

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

In Memoriam King George V.

Exploring the Unknown.

Prove Spiritualism for Yourself.

Science and Spiritualism.

Spirits and their Communications.

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The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy.

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

Founded 1870 by W. H. Terry.

FEBRUARY 1st, 1936.

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Exploring the Unknown.

THE WOMAN WHO SAW HERSELF ASLEEP.

THE world at large is more interested in the bizarre happenings of the haunted house, the exciting scenes of the seance room. Yet it is possible that in the field of mental mediums we shall find a key to make the facts underlying the whole world of psychic research as clear as daylight.

J. J. Littlejohn, a professor of psychology, educated at Oxford University, out-Sherlocks Sherlock Holmes, for instance. He claims his brain to be like a wireless station, capable of receiving all the colour, thought and speech waves that pass through the ether. "As a child," he has declared. "I used to go out on the Devon cliffs and watch ships that sailed the sea hundreds of years ago. I could sense the animal life under the earth and see it telepathically."

Dreaming True.

Shaw Desmond tells of an amateur medium who correctly prophesied the winners of four successive Derbys. And we all know those Derby dreams. Is it merely by chance that some come true, though others do not?

A dramatic story of the fulfilment of a double dream in which a woman saw a neighbour dead on the landing of his house and immediately afterwards saw her child knocked down by a cyclist was revealed in a coroner's court the other day.

On the morning after her nightmare the woman saw the incidents of the night occur practically as they had flitted before her during sleep. What is the explanation? Do dreams come true—or can coincidence solve the riddle? Can man, while asleep,

foretell the future—and if so, how and why?

Mr. Bernard Shaw has confessed that a recurring nightmare places him in the position of a star actor in a play, and he realises just before the curtain rises that he does not know a word of his part. Sir Oliver Lodge, who has every minute of his day occupied, dreams persistently that he is hurrying after trains in a station "so unwieldly and confusing that the malice of man can hardly have erected it." Father Hugh Benson would find himself in an empty house, and far away a door would slam. Then another door closed, heralding the approach of somebody or something terrible, and then the sleeper would awake sweating with terror. H. de Vere Stapole experienced the day-dream of his play "The Blue Lagoon," and now finds that the Island has an actual existence, even down to the reef, the two huts, the fresh water pool, and the broken oar on the sandy beach.

Astral Body Projected.

Such testimony is not to be taken lightly, particularly when it is backed up by similar experiences on the part of the others. Thus a Lancashire woman reports having seen herself asleep. From an Essex man come an account of how he was dying from double pneumonia when he found himself standing beside the bed looking at his own body. "So this is the end," he said to himself, and then thought of his age. "Fifty-eight! No, I can claim another ten years!" Without being aware of anything more, he found himself waking into consciousness and was soon told that the crisis had been passed. A third "spirit-walker" believes he has journeyed as far afield as Egypt.

Yet, despite this wealth of fantasy, subconscious thought processes and strange inner vision found in our sleeping experiences, W. J. Dunne, a scientist who has made a deep study of dreams, believes that the majority come true in part.

Death is not Unpleasant.

But here is something still stranger, unless you like to ascribe it to coincidence or mere guesswork.

Three or four years ago, Sir Oliver Lodge laid great importance on a book written while in the trance state by a Miss Geraldine Cummings at the dictation of a discarnate entity claiming to be that of F. W. H. Myers, one of the founders of the Society of Psychical Research, who died in 1901. "Death," he said through Miss Cummings, "is not unpleasant."

"During the whole of a man's earthly life he is accompanied by the double or unifying body. It is the link between the deeper mind and the brain . . . and is, in appearance, an exact counterpart of the physical shape. The two are bound together by many little threads and by two silver cords. One of these makes contact with the solar plexus, the other with the brain. Death occurs when these two principal communicating lines are severed.

"The average man or woman, when dying, suffers no pain. They have become so dissevered already from the body that, when the flesh seems to be in agony, the actual soul merely feels very drowsy. Slowly the soul then rises into the double, and for a brief time hovers about the physical counterpart. Some day men will be able to photograph this moment, and the being that passes thus will be registered on the plate as a little white cloud, a pale essence. . . ."

Is it not curious, to say the least, that this prophecy should have recently been so remarkably fulfilled?

What Happens After Death,

Sir Oliver Lodge, referring to spirit communication says he has been told that the state in which the soul is first is a world of illusion in which we can get whatever we want. Many people are not prepared for an immediate and complete change of outlook. They have longed for, say, expensive clothes or cars while on earth. They got

them—in a peculiar dream state. When they are prepared to make a leap in evolution, this cloudy dream vanishes. The soul moves on.

And listen now to the latest news from advanced physics, the latest discoveries concerning electric particles. It has been shown that electrons and protons and all the rest are not always present in the world from start to finish. They jump into this universe of space and time from somewhere outside and then, by unknown exits, they jump back again and vanish from our ken.

There is, at the same time, a certain form of electrical energy which leaves an impression on photographic plates of both spots and waves. But not both together. If you want to see the spots, you cannot see the waves. If you want the waves, you cannot see the spots. In short, here is something manifesting spots in one form of electrical energy and waves in another. It is an electron with a ghost—or a ghost attached to an electron.

And, at the same time as one field of science has been making these overwhelming discoveries other fields have been progressing by other means in the same direction. Whenever science takes a step forward, two causes are usually responsible. The one is due to careful observation, the noting of certain facts. The second is mathematics—the fitting of facts into a jigsaw puzzle that is arithmetically perfect. And the same J. W. Dunne, who made many remarkable experiments with dreams, has now made a careful mathematical study of space, time and immortality.

He has proved that there is no death—by mathematics!

Who Are "You"?

Figures and too difficult a trend of thought always leave one gaping. But let us see if we can follow Dunne in his book "The Serial Universe" for a little way. Stare at this page! You are aware of the page, and of yourself staring at it. But you are aware also of something in you that regards the "you" that is staring at the newspaper. If you think a little more you will be aware of yet a further "you" staring at the you that is staring at the body that looks at a newspaper. And there is

probably another observer behind this further "you" and another observer behind that, and so on ad infinitum.

What happens when we die? Here is the most important problem in the world, the question of greatest meaning to the human race, and it is a probability—not a mere vague chance, but a probability—that it will be answered during 1936.

In the past year, exploration beyond the realms of death has pushed its boundaries further than ever before. Experiments, of course, have been carried on through the ages. Men believed that a wisp as of smoke could be seen rising from the body at the moment of death or that the body would grow lighter as the spirit left it. In the bad old days, men and animals were put to death to lend greater accuracy to tests made with scales, specially contrived optical glass and hermetically sealed glass cases. All in vain.

The Cloud Chamber.

It is only since the War that, with the fine detecting apparatus of modern science, we have pushed experiments into the very gates of the unknown. Early in 1934 research workers wondered whether it would be possible to see electrons leaving the body at the moment of disintegration. They expected to see an electric spark, a flash as of an explosion. The experiment, instead, resulted in a surprise and a shock—a result so startling that history was made. Yet the world at large knows little of this epoch-making discovery.

The principal apparatus used was the Wilson Cloud Chamber. It consists of a cylinder from which the air can suddenly be drawn, making a vacuum. At one end, a tiny piece of damp paper lets loose sufficient moisture to form a mist. An electron passing across that mist will leave for a moment a track of microscopic droplets along the path it forged down the tube, and at the same time a camera taking instantaneous photographs will record the electron's course just as a larger camera could record the movements of a film star.

Into a cell at the side of the Cloud Chamber were placed, successively, grasshoppers, frogs and mice. They were killed and the camera adjusted to take photographs at the very moment of death. In 26 cases out of

50, nothing unusual was recorded. It turned out in all these instances that the creature under experiment was still alive. In 10 other cases, when there was no shadow of doubt about the fact of death, still nothing showed. The slightest millionth fraction of a second in the timing may have missed the electric spark that the laboratory workers wished to see recorded. But in the remaining 14 cases, when the photographs were developed, the experimenters got all they wanted.

Outlined on the vapour above the corpse of the animal, but pointing the opposite way, was a vague form of the animal.

The electrons had disengaged from the body, not in a flash of light or with a single spark, but taking with them the form they had occupied when housed in the multitudinous cells of the body. In other words, some sort of small grasshopper, more of the nature of electricity than of matter, was photographed while hovering over the actual body.

A ghostly frog, head to tail, was seen above the extinct body of the physical reptile. So with the mice. In 14 photographs!

What was shown next in the revelations of the camera? The forms moved through the mist, still keeping their pattern of electrons, till they were beyond the range of the camera. Was the photographed pattern nothing more or less than an immortal soul?

When some electrons part company with the rest the remaining electrons and protons, lacking this other electrical field to hold them together, become dissipated and disorganised—a change fully in accordance with all the known operations of human decay. And, beside the electrons and protons, there are in the universe other forms of electrical matter—neutrons and positons and neutrons. They have no electrical charge to be detected by normal means. They can pass through most forms of matter and still, at present successfully defy the camera. They may come, indeed, from the field in which the immortal soul enjoys its second being. They may be responsible for poltergeist activities, for all the happenings in psychic research that we find ourselves unable to understand.

An Episode of Rescue Work.

A WOMAN WHO WAS DROWNED BY HER HUSBAND.

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

THERE are those who say that Rescue Work is dangerous, that it is likely to bring about obsession by attracting the lower order of spirits. This I positively refute, because my twenty-one years service in it has proved otherwise. All that is necessary for this service, is brotherly love used in sincerity of purpose, assiduously and continuously, when the rescue class will automatically draw unto it great beneficent souls which will co-operate to the extent that no hungry soul will go empty away.

The Suffering Soul.

In this case the suffering soul of a woman came to the rescue class. She exhibited a terror-stricken condition, and her torn garments were seen also. She explained that her husband took her out in his fishing boat, and after a long struggle threw her into the sea and she was drowned.

Husband a Drunkard.

She explained that she loved him deeply, and before he became a drunkard he was kind to her, and they lived happily together. This was evidenced by the fact that she did not plead for help for herself, but desired it for her husband who was still in the body. She explained that she continuously followed him, and therefore knew all his doings. As he continued to be a drunkard, she asked us if we could help her to save him from that which caused him—in a fit of drunkenness—to drown her.

As he had been good she evidently felt that, if this curse of his life were removed he would again live aright. She said that she had gone before him and tried to prevent his entry to the hotel, by standing across the doorway with outstretched arms, but her spirit failed to fill her desire to save him.

The Power of Prayer.

She manifested at our class many times, and in the meantime we used that wonderful efficacious power—earnest prayer. We also concentrated daily for his freedom

from the cursed thing which had been his downfall. We got gradual but definite signs of the beneficence of this "power" by the fact that she explained that her influence was gaining upon him, until she at last joyfully came to us and said:—"He is now saved from drink completely, and is endeavouring to make amends for the past." She tendered thanks, and we did not contact her for a few years. When she came, she told us that her husband was now in spirit with her and they were again happily united, and he then joined her in thanks for the service so received. Mere words cannot picture these scenes of regenerated life, but it can be realised that our hearts rejoiced to know that we had been the instruments through which the great love of the All-Father flowed, to so aid His erring children.

The Wife's Sacrifice.

An outstanding feature of this case, is that this woman's great love for her husband was such that it was not abated by the fact that he had drowned her. It can be well realised that she bore him no ill-will. The moral of this wonderful life-picture is such that it clearly defines: "it is more blessed to give than receive", it illustrates also the ethics of Jesus when He taught that "should we be smitten on one cheek, we should turn the other."

In simple terminology this really means: that we should at all times, and under all circumstances use the line of least resistance and never resort to the spirit of revenge, or the spirit of the old Jewish law of "an eye for an eye, and a tooth for a tooth."

In Rescue Work every case brings its life moral, and when such is derived from a spiritual source, it can well be depended upon to provide rules, which can be safely used to be a guide to a Pathway, which surely leads onward and upward upon the way of progression spiritually while yet in the body.

In Memoriam

Spiritualists in the Commonwealth of Australia and the Dominion of New Zealand humbly join with all the subjects of our late beloved King in expressing our sorrow at the loss of a wise ruler, and a devoted servant of the Most High.

Our thoughts turn with heart-felt sympathy to all the members of the Royal Family in their grief.

"All that kings covet was his, and he flung it aside for us.
Simply as any that died in his service—he died for us."

Prove Spiritualism for Yourself.

PRAYER, THE MASTER KEY TO THE SPIRIT WORLD.

By Thomas Weir.

BELIEF attained by personal and unaided investigation is more firmly held than if built up with the help of others, however trustworthy.

It therefore seems unfortunate that those who desire to investigate Spiritualism, and are not themselves psychically gifted, must do so with the help of the elect few who are sensitive to psychic influences.

This is a drawback which the opponents of Spiritualism make much of; but even the honest seeker after truth wishes to find it by normal means. We cannot blame him if he looks upon the supernormal with suspicion, and therefore it would be of the greatest value if a simple method were discovered by the ordinary well-intentioned man, not psychically gifted, unaided and alone could test the truth of Spiritualism for himself.

