

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

If a Man Die: Shall he Live Again.

Lord Kitchener's Message.

Electricity is Life.

Forty-four Materialisations at one Seance

How we Fare in Australia.

THE HARBINGER OF LIGHT, PTY. LTD., Wentworth House, 203 Collins St., Melbourne.

Books Recommended.

Orthodox Enquirers:

OUR DEAD, WHERE ARE THEY? By six clergymen	1/6	postage	2d.
SPIRITUALISM IN THE BIBLE. W. Wallis	2/3	postage	3d.
OUR SELF AFTER DEATH. Rev. A. Chambers, A.K.C. ..	2/6	postage	3d.
BIBLE CAMEOS. H. Ernest Hunt	3/6	postage	2d.
CHRIST IN YOU	4/	postage	2d.

Introductory:

HUMAN SURVIVAL & ITS IMPLICATIONS. H. A. Dallas	2/	postage	2d.
IMMORTALITY. Through J. J. Morse	2/	postage	2d.
HANDGRIPS WITH THE INFINITE. J. H. Oliver	2/3	postage	2d.
A DEAD DOCTOR WRITES. Through G. Crane	2/6	postage	3d.
SPIRITUALISM FOR THE ENQUIRER	4/6	postage	2d.

Psychic Phenomena:

THE HOUDINI MESSAGES. Through Arthur Ford	1/	postage	1d.
PHYSICAL PHENOMENA OF SPIRITUALISM. S. De Brath	2/6	postage	2d.
MENTAL PHENOMENA OF SPIRITUALISM. C. Drayton			
Thomas	2/6	postage	3d.
TALKS WITH THE IMMORTALS. S. Cox	3/	postage	3d.
TOWARDS THE STARS. Dennis Bradley	4/6	postage	4d.
WISDOM OF THE GODS. By Dennis Bradley	4/6	postage	4d.
ON THE EDGE OF THE ETHERIC. J. A. Findlay	5/	postage	4d.

Mediumship:

PSYCHIC FACULTIES AND THEIR DEVELOPMENT ..	1/9	postage	2d.
SOME THOUGHTS ON MEDIUMSHIP. L. M. Bazett ..	5/	postage	3d.
GUIDE TO MEDIUMSHIP. E. W. and W. H. Wallis ..	10/	postage	4d.
PSYCHICS AND MEDIUMS. G. O. Tubby	12/6	postage	5d.
PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP.	12/6	postage	6d.
H. Leaf			

Communications:

DEATH-BED VISIONS. Sir Wm. Barrett	4/6	postage	3d.
UNBROKEN MELODY OF LIFE. J. G. Findlay	5/	postage	3d.
THE TRUMPET SHALL SOUND. M. Barbanell	5/	postage	3d.
GUIDANCE FROM BEYOND. K. Wingfield	5/	postage	4d.
CLAUDE'S SECOND BOOK. Mrs. Kelway-Bamber ..	6/	postage	4d.
A WITNESS THROUGH THE CENTURIES. Dr. R. Hegy ..	6/6	postage	4d.

Psychic Philosophy:

COMMUNICATION WITH THE DEAD. J. Carew-Gibson ..	6/	postage	4d.
PSYCHIC PHILOSOPHY. S De Brath	6/	postage	4d.
THE ROCK OF TRUTH. J. A. Findlay	7/6	postage	5d.
THE HARMONIAL PHILOSOPHY. A. J. Davis	9/	postage	7d.
THE GREAT PROBLEM. Dr. G. Lindsay Johnson ..	15/	postage	7d.

General:

OPENING THE PSYCHIC DOOR. F. W. FitzSimons, F.R.M.S.	14/6	postage	8d.
THE SCRIPTS OF CLEOPHAS. Geraldine Cummins ..	17/6	postage	7d.
A SEARCH IN SECRET INDIA. Paul Brunton	20/	postage	7d.
HISTORY OF SPIRITUALISM. 2 vols. Sir A. Conan Doyle	25/	postage	1/3

A descriptive catalogue of psychic books and allied subjects sent Post Free on application.

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.

AUGUST 1, 1936.

VOL. 67.—No. 9.

ENTRANCING PICTURE OF THE SUMMERLAND

—::—

FROM "DEATH AND THE AFTER LIFE," BY ANDREW JACKSON DAVIS.

RECEIVED THROUGH ANDREW JACKSON DAVIS

THE FAMOUS SEER AND AUTHOR OF STANDARD WORKS ON SPIRITUALISM.

IT may seem to your imagination that the spiritual world, or Summerland, is far off; that it must be a distant and remote existence, because astronomers have not yet peered into it. But it is my belief that astronomers, with their physical instruments, will one of these days recognise the Summerland, and I believe furthermore that they will see landscapes and scenes there more clearly than those vague images which are now revealed through telescopes as existing upon the moon and different rolling planets.

The Spirit Land is not remote. We move every moment in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the other world. . . .

There are no landscapes to be found on earth as beautiful as those in the Summerland. Celestial waters are more limpid and the atmosphere more soft and genial; the streams are musical and the islands full of meanings. The trees are not exotics. The birds are literally part of the celestial clime; everyone of them represents a lesson of divine significance. That which is nothing to an idiot is a great deal to an intelligent man. That is true of the common things on earth, and it is true to a wondrous degree in heaven.

In the year 1854, I had an opportunity

for the first time to observe a celestial garden. It was unlike anything seen on earth. The Garden of the Hesperides, of which we dream, but vulgarly represents the beautiful fact. Its extent would reach from the U.S.A. to Scotland—nearly four thousand miles in length, and five hundred in width. It seemed a far extending avenue of flowers and beautiful trees, and there seemed to be no limit to the number of persons that were walking leisurely, lovingly, arm-in-arm.

o o o

And, Oh! The thousands of beautiful children that were at play through the devious labyrinths of that vast heavenly park! In the trees of that vast celestial park I heard the songs of birds, such as I had never heard from any species of birds on earth. In 1855 the songs of these birds first caught my clairaudient ear; this power of hearing superadded to the telescopic vision gave all the more perfection and naturalness to the observation.

These birds resemble to some extent the birds of this planet under the equator; in plumage, however, they are unlike. I saw celestial birds that excluded all rays except the yellow; they were singularly, wonderfully yellow—quite different from the hues of the canary. It seemed as though they were composed of yellow crystalline air. I

could see the nervous system of these birds. Their whole physical interior was transparent, and they were, as I observed, swift in their flight.

I saw also a bird which excluded all rays save that of the blue, it looked like a diamond cut out of pure etherial immensity. I never could have imagined anything so marvellously expressive of pure heavenly love. This particular bird, as I saw, represents universal affection. The yellow bird is a representative of the affection which flows from wisdom.

o o o

There are innumerable varieties of flowers, all different from any seen on earth, except one, which somewhat resembles the violet. All the others were new and wonderful. There are also curious vines that grow and spread over lofty trees; instead of leaves, the vines give out countless throbbing flowers. Each corolla pulsates like a harp, and every flower seems to be conscious that it is part of a divine life and plan.

