades you that you are making a lot of fuss over nothing. If it is sympathy you are after, be silent.

Habits Dissected.—Habit can be powerful for good or for ill. You intend to drop a habit. Well, think of it! If you cut off the first letter, a bit is still there. Cut off the A, and BIT remains. Drop away the B, and IT is still present. Slice off the I and it is there to a T. So it is plain enough that if we want to drop a bad habit, it is better to do it thoroughly, for habit is such a sticker, it is difficult to get rid of it piece-meal.—John G. Wood.

When I Am Gone.—No funeral gloom, my dears, when I am gone, no tears, black raiment, graveyard grimness; Think of me as withdrawn into the dimness, Yours still, you mine. Remember the best of our past moments And forget the rest, And so to where I wait Come gently on.—Dame Ellen Terry.

Spiritualism's Message.—Modern life has received anew a definite revelation concerning the inter-relation of the physical and the ethereal worlds. Spiritualism has come, not to destroy, but to fulfill. The re-reading of orthodoxy, and the re-discovery of the essentials in Christianity, now going on are the most gratifying signs of the times.—Prof. Hiram Corson, quoted in "From Dreams to Vision Life."

Buying Loyalty.—You can't buy loyalty, they say; I bought it, though, this very day. You can't buy friendship, firm and true; I bought sincerest friendship, too. And truth and kindness I got, And happiness, oh, such a lot! So many joyous hours to be Were sold with that commodity. I bought a life of simple faith And love that will be mine till death. And two brown eyes that I could see Would not be long in knowing me. I bought protection; bought a guard Right now, and ever afterward. Buy human friendship? Maybe not! You see it was a Truth I bought.—Anne Campbell.

Our Guide, the Lord.—In Psalm 121, from verses 3 to 8, you will find the notion of **keeper** six times, so that you may form the opinion that the notion was to be emphasised. Here are the words: "He that keepeth thee will not slumber, behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall keep thee from all evil; he shall keep thy soul. The Lord shall keep thy going out and thy coming in, from this time forth, and even for evermore."

Noted Men who were Spiritualists.—Tasso the Italian poet was a Spiritualist. Joan of Arc heard spirit voices. George Fox, the father of Quakerism was highly gifted with spirit control. All along down the ages were hundreds of noted men who were spiritual mediums, yet our uninformed critics say that no one who is sane could believe such nonsense. It is stated on good authority that Beethoven, Mozart, and even Goethe were all mediumistic. Randall in "The Dead Have Never Died" gives literary proof that Shakespeare was a medium. Dr. Adam Clark, the great Methodist commentator and whose invaluable work is in our Psychic Library said: "I believe that spirits may have intercourse with this world and become visible to mortals."

"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.

All communications should be addressed to:—The Secretary of "The Harbinger of Light" Pty. Ltd., Wentworth House, 203 Collins Street, Melbourne, C.I., Australia.

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

Editor:—Rev. J. T. Huston, N.D.

Vol. 67.

January, 1936.

No. 2

WHAT better "wish" can we desire for our readers and Spiritualists everywhere than that they many obtain a greater conviction of the truth of our philosophy with the attendant peace and happiness within themselves and the joy of service to others.

We take this opportunity to express our appreciation of the expressions of goodwill and encouragement that we have received; we also value the approval and commendation of our effort to produce a larger and more up-to-date magazine. We publish in another column extracts from a few of the many encouraging comments received. We thank our correspondents and others for their generous tribute and in reply can only assure them that it will be our constant endeavour to maintain the high standard of the journal and spare no effort to keep our readers in touch with the latest happenings in every phase of the Movement.

We are always reluctant to publicly air our difficulties, but they exist for all that, and we rely on receiving sufficient practical assistance to enable us to successfully surmount them in the year about to dawn. The responsibility is not ours alone. It is shared by all those who profess and call themselves Spiritualists, and if they only do their part in the spirit of loyalty to the Cause there need be no misgivings concerning developments in the days to come.

In order to obtain proof of survival and to enjoy the intercourse with those in the Beyond it is essential to either visit a medium or to develop one's own mediumship. As the majority of our readers are unable to visit a medium we are endeavouring to meet this need by means of our magazine, showing how the individual can develop his own spiritual powers. In addition we are preparing a series of lessons, the first of which is available "How to Develop Automatic Writing," a second on "How to Conduct a Home Circle" is in preparation. These lessons are type-written and are to be sold at the low price of 1/- per copy, post free. This is but a beginning of the service that the "Harbinger of Light" staff hope to give to the Cause.

Mrs. Leisk's Visit to Melbourne.

(Communicated)

THERE has been a better attendance at the Terry Hall, V.S.U. Headquarters, Victoria Street for some time past since Mrs. Leisk has given Trance Addresses on Sunday afternoons and evenings, but in view of the fact that this lady ranks with Mrs. Meurig Morris as one of the great trance mediums of the world, there should have been vast audiences all over the city similar to the great crowds at the meetings in South Africa on the occasion of Mrs. Meurig Morris' visit.

Mrs. Leisk has received invitations for a tour to Sydney, New South Wales, South Africa and to the United Kingdom, but her plans for the future have not yet been definitely settled.

Her work for many years past has been to bring the Cause to the attention of the people and in this matter she has generously dedicated her services.

Mrs. Leisk gained a wide reputation by the visit of Dr. R. Munro on his hundredth birthday—fully reported in the "Harbinger of Light." This also appeared in papers in other parts of the world. A correspondent writes: "Although there can be little doubt that Mrs. Meurig Morris is probably the world's greatest 'Deep-trance Medium.' I have had the temerity to claim that Mrs. E. Leisk is likewise a World Winner in the same class. During the past three years I have witnessed the manifestation of over one hundred controls and almost as many types. Their personalities are clear cut and I have sought in vain for any colouring from the medium. Among the controls are Dr. Peebles, Dr. Munro, Dr. Willard, 'Gertrude,' an English college girl; 'Bertha,' a Scotch girl, many leading preachers, Cora Richmond—who give Hiawatha—and several Indians including 'Thundermoon.'"

"Beyond The Veil."

The "Sunday Dispatch" and Spiritualism.

It is fifteen years since the "Sunday Dispatch" startled the world by publishing a series of spirit revelations by the late Rev. George Vale Owen. They are now to print a series of articles under the same title, "Beyond The Veil," from the pen of Sir Oliver Lodge, the country's most earnest and sincere Spiritualist. Sir Oliver Lodge is 84 years old. He will write courageously and seriously as one who, in the course of nature, must shortly pass beyond that veil.

From Alan Clarke.

SIR Oliver Lodge revealed to me that he has already made plans for proving to the world after his death his existence in the spiritual world. I interviewed him in his picturesque farm-house at Lake, near Stonehenge. "I have left a sign," he said. "No one but myself knows what it is. It is only a little thing. "But I expect that dozens of cranks will claim to have been in touch with me. It will be for the world to decide which are the cranks and which are not the cranks."

My next question was to ask Sir Oliver if he has ever had any premonition of his own death. He rested his high crowned head forward to such an extent that his long grey beard completely covered up his collar. I thought, perhaps, that he had not heard my question. After a pause of several seconds, however, he opened his large grey eyes and answered, "None." "I have asked my wife and my son who are on the other side. They said that they did not know. I expect that one day I shall 'slip' off quietly." I noted the words "slip off." He thought of death as most other men would think of slipping out of a house.

"I have not had any communications recently," Sir Oliver said. "We know, however, that the spirit world is troubled about the present war. They do not say, however, what is going to happen." I asked Sir Oliver why, if Spiritualism was a personal thing, was it necessary to have the services of a third person—a medium—to get in contact with the spirit world. His reply was in simile. "If you want to send a message to America you must do so through the medium of a wireless operator who understands the signals," he said, "so a certain number of people here are gifted with the ability to receive and send mess-

ages from Higher Beings. I am not at all receptive myself, for instance," he said.