The present writer knows of no such simple method, but a near approach to it is possible, if the production of objective phenomena is not called for. The principle involved is that the investigator, instead of searching out the truth of Spiritualism, shall, as a test, deliberately invite Spiritualism to seek him out.

Spirit-direction is Sure.

The leaders of Spiritualistic thought assure us that if any man sincerely desires to be guided and directed how to live his life as he should, he will surely receive that guidance and direction from the spirit-world. The orthodox church, of course, says likewise, but with the difference that it cannot prove that spiritual guidance is thus given, and would discountenance any attempt to seek it.

To give our statements a practical turn, we say to the investigator, go apart every night and morning, at the same time and place, and audibly pray to God that He should send His ministering spirits to guide and direct you into every right way, and also give you evidence that you are so guided and directed.

Of course it is useless to make such a prayer if you are not trying to live a good, clean, temperate life; nor is it of any avail to ask for help in furtherance of materialistic or selfish aims; for your prayer should only be such as God must answer as you desire. Do not tell a single person what you are trying to do, and do not, in this instance, go privately to a medium.

Attend Spiritualist Services.

The next step is to attend regularly at a public meeting of Spiritualists where clairvoyant descriptions are given. Wait patiently till you are publicly spoken to by the clairvoyant medium, when you will be guided and directed in the way you probably receive evidence that you are have desired. This method has been tested and found effective in laying a sure foundation of Spiritualistic belief.

Cherish the desire to be rightly guided, and you will see evidence of it every day, in what happens to you. It will grow upon you that you are living in personal relations with the unseen world, and that you are being helped to live your life by spirit beings more advanced than yourself.

Prayer is the master-key which opens the spirit world to all. Only let your prayer be for things God is more willing to give than you are to ask for, the gifts that will make you a better man or woman. "The Kingdom of Heaven suffereth (or alloweth) violence, and the violent take it by force," said Jesus, and God Himself cannot refuse to answer the definite prayer for help of the man who is determined to be pure in heart.

The "Harbinger of Light" is a treasury of good things, a splendid vend of facts and appropriate news gathered from the corners of the earth, so that the people dwelling under the Southern Cross may have a feast of good things brought to their door. "The Harbinger of Light" is excellent to file and better to circulate so that others might taste the quality of its contents and rejoice.—Dr. Jas. Coates.

Why Die.

AS A MOVIE ACTRESS SEES IT.

WHY DIE is the title of an article by Mary Pickford, published in "Liberty" magazine of August last year, which has attracted much attention and which is well worthy of the consideration of all thinking people who are interested in a study of the spiritual philosophy of life.

In this classification we would include people of all religious denominations, for the article deals in fundamental spiritual principles and not in dogma or creed, also those who have no religious affiliation and who, with open mind are anxiously awaiting or seeking for a sure foundation upon which may be logically constructed a philosophy of life that shall include both the material and the spiritual nature of man, and lead to a rational understanding of continuity of life beyond that change in life which men call death.

"Why Die" is most interestingly written, as it contains accounts of many of Miss Pickford's personal experiences, also states in a most appealing and acceptable manner the joy and comfort she has received, and the beautiful philosophy she has unfolded as a result thereof.

Lillian Whiting tells us in one of her beautiful books, that "Life here and life hereafter is all one life, whose continuity of consciousness is unbroken by that mere change in form, whose process we call death."

Personal Experiences.

Mary Pickford tells us in her article that through deep grief of parting with her beloved mother and brother she gradually came to realize that separation was not for ever and that there is nothing to fear about death. Later she acquired a brighter outlook of life and learned that she could say, with Victor Hugo.

"The tomb is not a blind alley. It closes in the twilight to open at dawn."

She speaks with sorrow that these things were not explained to her in her childhood, so that instead of having the fear of death instilled into her childish mind, she might have had the joy of realizing that "Life is

a thrilling game of continued existence, composed of all of its many experiences."

Miss Pickford's article appeals, because of its sincerity. The reader knows that she is sure of what she writes, and because she knows she is able to pass the knowledge on to others, carrying the message of comfort which many so sadly need.

We regret that space will not allow of our commenting upon the many beautiful thoughts expressed in this article as it is one of the clearest statements of true spiritual philosophy that it has ever been our privilege to read, but we cannot refrain from commenting on Miss Pickford's grasp of the true relationship of death to life, as exemplified by her when, in comforting a friend on the passing of a dear relation, she convinced this friend that the mother had not left for ever, but had merely passed into a different expression of life where she was united with those who had gone before, and that by her excessive grief she was destroying the joy of her mother's homecoming.

Interest of the Press.

Miss Pickford's article, although it contains more of the philosophy of Spiritualism than many others have done, is not the first article to indicate the trend of the leaders in the affairs of the world towards the recognition of the reality of Spiritual Truth. During the past two years the "Forum" has published several interesting articles of this kind.

The question of the continuity of life and the hereafter has aroused such world-wide interest that the Chicago "Daily News" asked its readers to send in letters of not more than two hundred words, stating what they believed in regard to these subjects, and promised to publish on the church page of its Saturday edition as many of these letters as space would permit. This is significant, and shows the trend of public thought as it seeks for knowledge and for truth upon which to build a logical interpretation of the facts of life.

It has long been acknowledged that the world is in need of a philosophy and a religion that is in conformity with its present spiritual awakening, and truly may we realize that the modern, yet age-old, science, philosophy and religion of Spiritualism is pointing the way. The world is awakening to the fact that Life beyond the grave is just as real as it is on this material plane

and that conditions on all planes of life throughout the entire universe are subject to the requirements of Natural Law.

We are gradually coming to realise the statement frequently made by logical thinkers:

"Not that man has a soul, but that man IS a living soul, and can never die."

Shocks for Church Conference.

DR. W. R. MATTHEWS, Dean of St. Paul's, administered some shocks at the Modern Churchmen's Union conference at Cambridge recently, says the "Psychic News."

"I do not believe that more than twenty per cent. of the people of this country are in any possible sense of the word Christians," he said, "Therefore, it seems to me anomalous that we should have a national church. He went on to add that it would be an enormous advantage if everyone to be ordained had genuinely earned his living.

"It is unfortunate," said the Dean, "that clergymen of the Church of England have a kind of social status that removes them from the mass of the people. Those clergymen who come from what I sometimes call the 'lower classes' are not supposed to be properly trained unless they have left all traces of their origin behind them. We are trying to make our clergy all look like ex-public schoolboys. People who live in universities know singularly little about the real world. I know that, because I have lived in both worlds."

Another shock was administered in the speech made by Canon Bezzant, Chancellor of Liverpool Cathedral, on the same day. It was his duty, he stated, to interview dozens of young men in the early twenties—aspirants to Orders. Few of them, he said, had had more than a primary school education or had read anything since. Nor did they give any impression of being interested in, or even aware of, important contemporary events in the world.

"The Christian faith is becoming much more difficult to teach in a way to which the world will listen and by which it will be impressed," said the Canon. "The main outline of Christian doctrine is by no means taken for granted or even generally known."

Absent Healing.

By the London Spiritualist Alliance.

WE have on our list a boy who for seven years has suffered from chronic eczema on the arms. Since being on our list his arms have healed and are now clear.

The mother, who is a Roman Catholic, regards this healing as black magic and the work of the devil. Recently she was involved in a train accident and regards that as a visitation from God for the healing of her boy!

When such horrible conceptions of God abound, the necessity for more rational views of God is plain and the teachings of Spiritualism give us a view of God which satisfies our sense of justice, and reveal him to be as Jesus taught, a God of Love. There is much educational work needed in the realm of religion and many earnest Spiritualists are doing their best to spread the light.—"Light."

In Remembrance.

Workers who Passed in February.

12—Dr. Von Schrenck-Notzing, 1929.

15—Dr. Peebles, 1922.

16—J. J. Morse, 1919

20—Lady Lodge, 1929

"And their works do follow them."

On chill autumn days we wander along the high-roads and byways, or through the God painted forests. We return at last, cold and weary, to our own home, and find warmth and comfort before the blazing fire on our own hearth. So in life, we wander until we are cold and weary, and at last find warmth and rest before the peacefully glowing flame of eternity, for Death is the hearthstone of Life.—Helen Keller.

Spiritual Psychology.

LESSON III.

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

New Subscribers who desire the complete lessons in this Spiritual Psychology Course will be supplied with typescript copies of the missing lessons without further charge.

The Body and Its Laws.

TWO principles are at work in Nature: Construction and Destruction. The Constructive Force of Nature is the building up, the creative, developing, reparative, evolving-towards-perfection principle. The Destructive Force of Nature is the pulling-down principle that disintegrates and resolves existing forms into the elements from which they were built up, with a view of their being used over again.

Spiritual Psychology, is the application of the knowledge of man's whole nature—physical, etheric, emotional, mental, and spiritual—so that his development may proceed in harmony with the Constructive Force of Nature.

Development is Normal or Natural, when it is in harmony with the individual's Life Purpose, and in harmony with the Constructive Force.

Health is the normal or harmonious vibration of the elements or forces composing the human entity on every plane of his being in conformity with the Constructive Force as applied to the individual life.

Disease is the abnormal or inharmonious vibration of the elements composing the human entity on one or more planes of his being in conformity with the Destructive Force applied to his individual life.

The primary CAUSE of Disease (except accidents, surgical injury, and environment hostile to human life) is violation of the Laws of Life. The REASONS for the violation of these laws are: Ignorance, Self-indulgence, and Lack of Self-control.

The EFFECTS of these violations are: Lowered Vitality; Abnormal composition of Blood and Lymph; and Accumulations of waste-matter, morbid materials, and other body-poisons. These conditions are identical with disease because they tend to lower, hinder, or inhibit normal functioning (Harmonious Vibration), and because they engender and promote destruction of living tissue.

Acute disease is (1) an effort of Nature to eliminate from the body its waste, foreign matter, and body poisons; and (2) to repair injury to living tissues. IT IS THE RESULT OF A CLEANSING AND HEALING EFFORT OF NATURE. The real disease is Lowered vitality, etc. (See paragraph above).

Chronic Disease is: (1) a condition in which

owing to lowered vitality (due to excessive accumulation of waste-matter and body-poisons, with consequent destruction of vital parts or organs) the Constructive Force is no longer able to react against the disease by an acute corrective measure or "Healing Crisis." (2) A condition of the emotional and mental natures that inhibit the action of the Constructive Force through a Healing Crisis.

Healing Crises are acute reactions resulting from the ascending of the Constructive Force of Nature over disease conditions. Its tendency is towards recovery.

NOTE.—The whole subject is discussed fully in a separate course entitled "Health Culture," particulars of which may be obtained on application.

The Laws of Cure.

With the exceptions shown in par. 6, all disease is due to the violation of the Laws of Life on one or more planes of our being. As far as the physical body is concerned there is only one basic disease: uncleanness—unclean blood, unclean tissues, unclean digestive tract—from these conditions many causes spring.

It is almost impossible to separate the emotional and mental influences when considering the disorders of the physical body, each being interrelated and interdependent, so that every physical ailment has an emotional or a mental cause in addition to those above indicated. Such is the effect of these influences that, when they are removed, the disease in the majority of cases disappears. Eighteen out of every twenty physical disorders have their origin in the mind or in the emotional nature.

Negative emotions—fear, grief, worry, anger, or allowing the mind to dwell on morbid or distressful subjects, indulging in lascivious or similar thoughts, as also, wrong thinking in general—will produce in the body, poisonous secretions, which will injure it, and inhibit normal glandular secretions, indeed, cell life can be destroyed in the body in this way.

Mind, emotions, and physical body act and re-act upon one another. A decrease of mental powers as, lack of comprehension, inability to think clearly, poor memory, inability to concentrate or to persevere, generally has a physical cause.

Fear, worry, lack of poise, lack of confidence and similar negative states are partly physical

and partly emotional and mental conditions or to some combination of them, resulting in their failure to co-ordinate, and so producing an abnormal condition.

Through the action of the emotions or the mind, great changes may take place in the health and well-being of the body, inducing disease in some cases, and in others curing disorders that have not yielded to physical treatment.

Intensity of emotion produces instantaneous chemical changes and reactions in the blood and in the secretions. Dwelling on past troubles, arousing fear by the contemplation of the symptoms of disease, or brooding over the possibility of failure, produce conditions that not only predispose to the conditions pictured, but actually bring them into being. Hence it becomes necessary to make a careful investigation into the emotional and mental conditions as well as those that are physical.

As the physical body is mechanically built, it may be out of adjustment, hence osteopathic, chiropractic, or massage treatment may be necessary to restore health if its mechanism is not functioning as it should. The body being composed of the materials manufactured from the foods we eat, as well as obtaining the chemical elements it requires from the same source, it is essential that a correct dietary be used, in special cases wild fruits, seeds, or vegetables (herbs) are advisable to be added to the diet.

Physical, emotional, and mental cleanliness is the first aim in securing health, and an essential factor in developing our ability to succeed. Straightening out emotional entanglements, and the cultivation of clear and constructive thinking must accompany all treatment for a restoration of the physical activities, for the very life of the cell (the physical basis of life, and of which our bodies are but an aggregation) is affected by the nature of the emotions and of our thoughts.

The Mind.