Along the river, of which I first spoke, I saw what appeared to be grasses, but they were not such as I have seen on earth, yet they were emanations from the heavenly soil; their fibres were silken and reflected the rainbow colours of the diamond. The exquisitely fine fibres composing the mossy grasses gave off a purple brilliancy which was mellowed softly down until it seemed to lose itself in a sort of atmospheric immensity of its own. I have tried to get some repetition of the effect of that colour by visiting our galleries of paintings, but I have seen nothing like it on canvas in the pictures of any earthly artist.

Sometimes I have visited the scenic transformations as exhibited in the New York theatres. I went to Laura Keane's to see if I could, by witnessing the representation of fairy land, get something of a hint of the other world. But in those dramatic representations of spirits and attempted supernatural exhibitions on the stage, I have never seen anything compared to what is positive reality in the heavenly world.

The magical opening and closing of flowers, for example, of spirits coming out

of the unfolding plants, and elves and sprites which are dramatically presented, as in the myths and superstitions of Ireland and the ancient Britons, are nothing like permanent representations of the Spirit World. Flowers never magically open there, and plants do not give off little human beings. I never saw trees changing their location or their leafage; never saw anything that looked like transmutation or enchantment; but instead, a solid, sturdy life, and progressive growth was manifest in the house not made by hands.

o o o

I would like to tell you about Elgario, the plant which is an antidote for sorrow. In the Summerland there are to be found melancholy characters who remember and dwell upon the exceedingly hard times and sufferings experienced on earth. They are downcast and sad, and for a time give way to feelings of melancholy. But this wondrous celestial plant, which the botanists of that region call Elgario, is their sweet medicine. The sad ones are led to it; they soon begin to inhale its fragrance and know that this flower is for the healing of God's heart-stricken children. The plant exerts a mystic charm and relieves them of their earth-born mishaps and long cherished sorrows.

Thus a mother, to clothe and feed her children, was over-worked and literally worked herself to death for the sake of her dependent family. At last she died from excessive bodily fatigue and heart-broken weariness, and was borne away on the silvery river to the Summerland, but she is still weary. This beautiful plant was brought to her. Gradually, it lifted her into a superior state; she began to realise something of a heavenly comfort, sweet and pure, and she then knew—

There is a land of pure delight,
Where Saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

She remembers she used to sing that song in the Methodist Sunday School. Then it was only words, but now it is all real. She looks about and sees old acquaintances and friends. She finds them in the "Father's House," where there are "many mansions." If it were not so, seers would have told her.

Andrew Jackson Davis

Biographical Notes, by J. STUART MORRISON.

THE son of a jobbing shoemaker and weaver, Andrew Jackson Davis was brought up in an atmosphere of poverty and illiteracy. He was not a brilliant lad. He failed to obtain the rudiments of an education at school, and in business he drifted from job to job and trade to trade without becoming efficient in any one sphere.

Yet from the moment of his first being "magnetised" by a local tailor, Mr. Wm. Livingston (1st December, 1843), he commenced to manifest supernormal powers (clairvoyance, intuition, etc.), which eventually raised him from poverty and obscurity to fulfil one of the greatest missions of his age. By means of his wonderful powers, he was enabled to bring the light of the spirit to many souls who dwelt in darkness.

He and his magnetiser opened a clairvoyant clinic for medical diagnosis and healing, and he continued in this work until towards the end of the year 1845,

when he decided to change his operator and placed himself in the hands of Dr. S. S. Lyon, of Bridgeport. Whilst under Dr. Lyon's influence, he dictated one of the finest inspirational works in existence, "Nature's Divine Manifestations," and several minor lectures.

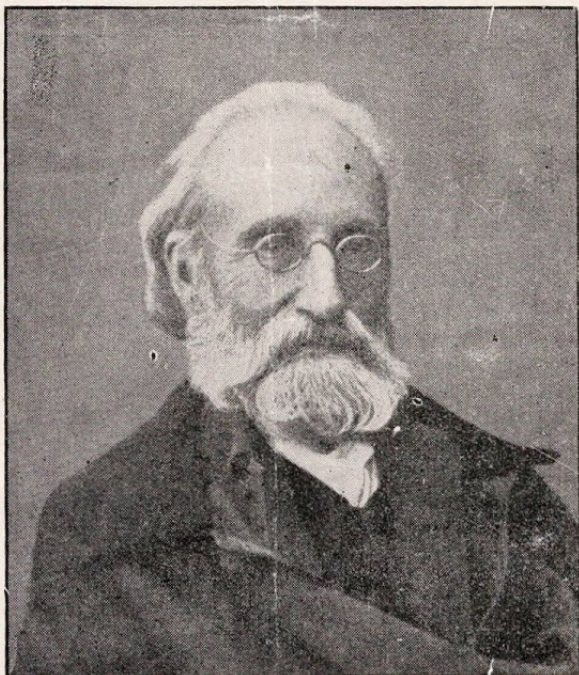
On 7th April, 1847, he ceased to submit

to the ministrations of Dr. Lyon, for his spiritual powers had so awakened that the assistance of a magnetiser was no longer necessary. He retained an advanced state of psychic development from this date until his transition on 13th January, 1910.

On 11th August, 1847, he founded a reform paper, "The Univercoleum," with Dr. S. B. Brittan in the editorial chair, this paper did inestimable good in its short existence of a trifle over twelve months.

His next work was to write "The Great Harmonia." A collection of five of the finest books in the annals of psychic literature.

A complete history of his wonderful life of service and love to humanity would be impossible here. He was connected with several reform movements, pioneered Modern Spiritualism, and helped to raise it from the slough of phenomenalism to a more philosophical eminence, edited or sub-edited several periodicals and published at least



ANDREW JACKSON DAVIS.
The 110th Anniversary of His Birth.

twenty-seven volumes of scientific philosophical and spiritual literature.

The enquirer is advised to read "Twelve Lectures on the Harmonial Philosophy" by W. H. Evans, and "The Harmonial Philosophy" (abridged) by a Doctor of Hermetic Science, and so obtain a grasp of his excellent teachings.

"Life After Death."

The following beautiful letter was published in the "Southend Times" (Eng.):—

FOR twenty years, I lived with a very dear friend. In that time we both tried to find out if we did pass on and exist, or if it were the finish to everything. We did not succeed, no medium convinced us, and we put the whole thing down to thought-reading. We were very upset as we had a very big love for each other, and as she was suffering from diabetes, we knew the end was near.

On 1st February, 1932, her birthday, I gave her a large bunch of violets, and her remark was, "My dear, my time is not far off. The disease has taken my sight. We have not yet found out that there is a hereafter, with all our search. Now I will make a pact with you. The great love we have for each other will not separate me from you, and I will come back and bring you flowers as evidence so that you will not hesitate to know it is truly me."