We spoke of Higher Beings and Sir Oliver pointed out that man has accustomed himself to thinking that he is the highest form of Being. "There may be," he said, "Spiritual Beings, who are as high above us in understanding as we are above the lowest form of animal life that we know. These Beings are about us and they control and help us in our lives."

The "Sunday Dispatch" Articles.

When I referred to Sir Oliver's articles which are to appear in the "Sunday Dispatch" he said: "The articles are chiefly written in response to certain objections—the religious objection that it is wrong to attempt to communicate with those who are otherwise occupied and who are now in a superior condition—and the scientific objection that communication is impossible, that the idea is absurd, and that the result can only be attributed to telepathy or thought transference from the sitter."

"Some of the messages are from literary scholars and they supply a number of literary allusions, characteristic of the contribution which they might have made when they lived on the earth. They have managed to get them through several mediums but in such fragmentary conditions that they convey nothing of the real meaning until they are put together by some living scholar. In this and similar ways they have striven to prove their own identity and to oppose the easy interpretation of telepathy from the living. I am glad that the "Sunday Dispatch" is going to publish my articles, for I am certain that an intelligent attempt will be made on the part of its readers to understand the motives which have prompted me to write them."

Opportunity.

At the beginning of our conversation Sir Oliver Lodge said: "There are many people who would like to understand Spiritualistic things, but who do not have the opportunity to do so. These articles may help. Mind you, I never urge anyone to take up psychic research. Spiritualism is essentially a personal thing, in my opinion. The urge to understand it must come from within a person and not from anyone else. Usually it comes through a bereavement and a wish to communicate with some loved one."

Once in the great man's study we spoke

Transition of Victorian Workers.

By Edgar Tozer, Dip. V.S.C.S.

THE remarkable circumstance of the recent passing, almost simultaneously, to the Higher Life of two of the best known and oldest pioneer workers for Spiritualism, came as a surprise to all who knew them. Mr. William H. Lumley and Mr. Otto Anton Waschatz.

Each of these gentlemen spent almost a lifetime in the service of teaching the philosophy of "Life after Death." The former specialised in Lyceum (Sunday School) work, and the latter in philosophic and propaganda work, hence they are well remembered by the many who received the benefit of their ministrations.

When the Melbourne Lyceum, and the Victorian Association of Spiritualists were amalgamated they both arduously gave their services to the Victorian Spiritualist Union, at the Terry Memorial Hall in Victoria Street, Melbourne. Both were trustees to the new Union, and in conjunction, they were mainly responsible for the executive work of the new building. Mr. Waschatz being an architectural draughtsman, designer, and sculptor, gave freely his professional services, and Spiritualism is to-day indebted to both these able and willing Spiritualists for the service they so ably tendered.

For many years Mr. Lumley was conductor of the Lyceum, and when the Union was formed he was elected President, which office he held until his passing. Similarly Mr. Waschatz was president of the V.A.S. and during that time he was responsible for bringing to Australia from overseas, many prominent lecturers and exponents of Spiritualism. Besides general Executive work and management they both gave service as teachers and lecturers, in an honorary capacity. Thus it can be realised that Spiritualism in Melbourne owes a deep debt of gratitude to both of these pioneer workers.

on many subjects—of war, of journalism and of his dogs. It was not until after luncheon that we returned to the subject of Spiritualism. "I confess that in the early days I thought it was all nonsense, yet now, although people call me a Spiritualist, I am not one. I am a psychic researcher. I never attend Spiritualist seances and my investigations are conducted privately." I asked Sir Oliver if he thought that Spiritualism would spread during the next ten years. "It is spreading," he said, "but it must necessarily be a slow business to make people really believe."—"Sunday Dispatch."

Spiritualism will grieve the loss of the services of such men in material conditions, but as they both had gained knowledge of the after-life—thus understanding that even now, in spirit, they still can serve the Cause—it will be realised that they will still serve it from the Unseen.

I have just received from South Africa the news of the passing to the Higher Life of Mr. Robert Scott, a one-time well-known Spiritualist worker in Melbourne. Mr. Scott also gave good service to the Cause and will be well remembered by his good-natured and kindly disposition. Accompanied by his wife, he travelled to England, South Africa, and other countries, in the interests of Spiritualism, his wife being a good clairvoyant and lecturer. This combination must have awakened thousands to the realisation of Life after Death. While in Melbourne they gave a series of practical seances to university men, including one of the Professors. For nearly three years these seances were carried on and much data of spirit communion was collected, resulting in many highly-educated men being convinced of the foundation truths of Spiritualism.

Prana Spiritual Chapel.

Clyde House, 182 Collins Street, Melbourne.

Sunday Services: 3 p.m. and 7 p.m. Chaplain: Mr. J. Stuart Morrison. Medium: Mrs. E. E. Harden. Chapel open from 11.30 to 5 daily.

All Visitors and Enquirers welcomed.

Printer's Errors.—The phrase "printer's error" or "misprint" is commonly used to describe any variation between an author's copy and what appears in print, but it is desirable to remember from time to time that the phrase is usually unfair to the printer. The vast majority of errors are due to illegible writing.—Contributors please note.

War Picture Painted in Trance.

"Spirit Agencies on Abyssinia's Side."

SCIENTISTS, doctors, artists and even Spiritualists have been baffled by the uncanny brilliance of the psychic oil paintings of Miss Mary Willis, an elderly ex-business woman of Kennington, London, England. They will read with fresh surprise, writes a correspondent, of the latest canvas from this untutored woman whose "spirit"-led work recalls, in technique, that of Gustave Dore, or better still, perhaps, William Blake, the mystic painter-poet.

Without food, drink, or sleep, and oblivious of the passage of time, she laboured alone for 12 hours with her palette of six major colours and a single brush, and produced a picture full of symbolism and prophecy. It was signed "Lorrie Mar-Reen," the name to be found at the bottom of all her big canvases. Physical exhaustion triumphed over psychical inspiration in the end, and Miss Willis was found lying in a state of nervous prostration at the foot of her painting.

Chaos and Peace.

The picture, which in its finished state was as much a surprise to Miss Willis as anyone else, shows scenes representing chaos and peace. Symbols of peace are a white shrine, evenly-balanced scales of justice, and a dove. This picture has to be seen in company with two more painted by Miss Willis in January and September last before it is realised that "Lorrie-Mar-Reen," in another sphere is greatly worried about the Abyssinian war, and warns us on this terrestrial sphere to be strong for peace.

In the January picture the Abyssinian Emperor is shown with a look of appeal in his face and black warriors are shown rising in clouds until they are metamorphosed into white figures with wings. There is a

Christ-like figure looking at a dead soldier. The September painting shows a life-like Mussolini with eyes veiled and holding in his hands two broken swords. Once more there is a bearded Abyssinian looking with grave concern at his people and in the centre is an angelic figure holding aloft a white cross.

Premonitions.

Miss Willis is not at all sure of the precise nature of the "warnings" of the paintings. With the help of Spiritualist friends—she herself is not a Spiritualist—she says that they mean that the spiritual agencies are on the side of the Abyssinians. Miss Willis said: "Long before this crisis I had had the urge to paint, and I was always filled with a sense of catastrophe. Premonitions have troubled me all my life, and I accurately foretold the end of each member of my family.

"My last picture was finished a few minutes before the fighting began. Before this phase I was always led to paint peaceful subjects in soft colours. When I first started I painted on the walls of my house with colours left by the decorators. The Spiritualists persuaded me to use canvases."

Miss Willis will not sell any of her canvases. She is not out to make money out of her psychic gifts.

Sceptics Confused.