The mind is the chief instrument of the ego in the designing and the building of the body. It uses the sensations and impressions that enter the consciousness from the world without, and the workings of the emotions in the world within to achieve its ends.

Mind expresses itself as Temperament; temperament moulds the body and determines the way in which it shall live. Because of this threefold nature of body, emotions, and mind, man is controlled by three types of immutable it is acting. Thus, the body is controlled by that above it. Unless the higher law is invoked, it is subject to the law of the plane on which it is acting. Thus, the body is controlled by the forces of the physical plane, but to a certain extent is dominated by the forces of the emotional plane, the emotions by those of the mental plane, and these again by the WILL (acting on the spiritual or power plane). We shall see in

a later lesson that the Will is an expression of the Ego.

The Three Forms of Energy.

There are three forms of energy controlling the functions of life—Physical, Nervous, and Vital.

Physical energy is obtained from the food eaten, and is conveyed to every cell of the body by the blood and the lymph.

Nervous energy is derived partly from the food eaten, and partly from the Ocean of Life in which and by which we live and function.

Vital energy is derived directly from the sun, and indirectly from the life force stored in the fresh uncooked foods eaten.

Through the spleen the etheric body absorbs the Vital Force from the ocean of living energy with which we are surrounded, and conveys it to every part of the body.

By the use of vital foods (uncooked fruits, nuts and salad vegetables), the daily air and friction bath, and regular sun-baths the body's requirements are met. When taking the sun-bath let the sun's rays play upon the spleen. **Use sun baths in moderation.**

Each form of energy absorbed by the system may be insufficient in quantity, or poor in quality, owing to the nervous system being low in tone by being deprived of its proper nourishment, or by its being supplied with impure or poisoned blood. Again, there may be an inhibition of the intake of energy, or its action may be hindered by pressure on a nerve, or emotional or mental influences may affect its intake or its distribution.

The body may be deprived of energy through living or working in rooms shut off from sunshine, or by wearing too many clothes, or clothes of too close texture, or of wrong colours.

The body may also be depleted of its energy by close association with a certain type of animal (as a cat), or with a person who will absorb from you all that they can obtain. (vampires).

The nervous system requires plenty of rest to enable it to restore its used up energy, and to store it for future use. This is obtained by "poise" and "relaxation."

Sleep as much as possible. Darkness and quietness is essential. Early to bed is the best rule for those lacking in nervous or vital energy. A hard mattress enables the body to relax better than any other. If possible, sleep in the open air, or in a room in which there is plenty of air circulating. Get up when you wake in the morning.

The Ultimate Conception.

The Universal Mind is the source of Life and Power. Our ego or spirit is a sparklet of this Divine Energy. Just as but fifteen per cent. of the sun's light is visible to us, so but a small part of the power available to us is used by us, less than ten per cent.

Spiritual Psychology aims at teaching the laws of this power, so that the student may increase his efficiency and secure health, success, and happiness. When the laws of life are known and obeyed it will be realised that we create our own destiny. We are what we are because of our correspondence to the forces of life, brought

about (in the final analysis) by the nature of our thoughts.

THE THOUGHTS OF TO-DAY BECOME
THE DREAMS OF TO-NIGHT.
THE ACTIONS OF TO-MORROW,
AND THE CHARACTER OF THE FUTURE.

Science and Spiritualism.

By W. E. M. Abbott, Scone, N.S.W.

IN recent weeks Dr. Alexia Carrel, French-American scientist and winner of the Nobel prize in 1912 has publicly announced his belief in telepathy and clairvoyance, and has stated that "Scientists must investigate man as a whole, including the problem of immortality."

Statements such as these are always welcome to the Spiritualist Movement and mean there is an increased interest and recognition of the work being done, and another step forward in presenting the Truth of proved immortality to a world sorely needing such proof.

When science links up with Spiritualism—as it must at some future period—then the existence of an Etheric World will be proven, and rejoicing brought to a world weary of materialism and all the unsatisfactory future which materialism can offer.

While fully recognising all that has been done by the early and present pioneers of the Spiritualist Movement, one cannot ignore the great help and confirmation that will be given to the Truths of Spiritualism if they are also confirmed by men of science after mature and deliberate investigation.

Scientific Investigators.

Sir Oliver Lodge, Sir William Crookes, Sir William Barrett and Professor Charles Richet among others have been instrumental in putting these Truths forward, and on a higher level, by their study and acceptance of psychic phenomena in all its varied forms.

The general public are more ready to accept the truth of spirit communion from a spirit world, when it has been investigated and then confirmed as true by scientific men of such standing as those I have just mentioned.

Considering the material and data already gained during the past sixty years, it is amazing that the world does not readily accept the facts of Spiritualism as proven, the only explanation one can give to this, is lack of publicity and a shrinking on the part of those in a position to testify from doing so. One reads of this timidity right back in the early days of Crookes' famous "Katie King" Seances, when several of the sitters who admitted both verbally and in writing the miracles which took

place at the seances they were privileged to attend, yet later these same people fearing ridicule denied their beliefs and statements through the press. One cannot but feel that there is a colossal lack of gratitude to those who gave them such miraculous proof.

Sir Arthur Conan Doyle writing of these incidents says: "Organised Science came badly out of the matter, in his published account of results achieved, Crookes gives letters in which he asked Stokes—the Secretary of the Royal Society—to come down and see these things for himself with his own eyes. By his refusal to do so, Stokes placed himself in exactly the same position as those cardinals who would not look at the moons of Jupiter through Galileo's telescope. Material science when faced with a new problem showed itself to be just as bigoted as Mediaeval theology."

Happily, although progress has been dreadfully slow, this attitude among scientists is gradually passing away, and already many illustrious minds have investigated, and confirmed as true that which they set out to examine. In time, perhaps not in the lifetime of our generation, but in the too distant future the world will see an acceptance of a subject that science up to the present has never given, as a whole, the attention that it warrants. It is a strange anomaly that scientists in recent years have deliberated as to whether there was life on Mars, and whether or no the Martians were trying to communicate with our Earth, yet they have ignored the fact that far more positive results would be given if they investigated sincerely, the attempts of those beings who dwell in an Etheric (yet none the less real) World, and who are striving to break down the wall science imagines to be impenetrable.

Torchbearers of Truth.

It seems incredible that to-day mankind en masse does not know more of the possibilities of Spiritualism. It is hard to believe that when in the last eight decades so many have blazed a trail, held a torch for mankind to see, the light they held to illumine man's mind has not shone further than it has done. The Fox sisters, Andrew Jackson Davis, D. D. Home (the last mentioned one of the greatest me-

diums of all time), Stainton Moses, the Davenport, these are but a few of the early mediums who blazed a trail down which "The Host of Witnesses" have ever since passed in a bright and glorious array.

In later days we have such remarkable people like Mrs. Osborne Leonard, world-famous to all students of psychic matters; Mrs. Meurig Morris, whose guide "Power" has among other achievements succeeded in making a gramophone record for the Columbia Company, under test conditions; Valiantine, Dennis Bradley, both of whom have established the actuality of Direct Voice; Miss Winifred Moyes, through whom Zodiac does his splendid mission throughout Great Britain.

Nearer home we have Lancelot Brice in New Zealand, with his remarkable Direct Voice seances, and Mrs. Leiske of Brisbane through whom "Spirit Doctor Munro" works. I only quote a few names at random, space and time do not permit a more detailed list of outstanding personalities who are more in the public eye because of the work they have done or are doing for the cause of Spiritualism. part from these there are hundreds of private Home Circles and mediums through which communication from Beyond the Veil is pouring like an ever widening stream. Such things cannot remain ignored, so that in time, and we know it cannot be too far off, Science as Dr. Carrel points out "must investigate man as a whole, including the problem of immortality."

Surely the word "problem" is ill-chosen! "Seek and ye shall find, knock and the door shall be opened unto you" is the key to investigation, and to the true and sincere investigator there is an ever opening path down which he may go in his search for Knowledge. If he be earnest and sincere there will be no "Problem" about immortality, for it is a fact open to be known to those who really desire to know of its existence. To all who follow the teachings of Spiritualism it is always welcome to hear of fresh investigators, be they scientists, ministers of religion or the "Man in the Street." They all swell the throng that every year increases as more light and understanding is given to the world.

Viscount Molesworth quoted in the December issue of "The Harbinger of Light" truly says: "Conducted in a proper spirit, a study of Spiritualism would tend to raise the religious and moral tone and, consequently, the whole social life of the nation." So we see before us an ideal to achieve, and an end to ever work for—the spreading of the Truth of Spiritualism, for when that Truth is universally accepted it is a key to solving all the troubles of Mankind.

The human conception of God is evolving. Man cannot to-day attribute to God qualities less just than he finds in his fellows. The most spiritual conception we are capable of must be totally inadequate. One thing, however, we may be sure about is that He is greater, not less, than man.

Two Questions Answered from the Other Side.

"IF children grow and develop on the spirit side of life, how shall I know my own when I meet them on the further shore?"

The answer was given: "The spirits of the children here have power to assume the form of the babe or infant, and gradually grow and develop before the eyes of the parent, to the full stature of manhood or womanhood."

"We are told that the good people when they pass to the spirit life are happy; yet we are also informed that they come back to earth, where they may find their loved ones in pain, misery, or even sin. If that is so, how can they be happy?"

The reply was: "In the homeland we are happy, but when we draw near to earth's conditions and find our loved ones as you say, we become saddened and depressed; yet after ministering to them to the best of our ability, we soar away back to the homeland to refresh and gain strength for further effort."

The Early Church and Spiritualism

THOSE who would prefer to see Spiritualism kept outside the Churches, seem to forget that it was the Christian Church which first had the courage publicly to proclaim Spiritualism as a truth," says Mrs. St. Clair Stobart. "Indeed, the Christian Church even based its religion upon the truth of Survival—the survival of Jesus of Nazareth. There would have been no Christian Church but for its belief, and its public proclamation of its belief in the survival of One whom they knew had been crucified and buried."

The early Christians were fortunate enough to secure not only individual evidence of the survival of their Master, they were also privileged to secure a public demonstration of His survival by a public materialisation in the presence, we are told, of 500 people—a feat which we Spiritualists have not yet paralleled.

For the first three centuries, Spiritualism was actively and openly preached, both within the Churches and by the Fathers of the Church. Communication between Christians and the spirits of the dead was such a common occurrence during the early centuries that, as Leon Denis has reminded us, precise instructions were circulated on the subject. Hermas (to whom Paul sent greetings in the 16th chapter of his Epistle to the Romans) had apparently written a book called "The Book of the Pastor," in which he indicated the means of distinguishing good from bad spirits; and during the second and third centuries, the Christians addressed themselves directly to the souls of the dead to decide points of doctrine.

A Description of the Beyond.

WHERE TIME HAS NO EXISTENCE.

"I DO not understand very much about the spirit side of life, so I asked my guide if she could tell me something about it," writes Miss Lily Lovick, to "Psychic News." This is the guide's reply:

"I live in a lovely cottage with a lovely garden, and the flowers are always in bloom. It is just like a dream, it is so beautiful. We do not have any night like you do. We are always in the light and can see all the time. We do not go to sleep, but we rest sometimes, and go to beautiful gardens where we build our minds up anew and are greatly refreshed by it. We have no time, as our time is eternal and never ends, but when we come to earth we try to follow the earth's time, but it is very difficult for us, as it seems to be in such tiny measures."

At this point the guide was asked, "Where is the spirit world?" "We seem to move upwards when leaving earth, but we do not really travel far," was the reply.

The Wings of Thought.

"We just think of where we want to go and we are there. It is hard to say where we really go, but it is a separate plane, and not connected with the earth or the stars. We go where we like on earth, and do not have to obey any of the earth's laws of gravity. We do not have any illnesses and are never tired, except in mind if we have been working very hard. Then we go to the gardens to refresh ourselves and renew our tired minds. But we do not need to go often."

"We must report all we do on earth to a higher spirit, and he gives us honours if we deserve them, or reprimands us if we have failed to achieve anything. We have a law of our own, and can always tell if any spirit has broken that law, as the robe becomes soiled. We love all who strive to do good, whether they are Spiritualists or not, and help with all our power if they are striving against evil. We do not agree with bad thoughts—even if no evil action follows, and spite, jealousy, greed and vengeance are the worst of the bad thoughts."

Influencing Earthly Minds.

"We are always eager to assist in any manner if it is for the good of a human soul, and we strive to raise depression and elevate the mind in a case of suicidal intent. We cannot always prevent it, but we strive to the last second, and if we are victorious it is a great honour to us. We are ever watching for signals of danger or distress, and answer immediately."

"We do not shun the evil spirits. It is our duty to help them and explain all we can concerning the folly of their ways. We do not always succeed at first, but we guard them carefully, and in time have the great pleasure of knowing that they have seen the light. We must never give up our strivings, even if it takes many years to accomplish our object, and every little gained is a wonderful help in our own spiritual progress. We never wish to lose our standing in the spirit world. We must progress always and never look back, and our reward is in our own spirituality."

CHARITY. By Joseph Clayton.