Neither of us referred to it again. On 19th March, 1932, she passed over, dying in my arms, and I can assure your correspondent that if he had seen her on the Sunday (she passed on Saturday mid-day) he would not have wanted any medium to convince him that his dear one lived. From the time the doctor announced my dear friend had diabetes five years before, she changed from a happy woman to a woman who never smiled. A year before she died she lost her sight, and she used to sit as one awaiting her end, with her hands in her lap. But on the Sunday after her death she lay as if enjoying a huge joke, her dear face wreathed in smiles as I had always known her. I could only remark, "You blessed darling, God bless you. There is another life, and you are happy with your loved ones."

However, the gain was hers, not mine, and I moved from that place to Leigh the next month. I was all alone, inconsolable, at times beside myself with grief till somebody who knew us both wrote: "Why don't you go to a Spiritualist Church, and see if she comes through a medium?"

I did for a month, but it was worse than ever. The place was large and cold, with very few people. I was then advised to go to a smaller, more friendly place. I found the Conan Doyle Memorial Church, and at once felt a warmth as if the very walls were hugging me with welcome. There I got my real evidence, which has changed my whole existence.

At the end of one of the Sunday services, the medium pointed to me and said she saw a beautiful light round me, and then described a lady walking towards me with a huge bunch of violets which she dropped into my lap. She asked me if it were my mother as her face was full of love, and she was holding her arms out to me, and saying "My Liddy," then she vanished.

The medium asked me if I understood the message. I told her that I understood perfectly. After the meeting I told her of the pact my friend and I had made, and that after several months she had kept her promise, and brought me back the flowers I had given her on her birthday. I must say the medium did not know this. In fact, she did not notice me sitting in a corner of the hall.

On the first anniversary of my friend's death I got even more evidence when the medium went into a trance, even getting up, putting on the shawl she wore in the exact peculiar way, walking round and pointing her stick, and doing all her beloved but sad actions, so much so that I was torn with grief.

I cannot go into it all now, it would fill a book. If your readers have any more doubts as to Survival after reading this letter, I advise them to go to the Flower Psychometry service at some church, where, if they don't get evidence themselves, they will hear it given to others.

Miss E. A. RICHARDSON.
"East View," 37 Pavilion Drive, Leigh,
England.

Lord Kitchener's Message.

"England Must Wake Up."

A call to peace from Lord Kitchener is claimed to have been given in Croydon (Eng.), says the "Croydon Times." The message was delivered through the deep trance medium, Mrs. G. Ray Richmond.

THE meeting was organised by "The Fellowship of Man," a society founded to prevent war by the unification of nations and thereby establishing world peace.

Through Mrs. Richmond for more than an hour, "The Soldier" delivered his special message. At the conclusion, Mr. E. Meads, who presided, explained that "The Soldier" was the late Lord Kitchener.

"The Soldier" said that he was expected to return that night to tell those still on the earth how they could prevent another war. They would not be able to prevent another war, however, unless they stopped having their individual little wars. They had to reform and stop having their petty quarrels.

"England has for centuries past been looked upon as the rock and mainstay in all political and all universal affairs," continued "The Soldier." "I thank God that I see throughout the earth that an Englishman's word is still his bond. But, my friends of England, you must wake up. Wake up to the danger of your living, the danger of your thinking, and the danger of some of your actions."

Warfare and Peace.

"Warfare is the act which is the outcome of hatred, envy, malice, jealousy, intolerance, pride and greed. Warfare in a mass form his only warfare of the individuals massed together."

It was only Englishmen and women who could prevent another war. The whole basis of their lives had to be changed if they wished to establish peace which would outlast their lives and the lives of their children's children. The monetary system would have to be changed, but the basic complete change was the change of their thoughts.

"The Soldier" then described what horrors would result through the use of the

latest types of bombs which were being developed and then went on to show that if the English made peace between themselves they could go out and make peace by unifying to themselves other nations of the world. All the nations would then be one family. Each race and nation should be internally self-governed, but there should be one main government which would decide the issues of the world, arrange the ideals, main affairs and laws.

England must be prepared to maintain an armed neutrality. "I don't preach pacifism because I have seen the futility of peace," said "The Soldier." "I ask you to rise up and make yourself an army of living people."

In the event of another war, "The Soldier" declared that it would be an Englishman's duty to lay down his life if the country demanded that he should do so.

RECORD OF A VOICE FROM THE PAST.

IMPORTANT evidence of life after death may shortly be provided by a gramophone record. Lady Nona, an Egyptian princess who lived three thousand years ago, is bringing to life again the dead Egyptian language.

At the International Institute for Psychological Research, Kensington, on 4th May last, "Rosemary," a young Lancashire medium, was controlled by the "dead" princess, who spoke for five or six minutes into a recording machine.

The message she has given, in a strange tongue, is now being transcribed by Mr. A. J. Howard Hulme, the Egyptologist. On completing his task, Mr. Hulme will report to the International Institute for Psychological Research.

BEYOND THE VEIL!

CVILISATIONS have grown and decayed, yet they have all been faced with the same question, "What happens after death?" Few have found a satisfactory answer. It has been the practice to bury with the deceased person various articles of clothing, weapons, etc., to help them on his way between this world and the next. That practice has died out in the light of modern knowledge. This is what a contributor to the "Yorkshire Telegraph and Star" was told, through automatic writing, about life on the other side:

"We are real people, just like you, except that we have no deformities, and we are, consequently, perfect as far as our spirit-bodies are concerned. To each other we appear solid. We see, hear, walk, talk; but thought-reading is the easier method of communication. There are no wives or husbands in the sense of one possessing the other, and it is possible for a couple married on earth never to meet here.

"But if they are mutually attracted, and if they really loved one another on earth, they will meet again. While we do not have to work to maintain ourselves, we work for the joy of service.

"Life is full of interest here. Everything is so beautiful on this plane. We do not suffer from diseases nor do we get weary like you do. We have meetings, concerts, lectures and we travel. We cannot always see your material world, but we can see your thoughts, and we can influence your minds. We are not changed to angels in the popular sense (we take that to mean the winged variety, complete with harp, halo and sandals); we are people with all the failings and characteristics we had on earth."

The contributor says that the spirits who gave him the above information also gave details of their lives, of which he was ignorant, but which he has been able to confirm from other sources.

—::—

HYMN SHEETS.

Hymn Sheets containing 11 hymns suitable for Home Circles and Spiritual Meetings, 2/6 per hundred. Post free.

"The Harbinger of Light" Office, 203 Collins Street, Melbourne.

INSPIRATIONAL THOUGHTS.

Through D. A. LEISK.

MIND the deep unfathomed consciousness of life. A never-ending reservoir of directed intelligence. Who can measure the ambit of the cosmical manifestations. Why do men bury their lives in the lower substratum of animal force. Man was never intended to live by "bread alone," but by the in-breathing of the Almighty Mind, the inspiration of the Highest. Make a temple within the shrine of thy understanding for the incoming infiltrations of Divine Mind.