Her exhibition is open to the public. Most people go there in a sceptical mood, they leave puzzled by the meaning of the paintings and little short of dumb-founded by the glorious colour, accurate imagery and grouping of her work. Artists are the most surprised people of all. They say that if Miss Willis had been trained in all the best schools of art her technique would still be inexplicable.

All the great mechanism of the universe operates according to Natural Law. The vast planets move according to ordained motions. And what is man to feel that a law according to which the planets move in harmony can be set aside by him and for him? Yet in his very smallness he believes this to be true. Harmony and co-operation are laws of the universe, laws under which operates all that is, great and small, obvious and obscure. And man must place himself in sympathy with the forces of harmony and co-operation, else he pulls against the universal flow of progress.—Marian Doern.

Archbishop's Spirit.

Thrilled Audience Hears Medium Tell of
"A Message from the Other Side."

THERE were moments of intense drama at the Fortune Theatre recently, when Archbishop Randall Davidson, the late Archbishop of Canterbury, "addressed a message from the other side" to the Ven. A. F. Sharp, M.A., who is founder of the Fraternity of Spiritualists, a society founded "to Spiritualise the Church and to Christianise Spiritualism."

Mrs. Estelle Roberts, the famous medium was demonstrating clairvoyance to a packed auditorium. She made the audience gasp with astonishment as she gave an old lady a detailed message from a soldier son who had "passed over" in 1916. "Your son is troubled, and drink is the cause; do you understand?" asked Mrs. Roberts. The old lady said "Yes" and "Thank you."

Then suddenly Mrs. Roberts, who never in the ordinary way addresses those who are with her on the stage, turned to Mr. Sharp.

In a low, intense voice she said: "There is a message for you from a gentleman on the spirit side. He was standing on the platform while you were reading.

"That is Right."

"The gentleman was in the dress of the Church. He gave me his name. He wanted me to say to you it is the same gentleman of whom you were speaking. He gave the name of Davidson—Randall Davidson—is that right?"

"That is right," replied Mr. Sharp. "He is in contact with you and your brother," Mrs. Roberts went on, "and he wants you to know that a band of those dear ones on the other side, ministers, masters, teachers, bishops, are thrown together in council to bring about that which you are so earnestly endeavouring to build up. Will you please go forward in your great work, he says, and know that a legion of angels is behind you?" Mrs. Roberts finished with her face pale and drawn, and physically almost exhausted.

Mr. Sharp rose at the end of Mrs. Roberts's statement. In a previous speech he had referred to the "great leader" of the Church who had inspired him to form the

The Church in New Zealand.

Dominion Organiser Appointed.

THE Spiritualist Church of New Zealand, recognising the necessity for united action in the matter of obtaining adherents and of stimulating interest in the movement generally, has appointed a Dominion Organiser who will be at the service of the various branches for limited periods not to exceed three months in each case.

The choice has fallen upon Mr. S. E. Williams, whose initial appointment is for twelve months. Mr. Williams, who has been connected with Spiritualism for many years, will bring energy and enthusiasm to bear in his work. In the past he has been domiciled successively in Auckland, Wellington and Christchurch, and in each of these cities has given valuable assistance to the cause. He is a forcible speaker, and his strong personality generally fits him for the arduous and important work of bringing Spiritualism more prominently before the people of New Zealand. The National Church is to be congratulated upon its action.

Wellington Spiritualist Church (Inc.)

Kent Terrace, Wellington, N.Z.

Church Service every Sunday 7 p.m. Other Services as announced and advertised.

Dedications, Marriages, and Burials Solemnised.

President—Mr. G. L. RAE.

Speakers: Rev. Lily Hope, Rev. S. T. Coventry.
Secretary, : Geo. Bodell, 7 Ribble St., Island Bay

Confraternity meeting there that day. "In deference to others," said Mr. Sharp, "I had refrained from naming in public the 'great leader' who had instructed me from the other side to do what I am doing. "Now it has been mentioned for me, and I can confirm that it was Randall Davidson, Archbishop of Canterbury."

"When I gave the messages from Randall Davidson," said Mrs. Roberts at the close of the meeting, "I was acting under compulsion. The spirit dominating me seemed to strive to take the papers Mr. Sharp had been reading from his hands.—"Daily Sketch."

A Little Child Shall Lead Them.

By Frederic Harding.

THE spirit world employed little children—girls, because perhaps of the higher sensitivity of the female organism in its various attempts, not entirely successful at first yet victorious in the end—in its effort to lead the minds of mankind into a realisation of the actuality of its existence and the inauguration of intercommunication between the two states of life.

As far back as 1661 in the incidents at Tedworth, in Wiltshire, Eng., at the residence of John Mompesson, an attempt at intelligent expression of a sort was made by a spirit through the agency, and in its best manifestations, in the presence of his ten years of age daughter. At that time army drill commands were customarily made by various drum-beats. This spirit had been a drummer; his own drum was in the house. At request, upon it invisible agencies would strum out vigorously and accurately any of the numerous British drum-manual rolls. This demonstrated the presence of a discarnate intelligence. When asked to give five knocks if it were really the spirit of the drummer, it complied instantly with the request. But beyond this, communication did not advance.

Epworth Manifestations.

Let us look at what happened at Epworth, in Lincolnshire, Eng., many decades later—in 1716. Methodists should be, but very seldom are, proclaimers of these historical facts which occurred in the household of the father of John Wesley when their revered founder was a school-boy. Rapping phenomena were constant, and centered about the little girls in the family. The evidences of the operation of external intelligences consisted of imitations of created sounds, such as varieties of human knockings, stampings on the floor, also moving from one room to another upon request, desisting from manifestation during certain hours upon being asked so to do, and rather humorously, the violent increase amounting to fury upon discussion as to whether or not its origin lay in the activities of rats. None of this was of a definite, superior or smoothly functioning

style of intercommunication between the two phases of life, but it was a start.

We go forward now to the year 1835 to a suburb of Edinburgh, called Trinity. The Scotch episode centered about a twelve year old girl, Jane Molesworth, who was subjected to a sort of test condition, being tied up in a bag, without interfering at all with the frequency or force of the rapping manifestations going on in her room. Now we find some increase in precision of the communication, transpiring with a greater display of the working of a discarnate mentality, for the rapping agent would answer correctly under varying conditions the question, "How many people are present here?" Also the basic rhythms of tunes popular at that day would be strummed out briskly on wall or floor upon spoken request.

Hydesville.

We all know the details of the Hydesville final breaking through. Mrs. Fox, in asking the ages of her seven children and getting in sequence from the eldest down correct answers, blazed the trail. Then when the neighbor, William Deusler, cross-examined the rapping spirit by first propounding positive questions, and then if no answer came, reversing them into a negative form, a further step was taken. All queries capable of turning into a form, admitting of a numerical answer, received prompt and precise answerings.

But the initiation of the true spiritual telegraph, through the agency of the little Fox Sisters, was left to their elder married brother who lived about two miles away. David S. Fox, hearing of the amazing incidents at his father's house on the night of March 31, 1848—a Friday in that year too—came on the morning of April 1, and thought of the expedient of inducing the communicator to rap at the correct letter in the alphabet as he called them over, thus allowing the discarnate intelligence to form its own sentences.

In all these cases little girls served indispensable purposes. "A little child shall lead them."

Walking Through Fire.

By A. J. Harvey, Editor of "Warragul Gazette."

THE demonstration of psychic power, popularly known as "Fire Walking" has been given more thought recently owing to the remarkable instances of this psychic wonder given by the Fijian mediums on the island of Brengoa, one of the Fijian group. Added prominence to the feat was given in the daily press when it was witnessed by the body of scientific and medical men who attended the conference of the British Medical Association in Melbourne recently, and still further interest was awakened in the public mind by the vivid account of this remarkable phenomena, cabled from London, where, in the garden of a West End resident, an Indian medium, Kuda Bux, in the presence of over 20 witnesses, went through the amazing Fire Walking Feat, as described in the December issue of the "Harbinger of Light," the fire was in a wide trench, filled with charcoal, over which kerosene had been thrown, and then lighted. The temperature after many hours burning, rose to 800 deg. The medium, dressed in ordinary European clothes then walked bare-footed the full length of the fire."