IT is said of the three virtues we may possess, Faith, Hope and Charity, that Charity is the greatest of all. In a physical sense charity is much misunderstood, for many will give of their wealth and holdings to cover a life of grasping and greed, to still that inner realization of the wrong they have done, and they do this in the name of charity. Others have personal effects which they have discarded and because they had no further use for them will give them to charitable organizations. This is not real charity. When we see our fellowmen in want of that which we have and desire to keep, but realise that their need is greater than ours and give to them, this is true charity. It is also said that charity covereth a multitude of sins. Sin comes from imperfection. When we can pity where we can not blame, when we can see our neighbor's faults and reason why he has those faults, which in most cases arise from ignorance, we will act in a more considerate manner and will have acquired that virtue called charity in its purest form.

"Man and His Bodies."

LECTURE AT HOBART.

UNDER the auspices of the Theosophical Society, Miss Mary K. Neff, of America, lectured recently on the subject of "Man and His Bodies" at Hobart. She stated that man had a distinct body for each of his three great functions—acting, feeling, thinking. The physical body, or body of action, had a counterpart of finer matter, the etheric double, knowledge of which made clear many otherwise inexplicable phenomena, such as magnetism, mesmerism, mediumship, etc.

The function of the etheric double was to supply the body with vitality, a force emanating from the sun, like light, heat and electricity. Many people were able to see these vitality globules darting about in the atmosphere. A steady stream of them was absorbed into the etheric double and circulated through it, vitalising the denser physical body. Excess and used vitality were thrown off from all the bodily surface, this violet-grey mist surrounding a man was known as the "health-aura," and was seen not only by clairvoyants but also by means of the dicyanine screen invented by Dr. Kilner, of London, and used by him for purposes of diagnosis.

The astral body, vehicle of the emotions, said the lecturer, was composed of matter an octave finer than physical substance, and therefore invisible to ordinary sight. It was an exact duplicate of the physical form, but surrounded by a fine mist of

colours, the "aura" seen by clairvoyants. It was in this body that man functioned when asleep in trance, and after death, though it was used in the waking state constantly also. Each of its colours represented a different rate of vibration, which expressed a specific emotion, as anger, love, jealousy, fear, devotion. Lantern slides were shown exhibiting the aura under the influence of various emotions, as well as to illustrate the gradual development and perfection of the astral or emotion body of man, from savage to saint or sage.

The mental bodies, the speaker said, were composed of "mind-stuff," a still finer grade of matter than the astral. The mental aura could be perceived only by highly-trained clairvoyants. Its colours were far more delicate than astral tints. This body was used in thinking. At death a longer or shorter period was spent in the astral world, the hell or purgatory of religions, where man wore out the evil desires and emotions he himself had built into his astral nature during life. When this force was exhausted, the astral body, in its turn, disintegrated, and the man passed into the heaven world, clothed only in his mental body. Here he reaped all he had sown of noble thinking and high aspiration, and knew the greatest bliss he was capable of conceiving at his stage of evolution, meeting friends and loved ones in far more intimate communion than was possible in earthly life.—"Mercury," Hobart.

BYCROFT PSYCHIC LIBRARY.

WE desire to call attention to the advertisement of the above library in this issue. Mrs. Lovell-Smith is doing a valuable work in the interests of the great Cause in which we are engaged, and that without any pecuniary reward. She purchases the books herself and the small charge she makes is merely to cover actual working expenses. We trust that her work will be appreciated and that she will secure many new subscribers to her library. Fuller particulars may be obtained on application to her, enclosing a postage stamp for reply.

TRIFLES.

IN scientific research nothing must be considered as too trifling to be worthy of serious consideration.

In ethnology and archæology there is nothing so small as to be unworthy of consideration. The length and colour of one hair, a small chip of bone, a footprint hardened in the mud, a shred of bronze filing, a sharpened piece of half-burnt stick, a thread of lace as fine as a spider's web, may appear in themselves useless trifles, and yet they may prove more interesting and valuable than a gold mine to the scientific enquirer.

A Man Who Looks at Himself.

WHEN HIS SPIRIT LEAVES HIS BODY.

MR. VICTOR WINTER, a young English author, awoke in the night and saw an exact counterpart of himself floating in the air near the ceiling. Simultaneously he could see himself lying asleep in bed—through the eyes of his counterpart.

"For a time my consciousness seemed to vacillate between the two," he said. "One instant I was gazing up horrified; the next I was looking down at my face on the pillow. Finally I was slowly levitated through the wall until I was hovering above my mother who was asleep. As I watched I saw her face twitch; she woke and looked at her bedside clock. Then I floated prone and rigid back to my own bed and my physical self. Next morning Mr. Winter's mother said that at that time she wakened and looked at her clock. Mr. Winter (writes a South London Press reporter) is a normal, healthy young man, with a mundane outlook. He has had many similar experiences and regards them for the most part only with mild amusement.

"On one occasion," he says, "I found myself hovering over a tomb in a churchyard. I knew that the churchyard was in the little village near Marseilles which was

once the home of my family—although I had never been there in my waking life. I knew also that the tomb over which I was hovering was that of my grandfather. Next morning I described the churchyard and the tomb to my father and he said that they tallied exactly.

"Here's an experience I had while dozing in an armchair: I saw my twin-brother whom I was expecting home from Nigeria—he was staying at a town called Makurdi at the time—lying in a wagon surrounded by natives. I could see he was very ill. When my brother came home three weeks later he said that the only time he had been ill during his stay in Nigeria was on the day he left for home. His temperature was very high and he had to be carried on a wagon exactly like the one I saw. The day on which he became ill was the day on which I had seen him."

"Another brother and I once decided to spend a week-end at Grayshott, in Hampshire. This brother was coming home from Palestine, but I spent my Hampshire week-end with him long before he reached England. I had never been to Grayshott before, but when I spent my week-end there I found that everything, down to the village 'pub' tallied with what I had seen."

"Was it a Dog's Ghost."

By M. L. Scott.

HERE is an incident which hints at the survival of animals after death. I had a very intelligent spaniel which used to ride in the back seat of my car. Occasionally she would nuzzle my shoulder affectionately. She became ill, and one day when I was away from home was taken to a "vet" for treatment.

Driving home well after midnight, alone, I suddenly felt the soft nuzzling of the spaniel on my right shoulder. I looked round, startled, but the back seat was empty. The incident gave me a strangely eerie feeling. When I arrived home I learned that the dog had been painlessly destroyed some hours earlier. Just before I felt the nuzzling I had taken a friend home in my car. It was the first time I had been alone since the dog died.

CHRISTIAN SPIRITUALISTS' CHURCH, SYDNEY.

Anyone desiring the services of the minister, Rev. John Robert Nicholson, please ring 'phone L2104 or communicate with the Secretary, Mr. G. R. Wheeler, 515-516, 5th Floor Rawson Chambers, Sydney.

How Low-grade Spirits are Attracted.—A medium, whose only object in espousing the cause of Spiritualism is to make an "easy" living, cannot obtain the best and highest development of his psychic gifts. The workers who are too lazy to inform themselves upon the history of our cause, the fundamentals of our philosophy, and who depend upon the spirit world alone to inspire or educate them, are not likely to attract the wisest helpers.—"The Progressive Thinker."

"The Harbinger of Light"

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SOME time ago a series of interesting articles were contributed to "The Morning Post" (Eng.) entitled "A Christian England." One of the articles gave a review of Spiritualism which received an earnest, worthy and very fair assessment. He set an example which other writers on the subject would do well to follow. Mr. Martin took the trouble to dive deeper than most do, when investigating, and applied his knowledge in a Christian manner. His eyes were not blind to faults and failings, but he was particularly clear-seeing in referring to the bond of union which Spiritualism may well be the means of forming between the various Churches. He said:

Let it be admitted, at all events, that, if some measure of re-union, is desired, the Spiritualist Movement is unlikely to prove disruptive: on the contrary, before long it may provide an extremely effective bond of sympathy between denominations that will still agree to differ on some points of theology. It is at least conceivable that mankind may ultimately be divided into those who believe that man is immortal, and those who deny it, with the consequences involved.

With this we are in full accord. Communion with the spirit world—demonstrating the truth of survival—is the one great rock upon which the man-in-the-street—be he materialist, sceptic, or agnostic—may and

will lay the foundation of a firm and reasonable belief.

The present generation is, rightly or wrongly, reluctant to base its beliefs on authority—whether that authority be the Church or the Bible—unless such authority is supported also by reason and experience. The modern young man or woman, brought up to recognize the prevalence of "the rule of law," finds difficulty in accepting a religion based on the occurrence of events alleged to have happened nearly two thousand years ago, and vouched for by evidence certainly no stronger than that which can be adduced for the phenomena attested by present-day Spiritualists. Their reactions to the Bible narratives would be far different did they realize that, so far from these stories being concerned with isolated and unprecedented events of a miraculous nature, they are merely instances of the working of spiritual laws, of which we are still largely ignorant and which we therefore describe as "super-natural," which have been in operation at all stages of the Church's history and are still working today.

Telepathy and Dreaming.

THE following remarkable experiences of telepathic dreams were published in John O'London's Weekly recently.

One morning at 7.15 I woke with the click of the letter-box, and with the falling of the letter dreamed that I had received a letter from a friend in New Zealand whom I had given up all hope of hearing from again. The letter was from that friend.

On another occasion I dreamed that I saw a coffin in my room. When I opened the door to go out, there was the coffin in a hearse waiting to move away from the hotel next door.

A Dream about Lawrence.

A week previous to Colonel T. E. Lawrence's death I dreamed of him, writes another correspondent. We were talking, and I remember saying, "Take it easy, Lawrence." His face was haggard and pale, and I awoke with a feeling of apprehension. Having had premonitory dreams before, my first thought was to warn him by letter, but, unfortunately, I changed my mind.

An Editor's Striking Testimony.

SPIRITUALISM as an aid in life was advocated by Mr. J. Cuming Walters, Editor of the Manchester "City News," at an English Spiritualist Church.

According to the Wolverhampton "Express and Star," Mr. Walters said that nothing troubled the ordinary man more than the apparent unfairness and injustice in the world. Evil often seemed to flourish, and goodness often led to martyrdom. Lives of promise were cut short, worthless lives prolonged, and many were handicapped by poverty and oppressed by environment. All through the ages there had been cases of tyrants in power and reformers enslaved.

It was by Spiritualism that they learned that those anomalies and injustices could not be the end of and purpose of life. They were only stages and phases. They were the beginning of a story which was to be continued and taken to its rational and logical end.

The very discontent we experienced here was a clue. We could not be satisfied with life as it was. We looked forward to the life that was love. And that was a way in which Spiritualism helped us.

"True knowledge is itself" he declared, "a help to goodness. Nearly all crime is traced back to ignorance, not to malignancy. It is the man who does not know who goes astray. The wise man grasps the vital fact, demonstrated by Spiritualism, that virtue is the foundation of happiness."

Her Husband's Wear-Abouts.

THE following amusing anecdote, we are assured is perfectly true.

A well-known psychometrist, who conducts a weekly circle at which she gives readings from articles handed her by the sitters—usually jewellery or small personal treasures—was recently visited by a lady who passed over a bulky brown-paper parcel.

The medium stared at in amazement: "Whatever does this contain?" she ejaculated. At first the sitter was reluctant to supply an answer, but, upon being pressed,

The Birthday of Darwin, Lincoln, Ingersoll.

For an inscription on the Ingersoll monument, erected in Washington, U.S.A., in 1933, on the one hundredth anniversary of Ingersoll's birth, the following has been selected from his writings:

"Nothing is grander than to break the chains from the bodies of men—nothing nobler than to destroy the phantoms of the soul."

The words occur at the beginning of the lecture on "Abraham Lincoln" (1894), where Ingersoll said: "On the 12th of February, 1809, two babes were born—one in the woods of Kentucky, amid the hardships and poverty of pioneers; one in England, surrounded by wealth and culture. One was educated in the University of Nature, the other at Cambridge.

"One associated his name with the enfranchisement of labor, with the emancipation of millions, with the salvation of the Republic. He is known to us as Abraham Lincoln. The other broke the chains of superstition and filled the world with intellectual light, and he is known as Charles Darwin. Nothing is grander than to break the chains from the bodies of men—nothing nobler than to destroy the phantoms of the soul. Because of these two men the nineteenth century is illustrious."

It is a significant selection, that to the understanding will make the monument a memorial to Lincoln and Darwin as well as to Ingersoll, their eulogist. They had made their century illustrious when Ingersoll came to illuminate it—"the morn new risen on high noon."

she admitted that the parcel held specimens of her husband's underwear. "I thought, perhaps, that you could give me information as to his whereabouts when he doesn't come home at the proper time," she asserted.

The astonished medium looked at her client, in consternation. "You have come here under a false impression!" she exclaimed, at last, when she had recovered her breath. "I'm a psychometrist, not a blood-hound!"—Exchange.

A Conan Doyle Prophecy.

By Rev. Chas. Tweedale, Author of "Man's Survival After Death."

ON 25th July, 1930, a little more than a fortnight after his death, Sir Arthur Conan Doyle manifested here and gave us this message:—

Christian Spiritualism will win on its own merits, and next year you will hear of a Bishop turning to it in your own Church.