Awaken, O man that sleeps the sleep of physical decay and spiritual death. The spirit of the Christ, the superman of exalted intelligence, will breathe unto your consciousness the breath of life and ye will "be born again" into the spiritual creation. Rise from your mental graves. Throw off the shrouds of beclouded intelligence and live again in the resurrection morn of mental regeneration. The discovery of etheric waves, whose vibrations can be harnessed through the inventive mechanical ability of man uniting the physical earth in one great circle of expression, manifests the Love and Wisdom of Directed Intelligence. But this is nothing in comparison to the wonders that will be revealed to spiritualised humanity when they tap the vibrations of the inner kingdom and release the harmonies and powers of the eternal kingdom.

Great is thy destiny, O man, "thy kingdom of Heaven is within." With the key of faith and the guidance of Supreme Mind, all things are thine.

BYCROFT PSYCHIC LIBRARY

15 MIDDLETON ROAD, CHRISTCHURCH, W.2.
NEW ZEALAND.

600 — BOOKS — 600

Country Subscription, 5/- per annum:

Plus Postage and Catalogue.

Two Books and 2 Magazines at a time.

One month allowed for reading.

Enclose stamp for enquiries.

Librarian: Mrs. G. Lovell-Smith.

Many Mansions.

By MRS. HARRIS ROBERTS ("The Mater"), Napier, N.Z.

Mrs. Harris Roberts is the Pastor of the Napier Christian Spiritualists' Church. In a letter to the Editor she says: "I am now 82, but still have a 'charge to keep' for the Truth." The following address recently delivered by her, shows the vigour and clarity of her mind.—Ed.

DOUBTLESS, you have all experienced the delight of investigation in the wondrous realms of psychic research; because the desire to discover is innate in human minds; and seeming miracle, or mystery, has ever held a charm for mortals. Since Time began, the supernatural has attracted our attention, because within our subconscious minds exist the eternal link between the past, present and future, hence the intense interest shown in the invisible realities that surround us. During the last eighty-five years we have been greatly assisted by the risen pioneers of Truth, who in olden times suffered much, even unto death, because they dared to investigate the forbidden realms of Spirit in their eager endeavour to free mankind from fear; and re-establish communion between the so-called "dead" and those who still incarnate in material form. To-day we have the result of their labours: freedom of thought and expression, but have we fully ascertained the mission of Spirit communion or the aim of modern Spiritualism?

The Seven Heavens.

It is written, "there are seven spirits before the throne of God!" even as there are seven inhabited planets around our Sun; seven kingdoms, or heavens, around each planet, presided over by seven hierarchs, or guardians, who are the stewards appointed by our Father, to rule and direct humanity.

St. Paul speaks of a "third heaven," which appears to have been the limit of the investigation and revelation he was able to bear. The wondrous Universe of God—His garments—contain countless other suns, surrounded by their systems of worlds, which in turn are surrounded by their

heavens, or spheres, which are the happy homes of the millions of mortals who have passed on. Theirs is no shadowy life, no vague dream, but the result of all their labour, discipline, and faith during their captivity in human form. They are free from the limitations of time, space or matter, for the "Truth has set them free."

Let us remember that we are the fifth Race, indeed, we are the sub-, or preparatory, stage of the sixth Race; because though only five senses have as yet, fully developed, the sixth is already dawning, with its fuller revelation, keener intuition, and deeper realisation. We shall reach the seventh unfoldment; we "shall be perfect," for so said the Divine Master, the Hierarch or Saviour, of Earth.

Though what wondrous experiences the Race advances to its destiny! The individual to his ideal! Intellect fails, human knowledge is insufficient to the task, science leads to heights of observation, evolution unfolds the wings of thought, so that mind can soar to eerie heights like the eagle, or delve into mystic depths of the past—so long concealed—for an interpretation of law, life and liberty.

The Comforter HAS Come.

We must receive Inspiration and Revelation so that like one of old we may "understand what we read," and even the unwritten scriptures or records of the ages—crowned with an aura of many colours—the prophet, the seer, the divinely appointed healer has received rays from the great Centre of Glory which Christ inhabits. The spirit of Truth, the Comforter **has** come, to lead us all onward toward the fulfilment of all Divine laws, and this is the true mission of Christian Spiritualism. The "Many Mansions" are awaiting habitation, new worlds continually being created by the Thought and Word of God, so when thousands are "lifted up" by some upheaval, they become citizens of a new world, prepared for them and providing

for them ample means of future progress and unfoldment. There is no death, only life everlasting for all souls. God has prepared a place for all who pass on, they will never lack or "suffer hunger" for any good thing.

Be very sure that whoever passes on suddenly will be well cared for, restored to perfect health, and given some work or divinely appointed mission whereby to create happiness.

Be sure that each one will receive full compensation for all trial, sacrifice, or ser-

vice, and a loving welcome "home" from all their dear ones there.

Be sure that little children create joy in the Summerland, and grow to perfect manhood, beautiful womanhood, becoming "ministering spirits" to those on Earth. Be sure that all things are working out greater good for mankind, that we all evolve from the human to the Divine, because we are all immortal spirits. Many eons of ages await us in our many homes and mission fields. We shall see the will of God "done on Earth as it is in Heaven."

How We Fare in Australia.

Pioneer Work by Gifted Mediums.

By R. C. KEAST.

AMONG the exceptionally few really evolved mediums which Australia possesses are Mrs. Leish, of Brisbane; Mrs. Browning, of Melbourne; and Charles Bailey and Alf. Rayner, of Sydney. Mrs. Leish has been compared with Mrs. Meurig Morris, while Mrs. Browning has been compared with Mrs. Osborne Leonard.

Sydney's two finest mediums, however, are men. Charles Bailey is, in all probability, the greatest medium Australia has yet produced. Alf. Rayner is also a singularly gifted psychic.

It was through Bailey that I received the first evidence of Survival—evidence so arresting, so convincing, that I capulated at once. I then became Chairman of one of his regular weekly seances, and continued to act in that capacity for five years.

If, however, there were times when his mediumship, especially in its manifold aspects, astounded me, the more I grew to know him, the more apparent became his mental or cultural limitations.

Eloquent Trance Addresses.

Yet, through this man, I have occasionally witnessed, or experienced, remarkable phenomena, have marvelled at the evidence for Survival advanced, and have listened to some of the most eloquent, informative and inspiring addresses of my experience.

These seances, indeed, gradually attracted considerable numbers of earnest and intelligent people, including doctors, lawyers, dentists, scientists and even clergymen!

Bailey's controls, moreover, during this period, were numerous and included several well-known deceased personalities.

Each of these controls, moreover, delivered a series of addresses on his own special subject. Though, in the nature of the case, **absolute** proof that these entities were those they claimed to be was not forthcoming, their conduct was certainly typical of such persons.