No mention, of course, is made of the word "medium," in the ordinary Press reports, but students of spiritual science, will know that only individuals endowed with mediumistic qualities could be used and assisted by the "unseen co-operators," to perform this feat. No explanation has been forthcoming in the press, as to how this phenomenon is accomplished. The nearest reference is that made by the "Herald" which, in a sub-leader, alludes to it as a "mystery which defies solution," doubtless because it transgresses all known natural laws. But in view of the wide circulation of the "Herald" and other daily papers, giving descriptions of this modern wonder, is it not strange that some of our ministers of religion should not have suggested that it may be a modern manifestation of the same spiritual law which enabled Shadrack, Meshack and Abednego to walk out unscathed from the fiery furnace, into which they were thrown by Nebuchadnezzar, over 2000 years ago.

There are thousands of Christians who are able to believe in the truth of this miracle, which is recorded in Daniel, chap 3, but cannot realise the spiritual interpretation of the same phenomenon which occurs to-day. As you state in your interesting account, similar phenomena are occurring in different parts of the world, and in his fascinating work "The Great Problem", Dr. Lindsay Johnson, M.D., F.R.C.S., F.R.S., of South Africa, records some most remarkable feats performed under psychic influence; of fire-walking, and other modern day "miracles" in

South Africa, which are illustrated by photographs taken on the spot

Other Inexplicable Phenomena.

It is very difficult for many people to realise the truth and reality of psychic phenomena. When I first devoted time to its study over thirty years ago, it was with the mind of a sceptic, who—though I had seen similar marvels in India, Ceylon and South Africa—could not accept them as facts. Then I became acquainted with Mr. W. Stanford, of Melbourne, brother of Leland Stanford, the founder of Leland Stanford Junr., University of California, and I was privileged to attend some fifteen of his private seances, at which several intellectual men and women were present. During these seances remarkable "apports" were brought into the large room, "with the door shut" (as we read of another marvel in St. John xx). The medium (a bootmaker) was always searched, sometimes stripped, and supplied with pyjamas, then enclosed in a framework cage of muslin, so that he was visible to all, and the door of the cage not only "shut", but locked, and adhesive plaster attached. On the medium being controlled by another personality, various solid articles were materialised in the room in front of us, including antique coins, exotic shrubs (which subsequently grew in Mr. Stanford's garden) a leopard skin, measuring six feet, seaweed, and a large number of tablets and cylinders, with cuneiform inscriptions, and which were described through the lips of the medium, as being ancient Babylonian contracts.

There were also large bird's nests and even live birds, materialised inside the locked cage (five on one occasion). The medium was asked to catch the birds inside the cage, then we unlocked the door, and they were placed in a small cage, and taken home to Mr. Stanford's aviary. These physical phenomena were carried out under the strictest test conditions. The controlling intelligence informed us they are done under "spiritual" laws, which cannot be comprehended by man while enmeshed in his natural body; but those who were privileged to witness them should be profoundly grateful for it helped one to realise the reality of external intelligence operating.

St. Paul reminds us "We are encompassed about by so great a cloud of witnesses" which also is true, and is frequently verified. I note that many of the Methodist ministers from the recent Centenary Conference are to visit the Fijian island of Brenga, in order to see the "fire walking." It would be very interesting to get their majority opinion, when they return.

Esoteric Spiritualism.

By J. Stuart Morrison, Prana Chapel, Melbourne.

Spiritualism has an exoteric or external phase as manifested in phenomena in general, and with which most people are interested and psychic research is concerned. It has also an esoteric or spiritual character, the exoteric being but a manifestation of this inward, esoteric essence.

MANY of our opponents, and even quite a few of those who accept the oft demonstrated fact of survival and the return of Spirit, are inclined to detract from the glory of our Faith by affirming that "Spiritualism is not a religion." But every true believer who is acquainted with the hope-giving and soul-changing influence of genuine Spiritualism, when properly understood and applied, will surely feel what a loss it is to those who are only acquainted with the outer door of our Mansion of Truth.

It has been said that Spiritualism is only a branch of Psychic Science, which statement only serves to illustrate the lack of comprehension of such critics. Psychic Science, which is probably the most important phase of Scientific investigation of to-day, is merely an offshoot of Spiritualism, and it bears about the same relation to Spiritualism as Higher Criticism does to Christianity.

Psychic Science principally confines its investigations to the more physical aspects of supernormal phenomena, and its greatest virtue lies in the fact that it carefully analyses and classifies the definite evidence of the survival of the human personality after the change we known as "death." In this it is rendering invaluable service on behalf of posterity.

These scientifically demonstrated facts form the basis of the exoteric side of Spiritualism, and they (together with the practice of spirit communion through the use of the finer Psychic faculties of clairvoyance, clairaudience, inspiration and other forms of mental phenomena) have been the means of comforting many a mourner, giving hope to those who were almost beaten into despair by the knocks and buffeting of life, and of refreshing and revitalising many a world-weary soul. Who can say how often insanity and even suicide has been prevented by the real comfort that this phenomena has brought into many lives.

Then again, we all know of cases where people have been prevented, by loving friends on the other side, from making terrible mistakes, both in their secular affairs, and in the more intimate and spiritual activities of their earthly life. This much despised phenomena has been the means of opening the eyes of many men and women, and leading them to a recognition of their true mission in life, and the guidance of our friends from the Higher Planes has helped many a soul, lost in the maze of worldly affairs, to find the Way of Peace.

Thus the exoteric side of Spiritualism deserves to be regarded as a true and living faith which leads man to a realisation of immortality, and turns his attention toward the treasures of the Kingdom of Heaven.

Early Christianity—Esoteric Spiritualism.

Jesus of Nazareth, the great ideal of Christian theology, "the living example before God, and before man, of what the life, thoughts and actions of man should be" used phenomena such as this to attract attention to the marvelous powers latent within the soul. Did He not say: "The things which I do, ye shall do also; and greater things than these shall ye do." Modern Spiritualism is demonstrating that this was not an empty promise made in a moment of enthusiasm, but a living truth to the reality of which man is just awakening.

This phenomenal side of religion was also widely used by the early Christians, and it was much extolled by the great apostle Paul himself. But Spiritualism is far more than this. The proof of survival and the practice of spirit communion are but the elementary steps which arouse an interest in the higher life and awaken within the convert a desire to attain that true immortality which comes of a consciousness of our union with the Divine Centre of all life and being.

The sooner Spiritualists as a whole, and especially the leaders of our Movement, learn to view exoteric Spiritualism in its true light—having a rational idea of its place and importance in the scheme of things—the sooner will we rise above the mediocrity of the present day and evolve a religion which, by its very power and intensity, will sweep all obstacles before it.

Esoteric Spiritualism is more than a religion—it is religion, and it is through the practice of spiritual aspiration, meditation, self surrender, self discipline and mystical communion with that Living Christ within that we learn to unfold our spiritual consciousness and realise that true immortality which rises superior to the planes of phenomena and the world of effects, and rests in a conscious at-one-ment with the Source of All Life.

The Path of Spiritual Progress.

The way of the enlightened Spiritualist is not the free and easy path of the individual who is still gazing in awe and wonder at the astounding manifestations of psychic power without realising their true significance, or of those who regard these manifestations as but a new sphere for investigation and enquiry, or as a source of advice and guidance in temporal affairs. No!

The way of the Spiritualist who truly understands the message of his religion is the "Way of The Cross," the Path which has been blazed by the spiritual avatars of every religion in the world, and the only road which leads to the accomplishment of our mission in life.