This prediction was duly published by me in the Press, along with the wonderful photograph of Sir Arthur and other messages.

"Next year" was 1931. In the November (1931) issue of the "Liverpool Review," of which the Bishop of Liverpool is editor, appeared an article on "Psychical Research"; and in the December issue my book, "Man's Survival After Death" was recommended for study.

The Bishop, in an editorial, says:—

We print the first part of an article on "Psychical Research" which will interest those who are prepared to approach it with an open mind. There are many who have hitherto ignored it, partly because they are satisfied with their own convictions, and partly because they are repelled by the extravagances of some of those who advertise such evidence. But this should not prevent an unprejudiced consideration of well-attested experiences presented by competent authorities.

It is true that our Lord, while proclaiming the fact of a future life, was reticent about its mode and surroundings. But it cannot be claimed that He excluded the prospect of new light upon the fact. It seems a duty at least "to prove" what, to honest and skilled observers, seems to be part of His continuous revelation of the truth.

These are very notable words on the part of a Bishop of the Church of England, and have been published deliberately. In a letter to me, dated 6 January, 1932, he says: "We must now leave the heaven to work." Thus wonderfully has the prediction made to us here in 1930 by Sir Arthur Conan Doyle from the other side of the grave, been fulfilled.

A Life of Preparation.—To such an extent do our inherent beliefs govern our future that those who in this world believe that there is no immortality for the soul do not know that they are dead when they find themselves on the other side of Time. This has been tested and proved in many instances. There are some who remain in a profound slumber for ages of our earth time. Hence the overwhelming importance of right belief regarding the future state, for which our life in this world, in all its manifold relations, ought to be a fitting preparation.—Rev. Dr. Lamond, "Kathleen."

Disappearing Ear-ring.

Edinburgh Speaker on Psychic Experiences

IN her address on "Psychic Experiences Abroad" to members of the Edinburgh Psychic College recently, Mrs. Charlotte Graves told of how her ear-ring which had been removed during a seance by a materialised hand, was later returned to her at a sitting in Auckland.

The "control" of the medium said that the sitters might have anything done that they wished, if they asked the question mentally. The lights were put out for half a minute and, when turned on again, the table was strewn with sweet peas. Entwined in one of the flowers was the earring which had been removed a fortnight previously.

The speciality of this medium, Claude Bishop, was slate writing. The answers to questions put by the sitters would be written on the cornice of the ceiling without any human hands being near. Thirty plain sheets of paper, put inside a cabinet on the other side of the room from the medium, were thrown into the middle of the room in less than three seconds, each sheet being covered with writing.

Mrs. Graves mentioned that when she began investigating psychic science she had been suffering with sciatica for 18 months, and on seeing an advertisement for a healing circle decided to go to it, although rather doubtful that it would prove helpful. She had suffered very badly, and had been forced to walk with the aid of a stick; but after the first treatment she was entirely cured. People asked if these cures are permanent, but the speaker considered that the question should not be "Are they permanent?" but "How do they happen?" In her opinion, it was the high vibration of electricity being poured into the psychic, and passing through to the patient, that neutralised the disease. It was absolutely necessary for the healer and the patient to be on the same rate of vibration.

A Difficulty in Exposing Fraud.—In several disputes over Mediums accused of fraud in the past, I observed there were learned doctors on both sides of the question, and "who shall decide when doctors disagree?" But in these cases of exposure we should be careful to protect the principle of mediumship as a reality, because it is to be observed that wholesale publicity in the case of a Medium detected in trickery is apt to create the impression in the minds of a large section of the public that all mediumship is spurious. If the newspapers published accounts of genuine mediumship with the same alacrity as they show in cases of fraudulent phenomena it would be a different matter; but there is no such impartiality, and while bias exists it should not be catered for.—D. Gow in "Light."

What is Astrology.

WERE YOU BORN BETWEEN JANUARY 21st AND FEBRUARY 18th?

A Brief Description of Individual Characteristics of those born between these dates.

By E. V. Siepen, President, Astrological Society of Australia.

WHILST it is not advisable to lean too much on the Sun in Sign method of horoscope reading, there is a certain set of definite tendencies given to all those born with the Sun in certain portions of the Heavens. One must, therefore, not be too critical, for in such a method of reading, no account is taken of aspects from other planets, which would amplify or modify the tendencies which predominate with each sign.

The Sun usually appears to pass into the first degree of the sign Aquarius on 20th or 21st January, and remains in that sign until about the 18th or 19th February.

Looking at our sign distribution, we find that the sign Aquarius is the eleventh sign of the Zodiac, positive in polarity, airy in elementary nature, and of fixed quality. This sign is ruled by the planets Saturn and Uranus.

Our key to the type of Aquarian is, therefore, positive—fixed—and airy. And so we find these people quiet, patient, determined, unobtrusive and faithful.

Uranus exerts his force in the direction of philosophy and humanitarianism, and inclines towards art, music, science and literature. The "reformer" spirit is also imparted by this planet.

Saturn brings to these people patience and steady perseverance, and enables them to weigh carefully and judiciously the pros and cons of any argument, and reach decisions by sound and logical reasoning.

Therefore, we find them naturally turning towards the following professions: Artists, Musicians, Designers, Explorers, Engineers, Electricians, Airmen, Railway Work, Writers, Reformers, Astrologers and Scientists.

Usually they are of pleasant and friendly disposition, and are generous, charitable, and have great dignity. They invariably evince very strong likes and dislikes, and are often very advanced in their ideas.

Aquarians, through their desire to advance, are much given to frequenting public lectures and meetings, opera, theatres—in fact, any place where they may be able to learn something which they can stow away for later use.

Often, however, they are somewhat too fixed and stubborn in their ideas, and strongly resent any "butting in" by others desirous of superimposing their knowledge upon them.

Not readily understood—perhaps on account of their profound minds—these people are themselves responsible for their loneliness, for whilst

they are usually solemn and reserved characters and thoughtful in mien, they do exhibit at times a frivolousness which baffles others as to their true basic individuality, and consequently become known as unfathomables.

They are invariably highly strung and nervous folk, quick and alert in action, and have often an enormous power of endurance throughout heavy mental and physical strains. Their ideals are rather towards humanitarianism, and they will be found amongst charity workers, giving unstintingly of their time, money and energy to this cause.

They make very faithful and sincere friends, but it is extremely difficult for them to give readily their confidence to others, and when one offends or deceives them, all chance of regaining favour with them is lost.

Aquarian Sun people will be found always breaking down orthodoxy and "snobbishness," and yet there is always the chance—from their manner—that they leave themselves open to be charged with the very same attributes which they seek to break down in others. This arises only and solely from their extreme sensitiveness and innate reticence.

In the lower type of Aquarian Sun person, we find the schemer, the egotist, the false, selfish seeker after ambition and personal aggrandisement, almost always at the sacrifice of every decent principle. William II, of Germany, is an example of this negative type.

The positive types make excellent managers, directors, controllers and instructors, and are best placed in positions as sole head of a division, but responsible to someone higher up.

The following notables were born during this period: Ronald Colman, Adolph Menjou, John Barrymore, Thomas Edison, Sidney K. Bennett "Wynn" of Wynn's Astrology, Sir William Brunton, Colonel Brinsmead, Geo. Taylor (Editor, Sun News-Pictorial), Sir Thomas Henley (N.S.W.), Rev. C. E. Bennett, M.A., B.D., Master of Wesley College, Sydney, David Maughan, K.C. (Sydney), R. S. Vincent (Minister for Mines, N.S.W.), Monsignor Nevin (President of St. Patrick's College, Manly), Dr. Walkom (Gen. Sec. Aust. Science Association), Prof. Jack Murray (Queensland), Kingsford Smith, Sir Robert Garran, Fritz Hart, Prof. Carslow (Sydney), Prof. Ewart (Melbourne), Archbishop Kelly, Frederick Chapman (Scientist, W.A.), Geo. Dodwell (Govt. Astronomer, S.A.), Sir Edward Lucas (Ex-S.A. Agent-General).

To Prove a New Phenomenon.

Suggestions for Conducting Seances.

ALLUDING to the difficulty in getting reliable evidence for the supernormal production of flowers, a correspondent to the "Two Worlds" makes some interesting suggestions as to the holding of a "Test Seance" for this phenomenon.

Arguing that for an entirely original and remarkable phenomenon such as for example, Flower Seances, its reality should not be accepted until investigators are quite sure of their ground, the writer outlines the following hints which should be considered by those investigating this mediumship.

If results are secured under the following conditions there should be no room for scepticism and doubt. It is important, however, that these conditions should in the interests of truth, be rigorously imposed. What is the use of holding seances and imposing no satisfactory conditions, and then afterwards being beset by grave suspicions?

Suggestions for Searchers.

1. Do not, medium or yourself, leave the room under any pretext.
2. Remove all chairs save armless one, and place this where all the medium's actions can be plainly seen.
3. Remove all discarded clothes immediately they are discarded.
4. Concentrate on discarded apparel—not on those donned.
5. If a handbag or case is brought by the medium, ask for it on the medium's entry. Remove garments to be donned, and towel, yourself.
6. Supply medium with your own towel, and ask for medium's before medium begins to undress.
7. As medium claims not to transmute food, do not allow medium to retire to cloak-room unless actually accompanied. Allegations are advanced that substitution frequently takes place at this stage.
8. Refuse to look at any photograph, paper or article which may proffer while preparing for seance.
9. Never take your eyes away from medium. Do not let your innate modesty or "faith" in medium allow you to deviate one iota from this; it is your duty to yourself and to the medium, and, above all, to the spirit world.
10. Do not be beguiled into giving any information about sitters which may be subsequently used during clairvoyance.
11. If successful results are obtained under these conditions you may call it a "test". If not, conclusions must be considered negative.

Two Questions Answered.

By the Editor of the "National Spiritualist"

HOW long after death does it take the spirit to leave the body, and does the spirit have weight?

That depends much on the mental and spiritual condition of the spirit while still in the body. If the person is familiar with the laws of transition and is aware that he is nearing the time, he may just go to sleep here to awaken over there and be conscious of all that happens around the body which he has just left. On the other hand, if he passes on with a thought that he is going to the kind of place which the old line of religious thought describes, he may be so disappointed that he fails to realise what really has happened. If he had no belief of a hereafter he may refuse to believe that he has definitely left his body and try to use it again and so make himself earthbound. There is no set rule, all will experience in accordance with what their lives here have been.

Scientists in the psychic field have weighed materialised spirits. This too would depend on the amount of knowledge which one has about using the ectoplasm which is needful to those wishing to manifest in that way. One spirit may know and understand just what is needed, another may be a long time learning. Death does give us wisdom we have not tried to gain, but the opportunity is there for each to profit thereby. Spirits have been seen by clairvoyants standing beside the bier which held their bodies during funeral services.

Do We Go On?

WHAT is the answer? "I don't know," say some. Surely the answer of an ostrich, sometimes of a coward. Can any thinking and really living human being be satisfied with it, still less with that of the one who considers he is just a lump of earth, to which he must be thrown back? There are some like that.

"Facts! What facts? Are there any?" says our ostrich, even going so far as to say "There are no facts", because with shut eyes he has not found any.

"What fools these mortals be," said Puck. But what about the others—the thinkers, the philosophers, the scientists, the astronomers, the historians, the biologists, the poets, even the clergy and the rest? They all seem to be finding themselves led in their search to various facts which can only point to one conclusion—we do go on. Continued evolution, no effect without a cause, no cause without an effect. Something cannot come out of nothing, nor go into nothing. Our logical and mathematical minds settle that for us.

Can a Man Live Like Christ in 1936.

By James Fairlie

In the "Daily Express," London.

CAN a man live like Christ to-day?

It seems an odd question to ask in a country where the different sects of Christianity claim the loyalties of 47,000,000 people.

Britain is a Christian nation.

The vast majority of its apparently God-fearing church-going people would protest vehemently if their loyalty to Christ were questioned.

But . . . how many have asked themselves how far their workaday lives between Monday morning and Saturday night are patterned on the principles of the Sermon on the Mount?

Let them read it and see. . . .

As Christ taught it (Christianity), it is an intensely practical scheme of life planned to fit in with the most commonplace pursuits of the field, the fireside, the factory, and the market-place:—

"Whosoever shall give to drink unto one of these little ones a cup of cold water . . . Verily, I say he shall in no wise lose his reward."

The surge of life may have quickened since Jesus delivered His message on the placid shores of Galilee. But the tempo of 1936 is not yet too fast to prevent men and women basing their whole lives on His example and teaching.

The supreme merit of Christianity is its universality.

It can be lived anywhere and at any time by anybody—by the banker in his counting house, the clerk at his desk, the operative in the factory, the housewife in the home, the shop girl at the counter, and the ploughman in his furrow.

After all, human nature changes very slowly, and I believe that if Jesus lived to-day He would do and say the same things as He did and said nearly two thousand years ago.

If that is conceded, there can be only one answer to the question, "Can a man live like Christ to-day?" . . .

To live like Christ to-day is a simple matter of putting into practice the doctrine that all men are brothers.

We deny that doctrine in practice not by an honest striving after material betterment but by the ruthless operation of a system of competition that enriches the strong and the cunning at the expense of the weak and the humble.