Dickens' Spirit Talks.

They revealed, also, invariably, a knowledge greatly superior to that of the medium, and, not infrequently, beyond that of any of the sitters—even though the latter included university graduates.

Among the most popular of these Bailey controls was Charles Dickens. Apart from the recitals of his works, to which he would occasionally treat us, he used sometimes to recount a host of incidents relating to his earthly career.

Including the critics who attended these meetings, and who were perfectly satisfied that the communicator was Dickens, was H. L. McLoskey, a tutorial lecturer on English literature at the Sydney University.

Another impressive control was Jules Renaud. Though an archaeologist, he possessed an intimate knowledge of history also. He repeatedly held his audience by his brilliant discourses and superb oratory.

Rarely has the case for Survival, through this form of phenomena, been

more convincingly presented, for Bailey's education is of an extremely elementary nature.

On one occasion Renaud was delivering a discourse on Republican Rome.

Happening to pause for a while in his address, I said, "I wish to ask you a ques-

tion. Do the words 'Delenda est Carthago' convey anything to you?"

He immediately replied, "They were the words frequently used by Cato the Censor in the Roman Senate, and had reference to the fall of Carthage, of which city Cato was afraid."—"Psychic News."

Electricity is Life.

By CARL A. WICKLAND, M.D.

A curious incident will show to what extent intelligent discarnated spirits are ever interested in assisting humanity. Thirty-five years ago, upon the advice of intelligent spirits, speaking through Mrs. Wickland, I was contemplating the construction of a static electrical machine.

While visiting a friend who had been a Methodist minister in England many years before, and who later took up the practice of massage and was using a static machine in connection with his work, Silver Star, one of Mrs. Wickland's guides, controlled Mrs. Wickland and conversed with our friend while I was looking through a newspaper, a page with the headline "Electricity Is Life" attracted my attention, but I made no comment upon this and laid the paper aside temporarily. Just then another spirit controlled Mrs. Wickland and exclaimed, "Electricity is Life!"

John Wesley—Electro-therapeutist.

This spirit claimed to be John Wesley, the founder of Methodism, whose interest in psychic phenomena is well known. He gave quite a discourse on electricity as a therapeutic agent, and stated that in earth life he had had a number of clinics in London wherein he had used static machines very successfully. He also encouraged me to construct such a machine for our work in obsession, which I proceeded to do.

Imagine my surprise when years later I obtained a large volume devoted to static electricity in therapeutics and found therein that John Wesley, besides being a noted minister, had been an accomplished lay physician who operated four clinics in London, and in 1755 wrote a volume entitled "Primitive Physic," which ran through twenty editions. In this work, Wesley

strongly advocates the use of static electricity in the treatment of all manner of diseases, such as lunacy, epilepsy, headache, dropsy, paralysis, convulsions and many others.

Wesley states, regarding nervous disorders, "I am firmly persuaded there is no remedy in Nature for nervous disorders of every kind comparable to the proper and constant use of the electrical (static) machine." He writes further: "Electricity . . . comes the nearest to an universal medicine of any yet known to the world. . . . It is a thousand remedies in one. . . . More nervous disorders would be cured in one year by this remedy than the whole English materia medica would cure by the end of the century. . . . While hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child to have received any hurt thereby."

The Static Current in Use.

My thirty-five years' use of static current, as an adjunct to other methods of treatment, has revealed its therapeutic value to a remarkable degree. But the proper method of application is of great importance and largely determines the success or failure in given cases. The static machine which I use, constructed by myself under the direction of Intelligent Spirit Forces, is made according to the Wimshurst pattern and contains fourteen thirty-inch diameter glass discs, all active, giving them from a mild to a powerful current.

Notwithstanding disparaging criticism made, from time to time, by persons who do not intimately know our methods of treating spirit obsession, the claim being

made that satisfactory results can be obtained without static, our experience has proven that in the treatment of obsession, especially obstinate, unruly cases taken from asylums and often declared incurably insane, static electricity is indispensable. Concentration and suggestion, in conjunction with static electricity, have revealed almost unbelievable potency in affecting patients at a distance. We may state an unusual case in point.

A Practical Example.

An American in Shanghai, whose wife was suffering from mental aberrations, had consulted many doctors without any result except diagnosing the case as dementia praecox, catatonic form. The patient refused food and had to be fed by a tube through the nose for a year and a half, and for eight months was in a catatonic state for which doctors had resorted to malaria inoculation to bring about a high fever in the hope of wakening the patient, but without success.

Her husband, having read our book, "Thirty Years Among the Dead," surmised that his wife might be obsessed and wrote to us describing the case. Upon receipt of the letter, as an experiment, I placed it upon the static platform, applying static sparks, with the suggestion that any spirits with the lady must leave her. Later we ascertained that at about the time the sparks were applied to the letter the patient woke from the coma and has

maintained her conscious state ever since. Her husband then brought the lady to us. While she remained conscious she yet refused food, which could not be forced upon her. We applied static treatments and she was fed by the tube through the nose until the third day when she became partially entranced. A static treatment relieved her from the trance and she exclaimed, "Something has been taken away from me. I feel so light!" The spirit dislodged from the patient proved to be the one who prevented her eating, for that evening she walked to the dining table and asked for food, and since then has been eating regularly. Her condition is much improved, and she is undoubtedly on the road to complete recovery.

Mental Aberrations Increasing.

It is obvious that mental aberrations, insanity and crime are constantly on the increase and the fundamental causes are as yet but vaguely understood. I am constrained to say that these underlying causes will never be fully comprehended until mankind will recognise that so-called death is a misnomer and that ignorant or mischievous, discarnated spirits are indeed serious contributing factors in these abnormalities. If insane asylums and institutions for the correction of mental abnormalities and crime would use static electricity in conjunction with other methods, the evidence obtainable would indubitably verify the above assertions.

Spirit Clothes.

By P. B. B.

THIS is often a puzzle to enquirers, it is bad enough to be called upon to believe in spirits, but spirit clothes! Still, there are such things, and we should expect that, beautiful as the spirit body is, the soul's innate modesty and sense of refinement would dictate a certain amount of covering.

The spirit people draw what they need from their beautiful atmosphere. It seems to contain and provide all the power and all the etheric substance they need, either for their soul bodies or clothing, homes, and buildings, etc. By their own power they collect, shall we say, the essences they

need for any particular purpose, thus bringing them together, condensing them and rendering them more solid. This "material," this finely condensed "substance," can then be used for different purposes.

The form of the building or other article, the texture and colour of the "dress material," is the product of the individual spirit; comes from his own mind. Perhaps we might say he makes a thought-form of the thing, whatever it is. Through concentration upon that form, and the "essences," the "raw material" he has drawn from the atmosphere, adjusting it by his

mind-force, the article, the robe, is materialised—brought into being—and is there, permanently, for his use; so long as he desires it, be it a house, a fountain, clothing, a picture, furniture, or anything else.