It is a hard path, one that calls for unlimited courage and faith, and though the wayfarer may, at times, find himself transported to the Mount of Transfiguration where he may commune with the great ones of the past, and though, on occasions, he may be hailed with all the honor and applause due to the triumphant Initiate who enters through the sacred gates of the Eternal Jerusalem, yet it also passes through Gethsemane and Calvary and the pilgrim is called upon to willingly sacrifice himself for the well-being of his fellow men, he must develop a compas-

sionate yet understanding pity for the wandering ones, and proffer unending service to, those in need of both earthly and spiritual assistance, and hold an unswerving devotion to the highest ideals within him.

Phenomena is but the outer door which leads to a knowledge of Esoteric Spiritualism, the basis of all true religion, and a faith which embraces all that is real and lasting in every philosophical system, religion and cult that this world has ever known. It is a progressive faith based on personal experience, both of an objective and a mystical nature, which gradually unfolds the mysteries of life until the day arrives when, at last, the pilgrim can gaze with the eyes of the awakened spirit upon the glories of eternity, and his mind is illumined with a knowledge of the Everlasting Verities.

A Convincing Communication.

Humour from the "Other Side."

By Mrs. Osborne Leonard in "My Life in Two Worlds."

HERE for example is one of Mrs. Leonard's many examples. A young widow whose husband had been killed in the war came to her and after a while they succeeded in establishing communication with her husband. And then

While he was giving a message about some ordinary but quite interesting matter, he broke off, changing the subject by saying:

"Nora, have you forgotten what to-day is?"

"No," his wife replied, "but I thought you had. Can't you tell me what to-day means to you, because it is a very special day?"

Without the least hesitation the following letters were rapped out quickly on the table:

ATTRINITYCHURCHIMETMYDOOM

We looked at the letters, but could make nothing of such a jumble as it seemed. In a disappointed tone, the wife said:

"Well, darling, I did think you would remember what to-day is."

"I do," he insisted. "I've told you. Read over carefully what I have spelt out."

On reading over again the letters he had given we found they spelt. "At Trinity Church I met my doom." The wife was delighted, as that day was the anniversary of their wedding day. It was just the sort of thing he would have said, she explained; he wanted to give the test in his own words, in his own way—not hers.

That is a story that would have pleased us hugely. We would have regarded the humour as proof positive of the genuineness of the message. It has a rather different effect on some we confess, but that is not to say that their view is the right one.

An Explanation.

Mrs. Leonard does not entirely ignore this particular phase of Spiritualism. She contends that it is the proof of existence after death that really matters. To use her own words:

Personally, I think they are being useful in the best and highest sense of all when they take so much trouble to come and give us evidence that they exist . . . because by doing so they are giving us the happiness of realising that there is no death, and we can therefore look forward to another life where they will welcome us.

The idea is not without logic, and if we regard it as a little unconvincing the fault is no doubt with us and not with the writer.

Those of our readers who are new to Spiritualism could not do better than begin with this book. It is in our Psychic Library.

The Card Trick.

A New Light on Card Conjuring.

By G. E. Terry, Editor "Cohuna Farmer's Weekly."

SCEPTICS in their supercilious disdain of everything psychic charge Spiritualists (or spiritists, if you prefer that word) with wasting their time and money in morbid and hectic hunts after ghosts and hobgoblins in dark chambers; and with laborious and grovelling attempts to reach the divine by means of table-rapping and crystal gazing, yet overlook the important fact that the most startling and challenging of these phenomena often come unsought, occur quite accidentally and spontaneously, that is to say, in the ordinary course of business and social intercourse; and by the sheer weight of their cumulative evidence work eventual if not immediate conviction in the most indifferent and even hostile minds.

The spiritual phenomena represented in ancient classical literature are all of that kind: in Homer, for instance, and Virgil; in the wonderful series of experiences recorded throughout the Bible (with the exception of the woman of Endor and the Vision at Dothan); and also in the plays of Shakspeare. It is the case, too, with the great spiritual initiates—with Paul, on his way to Damascus; St. John, on the isle of Patmos; Joan of Arc holding intercourse with spirit forms and hearing spirit voices in the quiet fields of Domremy; with the great Catholic genius, St. Theresa; with John Wesley, in his old rectory home at Epworth; with Swedenborg; and with many others who have thrown a trail of blazing light across the spiritual firmament.

It is true of myself. I did not run after abnormal psychic phenomena—at least, not at first, abnormal psychic phenomena ran after me, and not in one direction only, but in several, till at last I found myself in a larger and altogether more wonderful world than I had previously imagined to exist. These phenomena found me a rather cynical sceptic; they left me profoundly impressed and a convert. And yet I am not conscious of possessing any mediumistic ability whatever.

Let me give you a very simple illustration of what I mean. Some years ago I had occasion to call at a certain (then) boarding house in this town of Cohuna, on a matter of business. Entering the sitting-room I encountered a thick-set, amiable-looking middle-aged man idly swinging his legs on the farther end of a long table on which he was perched. Like me, he was evidently waiting on an appointment, and was toying with a loose pack of cards, apparently to while away the tedium.

"Are you interested in card tricks?" he genially inquired.

"No", I replied in an indifferent manner; I can scarcely say that I am."

"Would you like to see some?"

"I don't often play cards; and I'm afraid I am not adept enough to properly appreciate your genius. However, fire away."

The man tossed me the cards. "Take those cards", he said, "and shuffle them under the table, then turn one up, and I'll tell you what card it is. Be sure to keep them well out of my sight."

I took the cards and carefully examined them. They were a nearly new pack of ordinary playing cards, correct in number and in their denominations; and as far as I could see unmarked and unduplicated.

I drew up to the table, held the cards well under it, and upside down, shuffled them thoroughly and finally took a card at random, and placed it on top.

"I'm ready," I said presently.

"It's the four of diamonds," promptly responded the trickster.

"By jove! you're right," I exclaimed, unable to conceal my surprise.

The man chuckled and swung his dumpy legs in boyish glee. "Rather clever, don't you think?" he said, enjoying my astonishment.

"Clever," I replied "is not the word for it."

"Try it once more," he said, with the easy confidence of the accomplished showman. "Don't fail to shuffle well, and keep them well out of my sight." There was no need to give me this repeated admonition. My curiosity and interest were by this time thoroughly aroused. I carefully re-examined the cards I again exhaustively reshuffled them under the table, cut and placed one uppermost as before.

"It's the queen of spades," said the other. Again he was right.

It was now perfectly clear that this was either a case of telepathy or of clairvoyance; it was uncertain for the moment which. But in either case it was immeasurably more interesting and important than any trick.

"Would you be so good as to do the trick once more? I asked him.

"Certainly," he answered cheerfully, "as many times as you like."

I now repeated the performance, but on this occasion I took the precaution to conceal the up-turned card by keeping my hand over it, so that although I kept my eyes bent down as before I did not know its character or value.

This time when I called "Ready" there was a strange hesitancy. My playmate's confidence was suddenly gone. "It's the—the—the—er—the—jack of hearts," he ventured. "No it isn't," I replied, holding up the selected card; "it's the eight of clubs."

It was now his turn to be astonished. "I

don't often make a mistake," he said gravely—very, very rarely. Would you mind trying it once more?" "Certainly not; as many times as you like," I said enjoying my discovery much more intensely than he did his embarrassment. Taking the cards once more I repeated the method of my previous shuffle, taking care as before not to see the card I turned up. As I expected, the result was the same. "It's the king of hearts" finally came the guess, after several feints.

"Wrong once more! It's the two of spades."

Leaning forward and looking the man in the face I said with mock severity—"This is no card

trick, Sir!; this is pure telepathy—you have been reading my thoughts?"