The fundamental truth of Christianity is embraced in two sentences:—

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength."

"Thou shalt love thy neighbour as thyself."

From that everything follows.

To heal the sick, to feed the hungry, to succour the diseased, to rescue the fallen, to forgive the erring, to teach the ignorant are merely practical aspects of the ministry of salvation implied in the conception of brotherly love; but none of them is compulsory.

All that is demanded of the true Christian is the spirit and the will to perform them if the call comes. . . .

Is there a better guide than Christ Himself?

I know, and you know, that there is not.

PROPAGANDA.

Post Free to Churches and Societies.

WHILE they last we are prepared to send to Spiritualist Churches and Societies back numbers of "The Harbinger of Light" suitable for propaganda. Apply at once, stating how many copies you require.

"I think the new design of "The Harbinger of Light" is an improvement on the former design; being more suitable to carry, and read. I hereby extend my compliments to the designer of same, and may every success be greatly established with the "Harbinger of Light."—G. H. S., Paddington, N.S.W.

Consolation, Instruction and Guidance.

FROM THE SPIRIT WORLD.

An address delivered by the Rev. G. Maurice Elliott, Vicar of St. Paul's, Cricklewood, at Grottrian Hall, London, at the inaugural meeting for co-operation between Clergy and Spiritualists. His subject was: "We believe that we were intended to receive consolation, instruction, and guidance from those in other states of being."

TO some people, that is a very commonplace statement; to others it is a very bold assertion. It is commonplace to those who know that from earliest times such help has been received from those in other states of being. For example, the great days of Greece were made great by the help given and received from the Other Side through specially prepared human instruments. That great library of books, which we call the Bible, has been the inspiration of millions because, as Sir Oliver Lodge says: "Communications from the other side flood it from cover to cover." Take away those "communications" and the history of the Hebrews and the life and teaching of the Christ become meaningless.

Let me quote a few of the reported "communications." I am not concerned, at the moment, with what modern scholarship and research has to say about them. These are a hindrance rather than a help in such matters, for they lack the key to the understanding of them. Too many scholars spend their time examining religious oyster-shells, examining them, comparing them, tabulating them, noting their size, shape, and colour. Only a few scholars escape from this shell-complex, and have the common sense to break open the shell and discover the nutritious morsel and the pearl. I am only concerned with the cumulative effect of such reports. Here are some:

In the Old Testament.

It is reported that, the Lord appeared to Abraham and had much to say to him: an Angel consoled and guided Hagar: the Lord appeared to Isaac: messages from Heaven were received by Joseph; the Lord constantly spoke to Moses; the Lord spoke to Aaron and Miriam: God spoke to Balaam: a captain of the Host of the Lord came to Joshua and an Angel instructed him; a spirit from the Lord "put on" Gideon (i.e. wore him as a garment; controlled or possessed him); and on another occasion an Angel instructed Manoah and his wife; a Spirit from the Lord "put on" (controlled) Samson; the Lord spoke to Samuel: a Spirit from God came upon Saul; an Angel instructed David: the Lord appeared to Solomon; the Lord spoke to Elijah; an Angel came to Elijah; the Prophets were guided by Voices from Heaven.

The New Testament reports that an Angel spoke to Joseph and Mary; an Angel spoke to Zacharias the Priest; John the Baptist received guidance from a voice from heaven; a Revelation was given to Simeon; Peter, James and John saw

and heard Moses and Elijah, and received instruction, consolation, and guidance from the Christ when He came back from the dead; the Seventy Disciples and others saw and heard the Christ when He came back from the dead; a Spirit from the Lord transported Philip; the Lord spoke to Ananias; an Angel spoke to Cornelius, an Angel released Peter from prison; Angels spoke to the women at the tomb; a Voice from Heaven instructed Paul; an Angel rebuked John for being so foolish as to give him worship.

The Organisation Fetish.

So you see, the men and women of the Bible received consolation, instruction, and guidance from those in other states of being (incidentally, none of them lived by faith alone) and the early Church did so, too, until that fatal third century when Churchnianity began to strangle Christianity—when, as Dr. Glover says: "The ministry of spirit, the ministry of gifts, was succeeded by the ministry of office with its lower ideals of the practical and expedient"; when the administrator took the place of the Seer, and the organiser was preferred to the man of vision and spiritual power. That was it, and that is it, and that is the whole trouble. For centuries our administrations and organisers have been "wise and prudent," and have missed the Kingdom revealed to babes. "Unless a man be born again, born from above, he cannot see the Kingdom of God," and in his blind condition he mistakes the scaffolding for the building; and thinking it is the building he sets about to beautify it and glorify it. He confines his attention to creeds and forms, and rites and ceremonies, not realising that these are not the building at all, but the scaffolding. He mistakes the body for the soul, the shell for the pearl.

No sooner had Jesus pulled down the scaffolding and given mankind a glorious building, than men began again to build scaffolding around it until the building was hidden from view. To-day, when men are discovering the hidden beauties behind the ruins of the scaffolding of the religions of the world they turn to Christianity expecting to find a glorious building with very little scaffolding, but instead they find a glorified scaffolding with very little building.

No Use for Seers and Prophets.

The administrators and organisers have had no use for the Seers and the Prophets and the Prophetesses. And knowing little of the psychic side of things, they misunderstand, mis-translate, and misinterpret passage after pass-

age in that library of books—the Bible. Some attribute the psychic element in it to Oriental imagery, hyperbole, and symbolism and to an unscientific age.

We are commanded to love the Lord our God with our minds as well as with our hearts. Now, an earnest mind asks serious questions. It wants to know the truth, the reality. When, in a church, it hears a priest say: "God spake these words and said," and then read the Ten Commandments, it asks questions such as these:

Did the great God Himself speak to Moses? Did Moses see him? What was he like? What did his voice sound like? Or was it an angel, a heavenly Guide who spoke? Did he or she materialise? Or did Moses hear the voice clair-audiently? Or had Moses the gift of automatic writing? Did Moses take with him a trance-Medium, and were the Commandments given by a control through a human instrument? Or was the whole thing an amazing demonstration of physical phenomena?

The mere words, "God spake these words"

convey exactly nothing to the hearer. What he wants to know is how was the message conveyed. Such questions should be asked in connection with all so-called supernatural happenings—not only in Scripture, but in all the sacred literature in the world. But they will never be asked until men give up glorifying the scaffolding and attend to the building—until men demand truth and reality, and are prepared to spend and be spent in the service of both.

In that day the Seer, Prophets and Prophetesses will be honoured and safeguarded. They will be encouraged to live pure and holy lives, and their consultants will be required to do the same. And men and women everywhere will be encouraged to "stir up the gift that is in them," to develop their psychic and spiritual powers as they develop the powers of muscle and intellect.

Then will come the open vision. This world and that will again contact each other, and the Will of God be done on Earth as it is in Heaven.

Some Experiences in a Bush Home Circle.

By E. J. Freeman, J.P., Chillagoe, North Queensland.

IN March last our medium, Mr. Frank West, was a patient in the local hospital. There was also another patient, Mr. Herbert Davis, a good living man who however did not profess any religious belief. The two were friends and were drawn still closer whilst in hospital. In due course Mr. West left the hospital and went to his home, fourteen miles away. On the 18th of March about 6 or 7 p.m. Davis passed away.

On Friday the 29th at 7 p.m. Mr. West, having come to Chillagoe, we held a sitting, the guide being the spirit of Mr. West's son. After some conversation with the Pendulum, it spelt out the following: "A departed friend wishes to speak to you Frank (i.e. Mr. West). We said: "All right. Let him speak." (so the following conversation took place.: "Good evening. Frank, will you tell me where I am?" We asked "Who are you?" "I am Herbert Davis." "Oh" I said, "You are bushed, H.D.?" "Yes! it has been a great puzzle to me" he replied. I explained to the spirit of H. D. that his body has been buried and that he was now in the Spirit World. That he had nothing to fear, as angel guides would be sent to assist and teach him. That God is Love. God is Spirit and desires him to be helped and taught. That he was to press on with all his powers and that he need not fear.

We asked if there was any message for his wife. He replied: "She is not ready yet, I must prepare her."

Asked if when he had progressed would he return and help this Circle he promised that he would with permission of the higher spirits.

"God bless you! Thank you for putting me on

the right way." The Guide then came back and said: "You have done a great work in helping your friend, Herbert Davis, as he will be a valuable help here. Goodbye. God bless you all!"

We then assisted two poor souls, George Prendergast and Hermann Urquart, from darkness to light.

From time to time we heard of H. D. that he was making good progress and on the 20th September we got this. "This is Herbert. How are you Frank?"

"Fine thanks, how is it with you H. D.?"

"I am doing splendidly and am glad you told me how to find happiness. We are working hard to make you both successful, and you will have good news soon. The spirit without name (this one has visited us many times but we are dubious because he declines to give a name) is ready to meet you soon and will explain things to you. Gold is coming to you and to Ernest."

"Have you any message for your wife?"

H. D.: "She is content. We do not interfere with human affairs unless asked. The spirits like you both, because you do not fall for fraud. Keep on smiling we are all fools when we are on earth. I have to do as I am told (i.e. by the higher spirits.)"

We had been having trouble with spirit guides and were a bit doubtful so we asked H. D. about the matter, he replied: "A proper guide has been appointed for each of you and you will soon know as he will make himself visible to you and you will understand many things. Good luck to you both. Good night. I'm off."

Spiritualism.

What it Teaches:

It teaches personal responsibility.
That a spark of divinity indwells all.
That man is body, soul, mind and spirit.
That on earth man is a spirit encased in flesh.
That as we sow on earth we reap in the Beyond.

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

That death is not the cessation of life, but a mere change of condition.

That survival and communication with those who have passed on, has been proved.

That the spirit of man unfolds and develops in the spirit spheres.

That everyone will eventually progress to heights—sublime and glorious.

What it Does:

It removes all fear of death, which is but the portal of the Spirit World.

It thus brings comfort to the bereaved and explains the purpose of life here and in the Beyond.

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

It encourages the development of man's spiritual gifts as inspiration, clairvoyance and healing powers, and the use of these gifts in the unselfish service to others.

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

Prayers for the Departed.

IT is too readily taken for granted that the release of the soul from its earthly body quickens its perceptions and enables it at once to perceive things previously hidden. Instances beyond number have come under my notice where the liberated soul is unaware of any change having taken place and believes itself to be still following its old earthly occupation.

Many are seemingly contented with their lot and have no wish to progress to a higher life. But in direct contrast is the cry often coming from the awakening soul, conscious of the desire for light, "Pray for me, pray for me." To assist those of our departed friends who need our help in their efforts to repair life's errors by our prayers and kindly wishes is a Christian duty that should on no account be neglected. All have opportunities for doing this without in the least degree interfering with other work.—Thomas Atwood, Ramleh, Egypt.

Passing of Dr. Charles Richet.

Distinguished French Scientist.

DR. CHARLES RICHET, the famous French savant, died early in December in Paris at the age of 85. He might aptly be termed the modern Leonardo da Vinci. He was distinguished as a Nobel Prizeman who was

Physiologist	Engineer
Professor of Medicine	Bacteriologist
Philosopher	Historian
Poet	Pioneer of Aviation
Novelist	Psychical Researcher
Dramatist	

He had been a member of the Academy of Medicine since 1898, and was president two years ago, a member of the Academie des Sciences since 1914, a vice-president of the Institut de France, and president of the Society of Biology. He spent 27 years in compiling a dictionary of physiology.

For 39 years he was Professor of Medicine at Paris University, and at a great gathering of scholars in 1926 he was presented by Marshal Foch with the plaque of Grand Officer of the Legion of Honour.

Because of his outstanding research work he gained in 1913 the Nobel Prize for Medicine. He served in two wars and became an active worker for arbitration between nations.

His investigation of Spiritualism led to his appointment as president of the Society for Psychical Research in 1925. He was the first foreigner to be given this London honour.

Two of his works—"Thirty Years of Psychical Research" and "The Sixth Sense" are in our Psychic Library.

Dr. Richet maintained an open mind on the subject of Spiritualism. Over a period of many years he had devoted exhaustive attention to it, and had met practically all of the best-known mediums, but he insisted that a sixth sense could explain a great deal of the phenomena.

Spiritualists and War.

"They Know Death is Simply Another State of Consciousness."

SPEAKING at a meeting of Portsmouth Spiritualists recently Mr. Leonard Lilley, of London, said Spiritualists could never be accused of being afraid of war or being afraid of death because they knew that death simply meant being transferred to another state of consciousness.

He urged that the decision to create war rested with the people themselves, and he was certain that the opinion of men and women could prevent war.

Joy.

PRECIOUS HERITAGE OF OUR ENGLISH LANGUAGE.

By Elsie Grimes, B.A., (Sydney University).

JOY! Such a little word it is, yet what wealth does it convey of colour, music, rhythm and exquisite grace!

There are some people to whom language is largely "coloured", almost every word having a more or less definite colour form. What golden glory does the word "Joy" portray! Purest of pure gold shines through this lovely verbal gem. Like a bright eye of gleaming topaz it sparkles with a lambent loveliness.