There is only one Creator, but to each spirit has been given the power to take and use the Divine Life-force, the spiritual substance. What each individual spirit

may do, **can** do, is strictly according to the evolution, the mind-force, the character he possesses. In this limited sense, any spirit may "create." Should he have no further use for the thing he has made, he would not cast it aside, but he would withdraw his power from it and it would dissolve into its constituent parts, thus returning to the source from whence it came.

A Prophetic Warning.

By CORDELIA GRYLLES.

VERY early one Monday in June, 1923, I left Calgary, where I had been taking Spiritualist services, and spent a lovely day on the shore of glorious Lake Louise, 5000 feet up in the Rocky Mountains. The following Wednesday, Sir A. C. Doyle was advertised to hold a meeting at Vancouver, B.C., which I had decided to attend. On the morning of Tuesday, before rising, however, the thought of another day by the lake was so enticing that I asked my guide if, as a Spiritualist known to many in Vancouver, I **ought** to be at the meeting, or might I have another day at the lake?

I was staying at a small hotel close to the station, about two miles from the lake. I got up and went a short way up the beautiful winding road leading up to the lake, every turn in which revealed marvellous beauties of towering, snow-capped mountains, with a rushing stream making music many feet below, when I felt a touch that I knew meant a message. I stood still and concentrated. Clearly the words entered my brain: "If you wish to reach Vancouver without discomfort, go on to-day." I turned back, paid my bill and boarded the morning train for Vancouver, about twenty-three hours journey from there. Punctually next morning I arrived, and bought a ticket for the meeting. That afternoon, to my amazement, the paper came out with large headlines: "Great landslide on the C.P.R."; "Trains held up near Lake Louise." There were no casualties, but there would surely have been great "discomfort." That day's train didn't come in until Friday, instead of

Thursday morning. The spirit who gave me the message seems to have the gift of prophecy, or how could he have known the next day's train was going to be held up by a landslide? It is not the only true prophecy he has made about things not the least anticipated by me; in fact, they have been hard to credit, but have come to pass months later.

In the summer of 1916 I was in Torquay, and attended an evening circle held by Mrs. Thistleton on the ground floor of a small building opening off a yard. The door was left unfastened, and after the medium had passed under control, a woman entered, and was followed by a dog which had been left outside by another sitter.

The dog ignored us all, went straight to the controlled lady, putting its front paws on her lap. She enquired who was the owner, and then proceeded to describe a dog which she could see and we could not. This was recognised by the dog's mistress as a pet dog who had died. Still another dog was described, and the astonished woman gasped out, to the amusement of us all: "That is the dog I had before the other." Could one want a better proof that these discarnate little dogs were still living and still interested in their former mistress?

EMERGENCY FUND.

K.W. (Melbourne)	£0 16 6
E.B. (Corowa)	0 10 6
W.G.M. (Hawks Bay)	0 10 6
J.P.G. (Tarago)	0 10 0
F.N.L.	0 10 0
Sister Marah (Oakleigh)	0 2 0
G.L.S. (Christchurch)	0 1 6

£3 1 0

Bush Telegraph, Telepathy—or What?

Mysterious Incidents Among Papuan Natives.

By HENRY DEXTER, Milne Bay, Papua.

A PARTY of "old-timers" were recently sitting on the verandah of a trading store in Milne Bay, Papua, and, arising out of experiences related by three of them, the question was asked: "Is it not possible that certain races have retained powers—call them mediumistic if you like—that have been lost by the white races"?

"How can you otherwise explain this?" said one of them. "I was R.M. at the time, in Samarai. McAlpine was A.R.M. The latter had gone across to Bubuleta to enquire into the death by drowning of a man named Frank Cameletto. This man had fallen overboard from his cutter and was drowned. While McAlpine was holding the enquiry the natives came to him and asked if it were true that Dekawaia had been killed by a falling tree? Dekawaia was a native of Bubuleta, and had at one time been village constable there. He had recently been sent to work on Woodlark Island. McAlpine, of course, said he had heard nothing of Dekawaia being killed; but a native persisted that such was the case.

"When McAlpine entered the office, next day, he asked me if in the mail from Woodlark Island that I was then sorting, there was any news of the native, Dekawaia. I replied, 'No, not so far.' But at the bottom of the bag there was a hurried pencilled note from Fitzgerald, the Customs Officer on Woodlark Island, reporting the death of the man in question. He had been killed by a falling tree! When Armit died at Tamata, on the N.E. coast, he was 400 miles away from Samarai. He died at 9 a.m. Yet his death was known to the natives in Samarai at 3 p.m. the same day."

Another old-timer referred to the death of Mrs. Baldwin (a lady universally esteemed by both natives and whites) in Port Moresby. Residents in the west, hundreds of miles away, told of the wailing of the natives because "the big Sinabada had died." "Have you ever seen a native

step aside as if he had seen a snake on the track?" said another man. "You ask him why he did so. He will tell you he 'saw the shadow of a spirit'."

The storekeeper related an experience of his own. "I was doing a short patrol in 1915, inland from Abau. We were camped for the night on a razorback, to get some rest away from the mosquitoes. My corporal came to me and said there had been a fight near the Fly River, and his brother was among the killed. In answer to a query of mine, he said no white was concerned in the fight. His story proved, later, to be correct."

Now, all the above experiences dated back 18 to 25 years, but among those present was a Government official, still in the service, and this was his story. "I was camped on a small island about 14 miles from headquarters, in the Trobriands. The island is small, and the inhabitants have very little in the way of gardens; they appear to live mostly on presents—possibly a kind of tribute—given them by natives living in neighbouring islands. There is no rest house there. I was camped in the small village itself. At 8 p.m. I heard a voice ask, 'Did you see Marion go?' Two other voices entered into a conversation about the passing of Marion. Now, I knew the girl Marion was in hospital at headquarters, 14 miles away. On my return there, I sent a chit over to the doctor, asking for news of Marion. His reply was that she had died the previous evening at 8 p.m."

£3 A WEEK FOR LIFE!

Wouldn't you be glad to know that you can sit back at 65 and enjoy £3 a week for the rest of your life? No work! No worry!! You CAN secure it, by making a weekly payment of 7/6 NOW!

Write for particulars, giving date of birth, to "Guaranteed Income," Argus Office.

There is an £8,000,000 Company behind this offer.

"If a Man Die: Shall He Live Again?"

A Typical Spiritualistic Address.

The following synopsis of an address, given on a recent Sunday evening in one of our Spiritualist Churches, will give readers some idea of the teaching usually presented:—

FROM the time, said the speaker, when the words were written in the book of Job and became familiar, everyone who had lost some dear one had thought of the meaning of the phrase, although they might not have put their thoughts into words. Now, through mediumship and the teachings of Spiritualism, they knew without any uncertainty that every one of them survived.