"It is telepathy"; he replied "but you are the first to have told me so."

I could cite much more impressive demonstrative examples of a like kind that have come to me in the same accidental fashion. But think of the immense implications involved in this doctrine of telepathy. It provides a scientific basis for the doctrine of inspiration, for the doctrine of prayer, for possible intercourse between incarnate and discarnate beings, for the solidarity of the human mind, and for other things only a little less important.

Ourselves.

The Seven Earthly Planes.

By W. Isted.

TO most people the most interesting thing to think about is "Ourselves." Trying to understand the mystery of our life and its varied experiences, our dreams, our illusions. The various kinds of phenomena in the various planes of our earth life gives us cause for wonder and thought. Our consciousness—our real self—lives in a kind of world of its own. St. Paul realised that when he wrote that our citizenship is in heaven (Phil. 3, 20). We do not live in reality where our body is. It is of the Earth, but the real self, being spirit is all the time in the Spirit World. Think over this and try to understand what consciousness is. The writer thinks of consciousness, i.e., our real selves living on seven planes, and this is an additional mystery, we may, and do, live on all seven at the same time.

The Seven Planes of Consciousness.

First, the Basement Plane—our self-conscious self. Everything we have heard or thought of is deposited here. It is the plane of "remembrance." Instance the parable of the Rich Man and Lazarus. And Abraham said "Son, Remember."

Second, the Ground Floor—The Physical Plane. We do not reside here but contact it now and again through the senses; instance

physical pain. The Master Himself on the Cross could not get away from it in His last agonising moments.

Third, the First Floor—the Mental Plane. What we think about things and what they look like. The more we grow in spirit the more shall we realise that we are God's children and shall be living in a real spiritual plane.

Fourth, the Emotional Plane. Very unsafe plane on which to build our religion. As Spiritualists we cannot build our religion on our emotions alone, or it will be like the house built on the sand.

Fifth, the Psychic Plane. Many think that only mediums get there. Every man, woman and child that goes to sleep may get there. Spirit people find their reception on this plane. It is the plane to which all should aspire.

Sixth, the Inspirational Plane. Every master of any art, poetry or invention is on this plane. All the great men and women of the ages here reside.

Seventh, the Cosmic Plane. The plane that Jesus Christ was on—"I and My Father are one." Here we find ourselves as part of the universal whole. It is hard to live here, but when we so try to live, we have moments of that ecstasy than can come only to those who live nearest to the great Father of us all.

Society for Psychic Research, Australia.

At the last meeting of this Society, held in Sydney, Mr. L. Lionel Hall (President), in reviewing the year's operations, rendered it clear that as the Society's membership had steadily increased, public interest in psychic matters was evidently growing. The address for the evening was delivered by Mr. R. C. Keast, his subject being, "Personal Psychic Experiences Suggestive of Survival."

What is Astrology.

IN this article Mr. E. V. Siepen, President of the Astrological Society of Australia, continues his preliminary remarks on the characteristics and qualities of the Signs of the Zodiac, and commences a series of Sun in Sign descriptions of people born at certain times of the year.

The Quadruplicities.

Having looked at the distribution of the signs of the Zodiac from the point of view of their elementary characteristics, it now remains for us to regard their types of quality. In this regard it is considered that Aries, Cancer, Libra and Capricorn belong to the Cardinal or Leading type; Taurus, Leo, Scorpio and Aquarius to the Fixed quality; and the remaining signs of Gemini, Virgo, Sagittarius and Pisces to the Mutable or Common quality.

The Cardinal Signs.

When the Sun "is in" the Cardinal signs, the native will be endowed with the capacity to lead others and hold prominent positions. He will be ambitious and enterprising, and never really happy unless he is either at the head of things or in some other way achieving fame or recognition. These are the Pioneers of the Zodiac.

The Fixed Signs.

The Sun in the fixed signs gives much less of the pioneering spirit or action, but tends more to the steady, persevering plodding type, really the manual workers of the Cardinal leaders. Determination, firmness and self-reliance are born into these people who are usually dependable and reliable, and who invariably rise through sheer persistency and fixity of purpose.

The Mutable Signs.

Contrasting with these types are the children of the mutable signs. They for the most part have not the dash of action which characterises those of the Cardinal signs, nor have they the plodding persistency of those of the Fixed signs. Generally speaking they are not fitted as leaders entirely but work much better as leaders or sub-heads responsible to someone higher up.

Ministry of Angels.—Whenever evil spirits assail us in soul or in body, the good are at least equally strong, equally wise, and equally vigilant. . . . God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety, of evil spirits. . . . They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness.—John Wesley.

Their work is more that of the detailed type, the mental side of the personality being much to the fore.

General.

It must be remembered that these "Sun in Sign" summaries give only a very broad outline of individualities for there are many considerations to take into account when surveying a birth chart, such as the ruler of the rising sign which is determined by the time of birth, the planets which dispose of the Sun, and the ruling planet, aspects to other planets, etc. These considerations will be dealt with as time goes on.

The Capricorn Type.

From about the 21st December to 20th January, the Sun "is in" the sign of Capricorn and from our knowledge thus far gained, we know that this is an Earth sign and of Cardinal quality. At once we have our key—Practical leader, and as Capricorn corresponds to the tenth house, we find that these people excel as business leaders.

They are ambitious and persevering and have a steady patient and forceful disposition. They ask no favours, nor do they give any and one will never find them "poking their noses into anybody else's business." Prudence, caution and economy are the predominant characteristics of Capricornians, and they deal out justice to ounce measurement.

They need to guard against excess in exactitude and must learn to rise above their usually melancholy tendency and their habit of being so suspicious of everyone. Whilst they are people who are good as friends, they make most unrelenting enemies.

Health Prospects.

Capricornians are liable to disabilities arising from colds and chills, and through their melancholy outlook. As the sign of Capricorn rules the knees, there are tendencies to rheumatism therein; also by reflex action through the sign of Cancer, gastric derangements and bowel trouble. Regular habits and a more cheerful outlook will help considerably in keeping fit.

A Non-Spiritualist Testifies.—That the spirits of the dead revisit the living has been, in all ages and in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything what ever, that these spirits of the dead do return.—Draper in "Conflict of Society and Religion."

New Year Dedication.

Given Inspirationally through A. Napier, by
Sceiti Tamaras.

Father! let me dedicate all this year to Thee, In whatever worldly state Thou would have me be; Not from sorrow, pain or care, freedom dare I claim This alone shall be my prayer—Glorify Thy Name.

TO live a life of dedication, is one of God's calls upon men, upon me; to dedicate ourselves wholly and solely, both to His will and to His work.

In times of old dedication to the service of God was a recognised part of the Jewish worship. It was an established custom among them, the service being allotted to the tribe of Levi. The Levites served God in His temple day and night. His praises were daily sung, and His aid daily provoked. Though this work was given to one chosen tribe, it did not hinder or exclude others from living a life of dedication. The Levite's was a life of dedication of service to His temple, but to all men, was the life of dedication to God, possible.

Here is our point. We can live a life of dedication to our God and His Christ, and not be of the tribe of Levi. We have passed beyond the Mosaic laws of temple worship and ritual and have now embraced the Gospel laws of Jesus Christ.

A life of dedication. This is the New Year and a time of beginning. Such is the time the world has been struggling to try and establish Christianity. The world, Ah, No! not the world but those dedicated to His service who have lived in the world.

The sad state of the world to-day, tells only too plainly of general failure. But God judges men not by monuments of success, but by principles that are working down in the hearts of His people for the upliftment of their brothers, all mankind.

Let us make a practical resolution to carry out our dedication for 1936. Let it be a daily habit to gather at the feet of Our Father and contemplate and meditate for a few moments on His works in the world for the world's upliftment. Cast away all personal thoughts and wait for a Divine one. It will come if we wait patiently.