To certain other people words are resonant of melody. Language, to them, is music's golden voice. How clearly and sweetly ring out the limpid notes of Joy! Like sweet bells tinkling gaily over smooth-flowing waters sound the crystal tones. How the Joy-bells ring through the transparent air on a clear, bright morning! Like the sound of tinkling icicles they flow o'er the water's mirrored surface.

To other people, again, rhythm is the very core of the universe. Its pulse throbs through all things. Joyous, quick, lightsome runs the

pulse of this magic word. Easily swings its metre to the lilt of song and laughter.

To these folk who see language as a glorious pageant of visual imagery Joy is surely a delightful nymph, graceful, swift, light as feather-down, yet suggestive of an amazing vitality and reserves of abundant strength.

Oh! Joy, may your golden robes float round us, bright raiment of eternal Spring. May the sweet melody of your silver bells gladden our ears with its triumphant swelling. Oh! let your rhythm, free as the wind, race through us with its tripping beat—pulse of our pulse, our heart beats attuned to its vibrant measures. May our inward eyes have a vision of your graceful poise—like Victory's symbol—and may we know something of your glorious vitality, and absorb into ourselves a little of your marvellous strength.

Oh! Joy, such a little word it is, yet surely the most precious heritage of our English language.

"Love Persists."

SPIRITUALISM DEFENDED.

SIR OLIVER LODGE, the eminent scientist and Spiritualist, recently made a forcible reply to the attacks which have been made on Spiritualism by Dr. Ingram, the Bishop of London.

"The dead are not extinct or utterly beyond our reach," he said. "Love persists and can bridge the gap. Spiritualism is not a waste of time for the living. Nor is it, as the Bishop suggests, dishonoring to have any communication with the dead. It is not, dishonoring to anybody to give them an opportunity of talking to their friends. Those who have died retain their feelings of affection. Their memory and character persist—that we know full well."

Sir Oliver made these statements at his old-world home at Lake, in the Avon Valley, the house in which he, now in his 85th year, lives quietly and simply. Though he is still active and writes and works daily in his study, he no longer takes a vigorous part in outside affairs. But the Bishop of London's remarks are a challenge which he has taken up with vigor.

"The Bishop states that communication is dangerous, and that those who practise it admit its dangers. A genuine medium knows that communication is dangerous if entered upon frivo-

lously," said Sir Oliver, "but there is no danger—only help and comfort if it is seriously and prayerfully undertaken."

Sir Oliver dismissed the Bishop's view that, consciously or unconsciously, the medium read the thoughts of those who came to them. "It is a view which is often held by the bereaved before they have had actual experience of communication with their dear departed. But it is not the view of those who have studied the subject. I have no doubts on the matter at all.

"The Bishop naturally extends his views to the clergy under his charge," said Sir Oliver. "He does not forbid all intercourse with the spiritual world. He has forbidden any church or church buildings to be used for seances—a step with which I agree."

Vale Owen Speaks:—At a Rayner seance recently held in Sydney, the Rev. G. Vale Owen addressed the meeting, referred in words of commendation to the efforts of the Rev. G. E. Pocknall—Presbyterian minister at Bondi—to interest his colleagues in psychical matters, and appealed to Sydney Spiritualists to support him in every possible way.—R.C.K.

Asking for Trouble.

By Frank Lind.

HE was a very sensitive child, quickly responsive to good or evil influence. Very few people understood him. The majority described him as "tricky."

One day temptation assailed him, and he fell. He was left alone in the house while his mother and grown-up sister went to call upon a neighbour. Before starting, they cautioned him as follows:

"There is a large pot of home-made jam on a shelf in the kitchen cupboard," announced his mother. "You could easily reach it by standing upon a chair, but you must resist the impulse to steal." To which his sister added: "It is plum jam, which we know is the sort you like best. If you only took a spoonful or two we probably shouldn't notice the difference; so of course, being so greedy, you will help yourself. What a pity it is you are such a little thief!"

"But why not lock the cupboard, mamma?" asked the boy.

"Certainly not," was his mother's reply. "You must learn to control your evil instincts. However, talking to you is only wasting one's breath—you're sure to steal the jam directly our backs are turned!"

When the elders arrived back home, it was

just as they had anticipated. They found the boy sitting on the floor, with the open pot between his legs. He had eaten about half the jam. Wherefore his mother thrashed him, his sister watching with grim approval.

"It's all your own fault," wailed the child. "You shouldn't have made me think of it!"

* * *

The powers of a celebrated medium were under test. Present at the seance were, unfortunately, one or two hardened sceptics, who had come merely to carp and scoff. They were convinced beforehand, and made no effort to disguise the fact, that the whole thing was "fraud."

"It's pure trickery," they remarked astutely to one another. "Any clever conjurer could accomplish everything he does—and in the dark! Works a hand free, of course. Skilfully shifts objects with one of his legs. Employs luminous paint, a thin collapsible rod, bladders, and so forth. All these mediums are humbugs and rogues!"

The seance was a complete fiasco. Unhappily the medium was caught cheating. He pleaded that the deception was quite unconscious, one in a state of trance being so open to suggestion. Who, then, was to blame?

Home Circles and Development.

AN opinion exists that the Spiritualist Movement to-day lacks much outstanding physical mediumship because people are no longer willing to give time to its development. The ideal place for psychic development is the Home, in an atmosphere engendered by a united family and congenial friends. Regularity of sittings and patience in their conduct are necessary. The distractions of life are allowed to hinder such work and it often is neglected even in the case of people who are possessed of psychic faculties suitable for cultivation and use. Not every potential Medium could, if willing, develop either mental or physical mediumship up to the requirements of the professional standard. Nevertheless many could acquire sufficient facility with the gift to enable them to work occasionally for interested friends.

Many people, particularly enquirers, are perhaps unduly impressed by a non-professional sitting. They warily tread on new ground which it is imagined is fraught with dangers, illusions and impostors. Sensible people soon discover their bearings and after a valuable introduction to the possibilities of communication through a non-professional Medium, are prepared to sit with a good professional Medium. Therefore, the work of developing the psychic

Think and Talk of Happiness and Success.

MAKE a strenuous effort to control your mind's powers—your thought and will, and thus gain a mastery over self. All adverse thoughts and suggestions, and the reading of calamities and dreadful happenings, disease and disaster we tend to bring them about, while if we think and talk and hope for health, happiness, harmony and success, we have the better prospect of their being ours, because we have implanted in our natures the seeds of our desires. Besides, there is so very much in the world that is beautiful and nice to talk about without dwelling unnecessarily on dreadful happenings.—J. Millott Severn.

faculties in suitable people is a most important activity in Spiritualism whether for professional standards or private ones. It needs experience and common sense.

Those who need the assistance of experienced support, sympathetic and regular, for their development, but who cannot obtain this in their own homes are invited to make use of the facilities that the "Harbinger of Light" offers. These services are free on receipt of a stamped self-addressed envelope.

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.

A WITNESS THROUGH THE CENTURIES.

THE Author, Dr. R. Hegy writes: "The innumerable letters which I myself have received since the publication of my book, from leading medical men, clergymen, missionaries, almost every class, trade and profession all over authors, and men and women, representatives of the world, afford ample evidence of the ever-spreading knowledge of survival, which no man or set of men, clerical or otherwise, can ever hope to stem with words of denial or abuse, born of ignorance or fear."

Price, 6/6, postage 4d.

OUR AFRICAN WINTER.

Record of Travel and Psychical Experiences.

SIR ARTHUR CONAN DOYLE gives the experiences which he and his family have had during an extended tour of Africa, visiting a large part of the Union, North and South Rhodesia, Kenya, Uganda, and Tanganyika in the winter 1928-29. Those of our readers who have read Sir Arthur's "Wanderings of a Spiritualist"—being an account of his Australian tour—and his "Our American Adventure"—dealing with his tour of the United States—will certainly want this latest record of his journeyings and interesting psychic experiences. There is something intriguing on every page. Political, economic and social subjects are discussed with that shrewd common sense, keen power of observation which every one expects of the creator of Sherlock Holmes.

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WHAT IS ASTROLOGY?

MANY people have wished to be able to cast their own horoscopes. This book will help them.

Astrology for the man-in-the-street might be an apt description of this book. The author gives an answer to his question that should satisfy any enquirer. He explains astrological terms in plain language, and, in short, the book is a complete elementary guide. If you are interested in astrology, you must get a copy of "What is Astrology." Price, 3/6, postage 3d.

THE BLUE ISLAND.

Experiences of a New Arrival Beyond the Veil.

MR. W. T. STEAD, one of the victims of the Titanic disaster in 1912 describes his experiences directly after his passing, when the ship sank, the means of transit to, and his arrival on the Blue Island, and gives—through the mediumship of Pardoe Woodman and Estelle Stead—a vivid account of his life there.

He tells of his first attempt to communicate with our world, his progression to other spheres, the life there, the effect of our individual life and work there on our after-death state, and the place to Christ in Spiritualism.

A very remarkable book, written in the bold and vivid style so typical of W. T. Stead whilst on earth.

Price 6/-, postage 3d.

SOME THOUGHTS ON MEDIUMSHIP

THIS useful book is the outcome of the very natural desire on the part of those for whom communications have been received, to know something of the process which is involved in their transmission. The rare gifts of Miss Bazett have brought her name as a practising psychic will to the front in the domain of Spiritualistic investigation, and an authentic study of the limitations and possibilities of mediumship, from the immediate point of view of the sensitive herself, should prove not only valuable to the student of Spiritual Psychology, but of usual interest to the general reader who would follow intelligently the trend of psychical research.

Foreword by Sir Oliver Lodge.

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Prayers for Dumb Animals.

"Thou, Lord shalt save both man and beast;
How excellent is Thy mercy, O God!"

HEAR our humble prayer, O God our Father, for our friends the animals; especially for animals which are suffering; for all that are over-worked and underfed and cruelly treated; for all wistful creatures in captivity that beat against their bars; for any that are hunted or lost or deserted or frightened or hungry; for all that are in pain or dying; for all that must be put to death.

We entreat for them all Thy mercy and pity; and for those who deal with them we ask a heart of compassion and gentle hands and kindly words.

Make us ourselves to be true friends to animals, and so to share in the blessing of the merciful—for the sake of Thy Son, our tender-hearted Brother, Jesus Christ.—Amen.

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A Spiritualist Vicar.

Says Bible Characters were Mediums.

THE Rev. Maurice Elliott, the Spiritualist Vicar of St. Peter's, Cricklewood, England, despite the objection of the Bishop of the Diocese and the Vicar of the Parish, addressed the members of Walton (Surrey) Christian Spiritual Church, and amongst other things, he said there were the following:

"The Church is choked by petty, pink, pieties which place halos round all the characters in the Holy Bible, and by so doing dehumanises those characters." "Peter would not," he said, "like to see himself in a stained-glass window with a halo round his head."

In criticising the authorised version of the Holy Bible, Mr. Elliott said: "One of our many difficulties in getting over our message is that the Bible contains so many mistranslations of the passages relative to our message."

"They Were Mediums."

"There is one passage in the Bible," he said, "that reads: 'The spirit of the Lord came upon Gideon.' 'The Hebrew translation of that passage is: 'a spirit from the Lord put on Gideon—wore him as a garment'—which means that Gideon was controlled and was therefore a medium. 'Most of the great characters in the Old and the New Testaments were mediums. 'If you are going to call the Bible 'Holy' then in the name of holiness remove all mis-translations."

Progression.—"Life is a journey, a conflict, a development. The journey is up-hill, and the way is thorn-beset and difficult. The conflict is unending till victory crowns the final effort. The development is spiritual from a lower to a higher plane, from the child of earth to the measure of the stature of the Christ. You cannot reach the perfect good, save after a conflict with evil. It is an eternal necessity that you be purified through struggles with the evil that surrounds you. It is the means by which the spark once struck off from the Divine Soul wins back its way to Him and enters into its rest. Victory comes after conflict; peace after tribulation; development after steady growth.—From "Spirit Teachings," "M.A. (Oxon.)"

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Correspondence.

The Editor "Harbinger of Light."

Sir—The "Harbinger of Light" in its new "get up" came to hand this week and was posted to subscribers—the spare copies will be offered for sale.

I have not yet had an opinion on the transformation, but personally I consider the form a great improvement. The covers are certainly arresting, though to me they savour more of heat than light. I fancy a golden relief would have been preferable to the orange, but that is only my opinion.

We will try and secure more subscribers and the handier size of the journal should help in this direction.

The S.C.N.Z. has appointed Mr. S. E. Williams to the position of organiser for the Dominion. He has resigned the Presidency and has made a start in Invercargill where he will be until the middle of January when he is due in Dunedin. We are anticipating an increase in membership with a corresponding demand for "The Harbinger of Light."

With best wishes for a full and tangible appreciation of your endeavour in the great cause and with hearty greetings for the coming year.

A. W. Stables, Hon. Sec., Dunedin Branch, Spiritualist Church of N.Z.

The Secretary of the New Plymouth, (N.Z.) Spiritualist Church writes:

Henry Arden, of New Plymouth, New Zealand, passed to the "Higher Life" on the 2st of December, aged 90 years. Mr. Davis our President officiating, a Spiritualist Burial Service was held, which was in accordance with our risen brother's request.