One great example of return was that of their Lord and Master, Jesus the Christ, nearly 2000 years ago. Jesus Christ proved it by His return immediately. Not that others had not come back before Christ, for mediumship was as old as the world, although to-day they called it materialisation. Some people who were not Spiritualists, were sometimes afraid to tell of their experiences, but those who were Spiritualists were not afraid. The meetings in the olden days were extremely like those of the Spiritualist churches of to-day, except that to-day they had clairvoyants instead of prophets.

Many of the miracles recorded in the New Testament and other parts of the Bible were extremely difficult for modern youth to believe. In these days of scientific training it was difficult for those of them who had had a modern education to believe something which happened 2000 years ago. However, if they found something similar happening to-day, their difficulty of belief was swept away. Clairvoyants are people who had devoted the whole of their lives to the work. They were asked why was it necessary to go to a medium when they wanted to get in touch with one of their dear ones? If they were mediumistic themselves they could communicate with the Other Side, but if they had not those gifts they would have to go to someone who had. That medium

would be able to hear and see better, and so get the message of their dear ones through much clearer.

The same principle applied to music, the speaker continued. They tried themselves to play as well as they possibly could, but if they wanted to hear a great work played at its best they went and heard some great musician. So with mediumship, if they wanted to communicate with their dear ones they went to one who had the great gift. When they got in touch with those who had been in the more glorious world, they told them all efforts towards goodness on this world were worth while, and even the smallest measure would help them. Children who passed on in the pride of their life continued to grow up in the Spirit World and their lives were lives of purity. Those of the other world had no troubles, it was all joy and happiness, and they themselves would find life on this earth less difficult when they knew the truth of Spiritualism.

—:—

A WOMAN CRUSADER.

The "Lady of the Black Horse" Conducts a Spiritualist Mission.

THE "Wesley of Spiritualism" and one of the most amazing women of this or any other generation, Mrs. St. Clair Stobart started out recently on a new campaign to spread her gospel.

With her hair dressed in the "John the Baptist" style and wearing a loose black coat she set forth in her caravan for Bath and the West Country of England, where she is to address meetings in twenty-seven towns.

With her were the Rev. Maurice Elliott, Vicar of St. Peter's, Cricklewood, and Mrs. Helen Spiers, the clairvoyant.

"My great ambition is to get the Churches interested in Spiritualism," she told a "Daily Sketch" representative. "Spiritualism without the Churches can be dangerous.

"I believe we are at the beginning of a

very big reformation that will save the Church," she added. "Without religion this Movement is apt to be dangerous; but religion without Spiritualism is a delusion.

"I am convinced that there is a desire on the part of the people to know about Spiritualism. We always have crowded meetings. Spiritualism is that part of Christianity which the Churches have neglected."

Although brought up in the traditional manner of Victorian girlhood, Mrs. Stobart has done things which would have taxed the courage of the bravest man. "But I

have never sought adventure," she said. "Adventure has just come my way."

In 1914 she was sentenced to be shot by the Germans. She was reprieved, however, at the last minute and lived to lead her column of women volunteer workers over the Black Mountains during the terrible 600-mile Serbian retreat. From this feat she became known as "Lady of the Black Horse."

In between all her adventures, Mrs. Stobart has found time to write eight books, a play and 150 hymns, some with music.

Forty-four Materialisations at One Seance.

SPIRIT PLUCKS A ROSE FOR A SITTER.

A materialisation seance held in 1933 in Miami, U.S.A., with Mrs. Ethel Post, one of America's best known mediums, is described below. This account is taken from "The Psychic World" of America:

By FREDERICK HARDING.

WE filed in, thirty-two of us, to take our seats around three walls of the room. After the cabinet had been meticulously examined, Mrs. Post—empty-handed and summer clad—retired to her little chair within the flimsy fabric curtains to yield herself to entrancement. I had a fairly good seat for observation of all the figures from the spirit-life. A woman's form came out of the cabinet, in a white robe beneath a black shawl and moved with determination directly towards a man sitting well down the room. A joyous recognition! The husband rose and stood by her side.

Husband and Wife.

"I have on my wedding ring," he said, simply and devotedly. "Let me have it," the spirit-wife asked, and he put it gently into her outstretched hand. Having secured it, she swiftly withdrew backward into the cabinet. He followed, with an anxious little laugh, exclaiming, "Darling, don't take it away from me!" An answering chuckle came from within the booth.

"Not so close!" the woman's voice directed.

He retreated a few steps. She reappeared. "I have it on!" her voice told us, half in mischief, half in ecstasy.

A pause—some present were incredulous—her husband seemed momentarily breathless. I made bold to ask if I might feel it, holding out my hand, palm upward, steadily, and promising not to grasp hers. She moved gracefully quite close to me. Her head bent down, and I heard her say, "Turn it over." I did so, and upon my knuckles and the back of my hand she placed warm, firm fingers.

In with their truly fleshy contact, was the unmistakable grit and inanimation of the thin metal band. I thanked her, announcing to the circle what had happened. She went on to her husband and with her materialised fingers replaced the ring upon his hand. "Never take it off again; you did, once, you know," she admonished him. He promised, fervently. "No one knew about that!" he exclaimed, as she withdrew to the curtain's mouth, dematerialising before our eyes, while the sound of her kisses sank towards the floor concurrently with

the descent of the level of her lips. I had a good look at this woman; she was of an utterly different type from that of the medium.

So many men and boys came out, most of them in dark clothes. Little tiny tots lisped to us from diminutive figures at the front of the curtain, for few of them had a great store of strength. Little old women, stooped and short-stepping, with various shawls, some of which were lace, advanced and murmured love, undiminishing, to their kin. By contrast, several large men and three huge women came forward with imposing stride to greet their beloved still in the flesh. One female figure, suitable to pose for a heroic statue, could have picked Ethel Post up bodily with ease. Another affecting scene was when a mother of earth asked her spirit daughter to go back to get the baby, whose physical coming had severed the cord for them both. She complied, and disappearing between the black folds of that marvellous cabinet, soon she came back with a bundle of a significant shape in her protecting arms. Although in this instance the baby did not cry, I had heard that happen under identical conditions with this medium on a former occasion.

A Red Cross nurse, in full uniform, came to a woman from Toronto and proved herself to be her friend. One figure grew at least eighteen inches in stature while standing in full view just outside the cabinet. A woman from the ether world went to the bowl of roses, and, plucking a blossom, took it at least fifteen feet down towards the light to give to her two daughters there. Her hair was flowing and full; when asked to "put it up," she did so with a gesture of her two hands. Someone asked how she made it stay up, and smilingly she whispered, "Magic!"

My Son Appears.

My own lad, Charles, made notable his twentieth materialisation by achieving a more life-like completion than he had been able to manifest before. "Not so ghastly, Ma!" he commented proudly, and yet with a chuckle of his ever-present sense of humour. He placed his firm fingers upon both our heads and whispered intimate things to us. A figure who found dif-

ficulty in maintaining her materialisation when out upon the floor, went over and asked leave to place her hands upon a woman's head, to gather strength that she might stay. As she stood thus, she said, "You have power. You might develop, too." I asked, "For materialisation?" and slightly turning toward me, the spirit answered, "She could." This had not been suspected by the sitter, I was told after the seance. However, the contact helped greatly.