Then think, what can I do in this great scheme of things? That will also be shown you. Dedication to a holy life to be lived in an unholy world—unholy because of the waywardness of men or mankind. A little here a little there, must be our way of working, but doubt not a plentiful harvest. As Spiritualists we have a big work to perform. Let us always remember Jesus our Master was a Spiritualist and He went about doing good.

I say again, it is the principles that actuate us, that God regards, and by these He measures our service. These principles are the inner dedication of a life of spiritual service. Let us take for our motto "Love one another."

The Spiritual Church of Victoria.

By J. Stuart Morrison.

A VERY comprehensive report has just been issued by a Select Committee elected by a conference of Victorian Spiritualists, some few months ago, to devise ways and means of fostering greater unity and co-operation between the various groups associated with the Movement.

The report contains a provisional constitution for a new organisation to be comprised of all Churches who can comply with a standard of efficiency which is in accord with the high ideals of the Cause.

This organisation, to be known as "The Spiritualist Church of Victoria," shall be governed by the committees of the various Membership Churches.

No decision on matters affecting the constitution will become effective until approved and accepted by a two-thirds majority of the committees of the various Membership Churches.

Propaganda work, lecture tours, home mission activities, lyceum work, benevolent schemes and educational activities have all been considered and provided for.

The formation of a College of Psychic Science has been mooted. This college shall fight for the registration and protection of accredited mediums; formulate efficiency standards for mediums and exponents, and provide the facilities for the training and development of all workers and exponents.

Twelve Articles of Belief have been proposed. These principles, whilst being truly Christian in tone, are broad enough for the most rational Spiritualist, and should meet with the approval of all schools of thought.

The recommendations of this Select Committee should provide the basis for unity which we have long been seeking, and all who are willing to assist in this ambitious scheme—either financially or in any other capacity—are requested to get in touch with the secretary of the Select Committee. (Mr. W. F. Croft, 69 Macgregor Street, East Malvern). From whom all particulars, and a full copy of the report may be obtained.

The success of this effort for unity, consolidation, government and general recognition, and the advance of the Movement depends upon your enthusiastic support. All helpful suggestions, donations, or offers of assistance will be thankfully received.

The committee of five elected to overhaul and arrange new organisation are Messrs. W. F. Croft (Secretary), Stuart Morrison, Charles Neil, L. Plum and H. Walker (Chairman).

The scheme has been sent for approval to all the churches interested. Mr. Charles Neil has offered to confer with those churches who desire further information.

Towards The Stars.

By H. Dennis Bradley.

AS a New Year's Gift, and for January only, we are offering "Towards the Stars" for 3/9 post free.

Sir Arthur Conan Doyle says: "It is impossible to exaggerate the services which Mr. Bradley's devoted and self-sacrificing work has rendered to Psychic Science. If our whole knowledge depended upon the evidence given in this book, it would be ample for any reasonable man."

More enthralling than fiction and more astounding than the most sensational discovery, "Towards the Stars" relates how it is possible to establish speech and contact with the living beings of another world; it tears down the curtain that separates us from the Beyond. This book is brilliantly alive in every line, and is certain to arouse unparalleled interest.

Some Press Reviews.

The Cherwell (Oxford University). In Oxford we do not hear very much of Spiritualism. Whether this is because the intellectuals disregard it as savouring of religion, or for some other reason, I do not know. I must confess I am not a Spiritualist myself, but it was with great interest that I read this book. Here is a heap of incontrovertible evidence, that individual existence is continued beyond life and that the remanets of the individual can communicate by the attraction of peculiar personalities on earth. If you believe in a future life, it seems to me that you must accept this book as a new Bible. Even though the author had consciously invented it all, his philosophy would be a good guide.

The Gownsmen (Cambridge University). Mr. Bradley is the last person in the world to be deceived by false mediums or conclusions. To those of a serious disposition who are interested in psychology the volume will make a wide appeal. This book will do a great work if it paves the way for honest thought, for clear ideas, for a finer and nobler idea of death. From that point of view alone the investigation is right, for the fetish of the funeral must be banned for ever. For the joy and happiness which such knowledge will bring to millions of people we have to thank the authors of books and investigators into conditions so amazing, yet so perfectly logical—if one thinks about it.

The Granta (Cambridge University). Having overcome the initial stony passages of fool-condemnation, I found myself deeply interested in the author's recent spiritual experiences. I believe what he says, but if I did not I should cling to the religion of the book. It may be the straw in the waters of doubt which envelop me, but with any luck, the stack from which fell the straw is of Brobdignagian dimensions. On the whole the book left me happy.

Our New Issue.

A few complimentary comments out of many received.

From Hobart—

"Hearty congratulations on your excellent production. When I opened the folder I got quite a thrill. "The Harbinger of Light" is now equal to any magazine on the Spiritualistic market and much handier for reading in its restricted size. Best of good luck on your venture."

A Melbourne Journalist—

"Just my idea of what "The Harbinger" should be. The printers deserve great credit for the production. Easy to read and handy size. Best of good wishes to Editor and staff."

From Tasmania—

"I should like to tell you how we appreciate the new appearance of the "Harbinger of Light" as presented in this month's issue just to hand. It is very attractive and up-to-date and the psychology course is a valuable gift. Personally I commend your courage in replacing at the head the old caption which was "given" to Mr. Terry at the inauguration of the journal years ago."

From Queensland—

"May I congratulate you on the "Harbinger" in new guise, its general make up, new cover and thicker paper have all given it an additional dignity, at the same time modernising it and bringing it up to the same appearance as other modern periodicals. For all that it is the same "Harbinger" within its covers and you are to be congratulated on the high standard it always maintains. Long may its useful work continue, and your efforts be crowned with success."

Lyeltya Museum.

VISITORS to Tasmania, who are in the vicinity of Eaglehawk Neck, should not miss seeing the Lyeltya Museum containing a model of the Neck when the blood-hounds were stationed across it, 1830-1877. Miniature models of scenes in the lives of the extinct Tasmanian Aborigines. Small Marine Aquariums, and other objects of interest. Or to fail to secure a photo from The Tree Loft.

Lyeltya Guest House.

Conducted by Misses Fletcher.

6/- per day.

35/- per week.

Vegetarian meals of desired.

Recommended by the Editor of "The Harbinger of Light."

Jack London says: "A bone to the dog is not charity. Charity is the bone shared with the dog when you are just as hungry as the dog."

Books Worth Reading.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published.

It usually takes about three months to get books from overseas. Address you enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

HOW TO BE A MEDIUM.

By W. H. Evans.

THE first part of Mr. Evans' work is devoted to advice concerning the unfolding or development of the mediumistic faculties, and is a truly comprehensive survey of the gamut of supernormal gifts. There is nothing intricate here, no phrases which to the student might appear meaningless—just plain, straightforward terms and counsel which may be applied at any time under sensible conditions.

The chapters dealing with the various degrees of mediumship are of particular interest and value to the would-be medium, and the writer covers a wide field in his descriptions of the mental and physical grades of psychic phenomena.

He deals in a clear and forceful manner with almost every known phase of the work, including one which is often apt to be overlooked—the appointments and atmosphere of the seance room. The articles concerning the poltergeist and obsession should prove of considerable help to those who do not quite realise that mediumship can be chaotic and unregulated if not properly controlled.

The second part of the book is undoubtedly the most important, concerning itself with the meaning of mediumship. It is well to develop the mediumistic faculties, but how many of us know the correct and proper method of applying those gifts? He says: "All efforts to progress are means of developing the germ of perfection within the soul."

In "How to be a Medium," the development, the uses and—what is of even greater importance—the understanding of the gifts of mediumship are expressed as they should be—just statements of fact. Here is a book to be read by scholar and student, veteran and recruit.

Price, 7/6, postage 4d.