On December 13th we held our Annual Sale of work to pay interest on the building. We are trying hard to pay off another £100 which will leave £100 on Mortgage. Times have been trying with our members but we are confident that brighter days are in store for all. Richard Seddon and John Balance, came from the Other Side and told us "Do your duty and all will be well," which is very encouraging. The Angel World never forsake us.

The Editor "Harbinger of Light."

Dear Sir,—The "Harbinger of Light" grows more interesting every month, I recommend it here in our service and elsewhere, as a sane and helpful paper for Spiritualists and others, also it gives an idea of how Spiritualism is progressing in Australia. I see that my friends Mrs. H. Drew and Mrs. Parrett are doing fine work in Tasmania, Mrs. Drew is a very old friend and when in Sydney one of our most spiritual workers, and loved by all, I think the Friendship

Centre a very necessary organisation, and hope soon to follow on.

Our Society here is according to my knowledge the oldest existing Spiritual Society in Parramatta, our number is not great, but as a friend visiting from New Zealand remarked recently we are a big happy family.

This month I paid a visit to the Northern coalfield district, and I would like to tell you about Weston Spiritualists' Church, where I gave service, a church where the most timid stranger would feel at home and spiritually refreshed. The President, Mr Stevens, Secretary, Mr Blake, and members of this Society certainly are doing great work in the cause of Spiritualism. I also visited Kurri Kurri Spiritual Church. I gave a service to a large congregation and found many good Spiritualist friends, also I came in contact with many old subscribers to the "Harbinger of Light". We welcome all visitors and friends who are in our old town at any time to our services.—M. H. Lyon, President, Parramatta Spiritual Society.

The Editor "Harbinger of Light."

Australian Mission of Mr. & Mrs. G. E. Wright

Sir,—My wife and I are undertaking a Spiritualist Mission which will include many of the towns of Australia. In 1934 we fulfilled a mission in Canada and the U.S.A., and it is largely due to the invitations which we have received to revisit those countries that our second tour has been planned. On this occasion we propose to go first to S. Africa, then to Australia, on to New Zealand, and finally to Canada and New York.

Mrs. Hewat McKenzie, of the British College of Psychic Science, knowing of our projected mission, has kindly suggested that it might be advisable for us to try to get into touch with you, in case you may be able to further our purpose, say, by making it known among your churches and societies, or, perhaps, by affording us some useful information.

We would explain that our mission is a private one, in that we do not represent any organisation nor engage in propaganda on behalf of any particular body; our efforts being directed to the spreading of the truths of Spiritualism on general lines, on spiritual lines.

We seek no pecuniary gain, and any money received by us will be devoted, as far as it goes, to meeting our travelling expenses.

The services that we have to offer consist of the giving of addresses, trance or normal, clairvoyance, Psychometry, and, if opportunity offers, healing also.

Provisional Itinerary:—

Freemantle—February 19 to 28, 1936
Perth—February 28 to March 16, 1936
Adelaide—March 21 to April 11, 1936
Melbourne—April 13 to May 1, 1936

Sydney—May 13 to 26, 1936

Newcastle—May 26 to June 9, 1936

Brisbane—June 11 to 23, 1936

Returning from Brisbane, some further time will be given to Sydney and its neighbourhood, extending out to the districts of Mullengudgeri, Nyngan, Nymagee and Orange.

We are already in touch with workers in many of the places listed and we shall be glad to hear from any others who have not so far communicated with us. The forwarding address for letters is as below.

The visits that we are making into outlying districts on our return to Sydney are primarily for the purpose of meeting certain relations and friends, but there will be abundant time for any work that may present itself, and it may well be that our help will be specially welcome in some of the more remote areas, whether it take the form of public services or of gatherings in private houses; say, during July and August. With this end in view, we shall be pleased to hear from anyone to whom our offer may appeal, since we desire particularly to be of service where help is most needed.—Mr. G. E. Wright, C/o. Messrs. Thos. Cook & Son, Ltd., 22 Forrest Place (Box L907) Perth, Western Australia.

From "The Mater," Napier, N.Z.

I am a constant reader of your most excellent journal; beloved for its noble founder's sake.—Mr. Terry, who was President of the V.A.S. when I was a young worker. I revere his memory, and now, as the years increase, look eagerly forward to meeting him and all the dear co-workers and friends of the past. I am now 82 but still have "a charge to keep for the Truth", as Pastor of the Napier Christian Spiritualist's Church, and recently of Hastings' little group. I thought you might like to know that we all greatly appreciate your work, as we did also that of Mr. Britton Harvey.

I am known all through New Zealand, for I

In Times of Trouble.

IT is difficult to prescribe for others, but if ever you have times when you are crushed with sorrow, when memories are vivid and your eyes filled with tears, and no human being can comfort you, just mentally open your whole self inwardly and outwardly to the Soul of Souls. Go straight to the Divine. Say over and over again:—"I am part of Infinite Spirit. Infinite Spirit, Thou shalt realise Thyself in me; I will not grieve Thee. Thy life is now pulsing through me. I will be a pure dwelling-place for Thy life. I am in touch now with the Power that made the universe. I claim now for myself, for my loved ones, for all, the fulness of our inheritance in Thee. I believe that measureless Love indwells in all souls in whatever world they may be. Heaven and earth are full of Thy glory."—Archdeacon Wilberforce in his book "Spiritual Consciousness."

have worked in so many towns, so many churches during 40 years, but Melbourne is a hallowed memory still, and the V.A.S.—a kind of birth-place of spiritual power to me. Wishing you all success.

It seems to me to-day that we who follow Spiritualism have a great opportunity and should all do our utmost to influence opinion of the general public, we have such a very vital message to give out and a responsibility to see that it does get out. I think "The Harbinger" in this respect does a wonderful work, it is in my opinion the soundest journal dealing with Spiritualism that I have come across and can hold its own with any overseas publication.—W. E. M. A. (Scone).

I really must congratulate you on the improvement of and very interesting reading in the "Harbinger of Light." It is really doing very good work and is a much needed paper. I hope in the next year it will improve as much as it has done in the past—Mrs. O'R.

"The Harbinger" is an education, for it places one in touch of the doings of Spiritualism in various parts of the world. I have been a constant reader of "The Harbinger" for the last 29 years.—G. W. C.

Your journal has been of very great benefit to me during the nineteen years I have been a subscriber.—E. S.

"I would like to take this opportunity to express my intense appreciation of the new-style Harbinger—being as it is now everything which one could possibly desire—and I do trust that the Editor's invaluable Spiritual Psychology course will prove to be as big a draw as one would expect."—Miss E. M., St. Kilda.

A Communication in England Confirmed in New Zealand.

IHAD a letter from England from Miss Petronella Nell asking me if I knew "Sir Joseph Ward." He materialised at a seance in England, and said he used not to believe in a hereafter, but that Mrs. Arden, Postmistress, had told him (she did not know the name of the place). He brought his little grandson with him "Bimbo Wood" who said that he used to give his pony sugar, and his uncle's name was "Gladstone" (Gladstone Ward) she wished me to verify it, as she was writing her experiences in New Zealand and publishing them. Seeing our advertisement in the "Harbinger of Light" she wrote and I replied and told her it was correct. When Lady Ward passed on, I often received a message for her dear one, and always wrote to tell him, which he seemed pleased to receive.—S. F. Arden.

Mysticism's Message.

To an Age of Materialism.

SPEAKING at the Edinburgh Psychic College, Heriot Row, to a crowded audience, recently, on "Some Aspects of Mystic Philosophy," Mr. Charles Richard Cammell defined mysticism as the endeavour of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy actual communion with God.

The quest was as old as the human race said the speaker. Preserved by the priests of every ancient religion with which we are acquainted, the tradition of mystic teaching passed from Egypt into Greece. The priestesses who were the mouthpieces of the "oracles" were what we call to-day "trance mediums," controlled by spirit-entities far removed from the earth plane.

Mr. Cammell traced mysticism through Pythagoras, Plato, and Philo, and declared that the study of mysticism unlocks the door of understanding of much that is occult in the New Testament. Turning to Plotinus, he said that in the Neo-Platonic philosophy mysticism attained its highest development, and found its absolute expression. Passing thence to the Persian Sufis and to the Provencal philosophy of love, the lecturer went on to make an appeal for a deeper realisation of spiritual values.

The horrors of modern war and of scientific experiments on living animals were cited as proof of the materialistic, atheistic mind of the present times. "The mystic faith," Mr. Cammell declared, "is rooted in universal brotherhood, the brotherhood of all races and of all creatures. Happiness can only be found within the soul. It is purely spiritual; it can never be found in materialism. The way of the spirit is no new, untrodden, experimental way. It is the way the prophets and saints and seers have trod."

What is the "Valley"?

THE twenty-third Psalm in its entirety is a language which figuratively expresses the author's faith in the goodness of God. "The valley of the shadow of death" refers to the time between the going to sleep here and the awakening over there, which some spirits speak of as a sort of half slumber, and sensation of floating in air. Here, too, we find that the experience differs according to the state of mind in which the individual happens to be; but in all known instances which have come to the writer's knowledge the experience has been mostly pleasant and loved ones have found it easy to learn to make their presence known. They tell us that desire on their part is the magnet which attracts helpers and teachers to them, and once they have learned the way, they come quite readily.

In Coming Days.

THE time will come, although it is very certain that none of us will live to see it, when the word "Spiritualism", as representing a particular form of knowledge and belief, will be no longer used. All that it represents will be embodied in the religion, the philosophy and the science of the future.

At present it has a necessary place, and doubtless in the out-working of human evolution it was essential that it should be a conspicuous and challenging subject, even at the cost of throwing it out of its true proportion in the economy of life.

This would apply especially to all that we denote by the term "psychic." That element in human nature has been neglected and suppressed, and it is most clearly necessary that it should be emphasised to the strongest degree that it might not be again overlooked as an important element in the life of man. In short, when the work which Spiritualism was designed to accomplish has been thoroughly done, and its essentials absorbed into the texture of daily life, there will be no more "Spiritualism", as such.

And, in those coming days, messages from the next world will be as much a part of everyday existence as telephonic or telegraphic communications are to-day. The first fruits of such a development are already with us in some quarters—rare and isolated it is true, but bearing testimony to what shall come in greater volume when the time is ripe.

Divine Reality.

THE time will come when the Majesty and the Beauty of God will so possess the mind of man that all else will dwindle into insignificance. It is this divine reality behind all manifested phenomena that has been recognised by every true seer and thinker . . . Evolution is the key of the universe, but behind every mode of evolution there is this Presence, the Supreme Power and Wisdom which we are permitted to reverence and adore.

Yet what does it all amount to? We have to repeat with Carlyle that it is 'from mystery unto mystery, and from God unto God.' Veil after veil may lift only to disclose deeper mysteries that transcend our comprehension. It is when we attempt to solve the simplest problem that the depth of our ignorance is made manifest. Wise will we be if from ourselves and our gropings after truth we turn to the Source of all Truth and of all Goodness, and say with Augustine: 'The heart of man is restless until it finds rest in Thee, O Lord.'—Rev. Dr. Lamond, "Kathleen."

The Press and Spiritualism.

Publishing Truth Increases Circulation.

"WOMAN," a Sydney journal, is publishing a series of excellently-written articles on "The Facts and Frauds of Spiritualism." The writer is Mrs. Margaret McPherson, a capable English journalist, now resident in Australia, and who has had an intimate and extensive experience in our subject, and is also mediumistic herself.

Whilst unmerciful to proved fraud and contemptuous of ignorant pretenders who for the sake of a few paltry shillings impose upon the credulous and batten on the sorrow of the bereaved, she has nothing but praise for those who courageously stand for the truths of Spiritualism and give their time, and gifts of mediumship to help others.

We are informed that "Woman" has increased its circulation by nearly twenty thousand per issue through the publication of this series of articles. This gives evidence of the interest in this subject in Australia, and we congratulate the writer of the articles and commend the foresight of the enterprising Editor.

In England, two newspapers: "The Sunday Dispatch" and the "Daily Sketch" are making a feature of Spiritualism. In the latter paper, Mr. Harrison Owen, an Australian has been commissioned to make an impartial investigation into the subject, which are being published in a series of articles under the caption "The Truth about Spiritualism." The "Sunday Dispatch" has published a series of articles from the pen of our veteran champion Sir Oliver Lodge, which are being reproduced in "The Argus" (Melbourne) and "The Telegraph" (Brisbane).

The leading newspapers of Australia and New Zealand devoted 316 inches of their space to Spiritualism and allied subjects in the fortnight ending December 21st.

"Comfort" means **"Strengthening."**—I have sometimes referred to examples of words which have lost their original meaning and acquired a new significance. There is the word "comfort" which is used in the sense of giving consolation. It was not always so. Take the phrase "to comfort the King's enemies." That meant to sustain or encourage them, not to console them (although no doubt they often stood in need of consolation—) The Holy Ghost as "the Comforter," then, conveys the idea of strengthening or supporting, which to those who believe in the Spirit has a larger significance than that of simple consolation.—D. G. in "Light."

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