THE GATEWAY OF UNDERSTANDING.

By Carl A. Wickland, M.D.

(Author of "Thirty Years Among the Dead.")

DR. Wickland, whose book, "Thirty Years Among the Dead," is so well known, has, in "The Gateway of Understanding" given us another which bids fair to rank as a classic and textbook of Modern Spiritualism. There is practically no aspect of Spiritualism, occultism and mysticism not touched upon, and the whole rings true. But the outstanding question dealt with is the obsession of mortals by discarnate

spirits. Dr. Wickland says that through the mediumship of his wife he has had converse with hundreds of earthbound spirits, and has been able to help them to see the light and progress. He has also, with the assistance of static electricity, been able to dislodge obsessing spirits from otherwise normal and healthy humans. He shows that Spiritualism, if properly undertaken, is a natural safeguard against interference and obsession of all kinds. In fine, it is safer to be a Spiritualist than not to be one.

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

Contents: Introduction—the Why of Existence; The Science of Life; Psychic Research; Verification of Spirit Identity; Death and the Future Life; Obsession; Multiple Personalities and Psychic Invalidism; Dogma Spiritualised; Pictorial Religion; Is There a God? Christian Science; Reincarnation and Theosophy; Dangers of Occult Practices; The Great Designer; Origin of Religions; The Golden Thread of Truth; The Soul's Journey.

Illustrations: Portrait; The Wild Rose; Night's Swift Dragons Cut the Clouds Full Fast; Dawn of the Christian Era; Flight Into Egypt; A Little Child Shall Lead Them.

Price 17/6, postage 6d.

THE UNFOLDING UNIVERSE.

By J. Arthur Findlay.

IN this book, the third of a series, the author says he completes the task he set out to accomplish, which was to make Spiritualism understood by intelligent people, as a science, religion, and philosophy. He asserts that the days of faith are passing and the day of knowledge has arrived. This new knowledge is Spiritualism, which the author argues will enter more and more into every department of our lives—social conditions, science, religion, and politics, for while creeds and dogmas suited a people having but a slight intuition of their destiny, and science taught us our physical ori-

Spiritual Psychology.

THE demand for the December issue was so great that we sold out as soon as the magazine was published. New subscribers who desire the complete lessons in the Spiritual Psychology Course, which is being published in the magazine, will be supplied with typescript copies of the missing lessons without any further charge.

gin, Spiritualism teaches our psychical origin and our destiny.

Mr. Findlay has a pungent style and is emphatic in his conclusions. Orthodox Christians will of course, challenge at least some of his opinions, and some Spiritualists will hesitate to agree with all he says, but his book will appeal to all people who take more than superficial interest in life and the hereafter.

Price, 10/6; postage 6d.

YOUTH AND SURVIVAL.

By Mr. C. S. Collen-Smith.

IT is a straight-forward record of the way in which the author—himself a young man—was brought out of his prejudiced attitude and induced to investigate psychic phenomena. Before he did so, he believed himself to be an Atheist, and he certainly showed no evidence that he was not so, except perhaps the unhappiness which his mental outlook produced in view of his sympathy with the sufferings of humanity.

The brief sketch of his own experience is supplemented by extracts from those of others. He does not aim at producing conviction by argument, or even by stating facts; his purpose is to arouse thought, to confront his readers with facts which offer a challenge. Are these things so? If so—if it is even possible that they are true, what is their bearing on life and its problems?

Mr. Collen-Smith's sincerity and courage have been rewarded by psychic healing power. He has had some remarkable results, and his ambition is to bear witness to the truth which has entirely changed his own view-point.

Price 1/6; postage 2d.

BOOKS REVIEWED.

(Not in stock, but can be obtained)

Bedside Musings, by Dorothy Ostrer (Two Worlds Pub. Co.) price 1/-, postage 1d. Is a series of thoughts for the quiet hour. Full of practical suggestions to enable one to meet and overcome the frets and irritations of daily life.

Look to The Hills, Poems by Winifred B. Dadds (Arthur H. Stockwell Ltd.) Price 1/6, postage 2d. A dainty booklet which should find acceptance in the invalid's or convalescent's room. Full of comfort to the bereaved and lonely.

Early Impressions of Life in the Unseen. Anon. (Arthur H. Stockwell Ltd.) Price 2/9, postage 2d. One of the best that we have read. Gives an account of the realisation, on the Other Side, that the communicator had "passed over." We know of no hand-book of low price that covers the ground. The realisation of its message will remove all fear of death and will prepare the reader for the surprises in store in the "After Life."

Cosmology of Numbers, by Grace H. Silcock. (L. N. Fowler & Co.) Price 3/6, postage 3d. The author is a New Zealander. In her preface he says: "The purpose (of the lessons) is to give the thoughtful student sufficient food for thought that by study and mediation thereon he will be able to glean some insight into the deeper mysteries of himself and his relationship with Universal Law and thus be able to more definitely chart his life's journey in harmony with the creative vibrations in which he lives and moves so that the result may be a life of health, happiness, success, joy, youth and usefulness."

Dreams that come true in Relation to Second Sight, by A. M. Symns. (Fowler & Co.) Price 5/-, postage 3d. "Certain unusual events personally experienced enable the author to make the claim that the Bible 'Came to life' and also to claim that the solution to dreams that come true was discovered. Not only did dreams frequently come true, but visions were seen, voices heard, prayers answered and second-sight acquired."

Cancer and its Prevention, by H. W. Keens, M.Inst. B.Th. (London). The object of this book is to enable the reader to understand that the prevention of malignancies lies with Nature and not with Science. Hence measures can be used to reduce the possibility of having such diseases. Price 2/-, postage 1d.

Hope, Truth and Vision, by Grace Mary Bobbett (Arthur H. Stockwell) Price 3/-, postage 1d. This little book holds in it many helpful thoughts. It would be most useful for giving a starting point for the day's or evening's meditation. The messages given under the titles "The Peace of the Unseen" and "Faith" and "The Listening Ear" could not fail to inspire and encourage those who use them in this way.

All in the Library.

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Animal "Crank."

One of Spiritualism's Virtues.

By David Lee Wharton.

"YOU better not let Bill see yer tyin' a can to that dog's tail; he'll lick yer. That kid's a crank about animals!"

"No use Mabel, you cannot land him. He will not even look at a girl who wears furs. He is a crank about animals!"

"Look heah, Jasper, you better quit beatin' on yo' team like you does; boss gwine to see you some day, then you won't have no team to beat on. 'Cause he's a crank about animals!"

"I wonder who the man is in the new house across the way? He has placed birdhouses in the trees, even installed on his lawn a drink fountain for small animals. He keeps a pan of food sitting beside his alley gate. His children have no murderous toys, and are kind to strays, as well as to their own pets. He must be a crank about animals!"

"I am afraid that Dog Exemption Bill will go through at the next session of the legislature. Bill Justus is working for it. He is too much in earnest over it to suit me. He is surely a crank about animals!"

"Put down your gun, Stanley, that 'No Hunting' sign means something on this property. It is owned by a lean and slippery old party who is constantly on the watch, and who makes life miserable for hunters. He is a crank about animals!"

Said Saint Peter to the Angel Hariel (Hariel, according to the Talmud, is the Angel "set over the tame beasts"): "Bill Justus will be here soon. Go up and down the streets of gold, through the ivory palaces, out into the Paradise pastures, and catnip fields—and bid Anpiel (Anpiel over the birds) call the sparrows which lodge among the boughs of the tree of life, for 'Not one of them is forgotten before God.' Gather all the animals and birds that Bill has befriended and protected.

"It will only be necessary to say to them that he is coming, and they will be—every one—at the Pearly Gate. Let us give him a royal welcome, for he is of the Salt of the Earth. One of those rare souls known to mortals as a Crank about Animals!"

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