As the meeting was being ended, the lovable little guide, "Silver Belle," called to me, "Uncle Fred, how many came out?" I had tried to keep count, amid the excitement of the fascinating night. "Forty-two, I make it," I answered. "Forty-two is right!" she laughed, with her tinkling, rippling laugh in its ascending flight of notes.

Wonderful woman, Ethel Post! After she had had a glass of water, chatted with several of the enraptured sitters from her chair within the cabinet, she went outdoors in her light dress, with only the addition of a silk scarf, to drive herself and two of the circle to their home.

— :: —

ANIMALS AND THE SUPERNATURAL.

THE following interesting letter appeared in "The Listener," Eng., of 30th May, on animals and the supernatural:—

"Years ago, my parents-in-law took the old Rectory at Fladbury in Worcestershire for several summer holidays. Many quite unaccountable things happened there, but I remember in particular my mother-in-law telling me how their old dog would sometimes raise his head when lying in the drawing-room, his hair would rise along the nape of his neck and he would follow something round the room with his eyes and growl under his breath. Apparently this was seen by several people, but as they were a large family party no one seems to have been nervous or worried about it, but my mother-in-law said it was a house she would on no account have been alone in."

E. G. Brooke Turner.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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

Address all communications to the Editor and make all drafts, cheques, postal notes and money orders payable to "The Harbinger of Light" Pty., Ltd., Wentworth House, 203 Collins Street, Melbourne, C.I, Australia.

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

Editor:—REV. J. T. HUSTON, N.D.

VOL. 67. AUGUST 1, 1936. No. 9.

NOT DEATH—SIMPLY RE-BIRTH.

MR. ERNEST HUNT, one of England's leading exponents of Spiritualism, in an address given by him at Croydon (Eng.) said that the central theme of Spiritualism was "the survival of the individual through the change of death." Knowledge of that survival altered one's whole view of life. Whether they believed it or not, they all would survive, but if they knew it, they were able to fit in their present three score and ten into the scheme of life to their better advantage, and to achieve greater happiness. Because the world did not definitely believe in survival, only hoping to survive, its philosophy was that of the material body, and from this arose mistakes which had landed civilisation in its present difficulties.

Survival was not a religious question, but a simple fact of nature, which could be investigated and studied like any other fact of nature. Man had two selves, the physical and the spiritual. For this statement he had not only ample Scriptural authority, but scientific authority as well. The body required a soul to move it. Body and soul together constituted the man.

Wireless Analogy.

Mr. Hunt illustrated this point by the analogy of a wireless set. The loud speaker

of the set, he said, dealt with the air waves of the physical world, which travelled at the slow pace of eleven hundred and eighty-five feet a second, and were perceptible to the physical senses. But to do this it needs the etheric waves, which were imperceptible, which travelled at a speed of 186,000 miles a second, and were of an entirely different order of being. In just such a manner did the body (the loud speaker) require the soul to move it. The loud speaker and the body were as the thunder which lumbered along after the flash of lightning.

It was the soul, operating through the body, which performed the acts and transactions of everyday life. Man could only do his business because he was a living soul. The soul was not always in the body. Sometimes the body parted company with the soul—for example, in sleep, in a trance, under an anaesthetic. Movements of the soul could not be seen. They must be inferred from actions of the body, just as those of a hand were inferred from those of a glove which encased it.

"Dying" Daily.

Because man had these two selves, he necessarily lived in two worlds at once—in this world and in the next. He knew nothing about the other world, because he had no sense which could perceive it. They could not see the etheric waves, but scientifically they knew they were there. So was the soul of man. Man withdrew from his physical body whenever he went to sleep. When he awoke, the process of withdrawal had been interrupted. During life man, so to speak, had to "die" daily. If he did not do this, drawing refreshment in sleep from the next world, he could not go on. Man could not live for much more than a week without sleep.

Sleep had been called the twin brother of death. In the process of the final change, death, it had been noticed by clairvoyants that a cloud, at first no bigger than a man's hand, formed over the bed of the dying person. As death advanced, the cloud grew bigger, until finally it formed a complete duplicate of the dying physical body. Between the two, until death snapped it, was the silver cord which in life joined the spiritual body to the physical. When

(Continued on Page 284).

Spirit Photography.

An Important Branch of Research.

BECAUSE a Psychic (extra) appears upon a photographic plate it does not follow that a spirit friend has been posing for the picture the same as an actual sitter; nor does the camera produce a photo of actual spirits in the surrounding atmosphere.

It is possible that the invisible visitor may not be present during the operation, for at times the spirit face appears upside down upon the plate; at other times, the lighting appears upon the face of the spirit differently to that on the face of the sitter. As a matter of fact, the image of the spirit face does not come through the lens at all, the extra being produced within the dark body of the camera. Many extras have been obtained on plates contained in a packet that has not been opened at all, and at other times a message has, by some mysterious means, been impressed upon the plate. All that appears to be necessary in such cases is for the medium and sitters to place their hands on the packet. Life-like "extras" have been obtained in this very simple way, but we would hardly speak of the results as photographic of actual spirits in the surrounding atmosphere.

The unseen friends are probably present and know that an attempt is to be made to impress some semblance to themselves, as they appeared in physical form, on the sensitive plate. But of the details of the process involved nothing seems as yet to be known. Probably we should not understand it if any attempt were made at an explanation. What we do know is that the operators on the Other Side, acting in accordance with laws we cannot comprehend, possess a scientific knowledge of methods by which they can transfer an identifiable representation of a spirit friend on to an ordinary photographic plate, provided the necessary conditions are observed on this side.

Psychic photography bids fair to hold the field in research work for some years to come. It is receiving increasing attention in Great Britain, and can no longer be

dismissed as the heartless wickedness of fraudulent operators. It is only because it is possible to, in some degree, produce a "faked" representation of genuine supernatural results that popular prejudice has been aroused against this wonderful phase of psychic phenomena. But that prejudice is now being lived down. The evidence in support of the real thing has become so abundant and so convincing that expert investigators, who have for many years experimented in this direction and applied



the most exacting of test conditions, are convinced that incontestably honest results have frequently been obtained.

These scientists, however, who have investigated almost every other form of psychic manifestation, have hitherto held aloof from this particular aspect of the super-normal. Perhaps they have had enough to do in other directions. In 1924, Sir William Barrett, F.R.S., broke the ice. In a paper dealing with the varied aspects of psychic research in which he had been engaged during the previous fifty years and published in the Proceedings of the Society for Psychical Research in December,

1924—he recorded an experiment conducted by him and Mr. Stanley de Brath at the British College of Psychic Science in the presence of the well-known psychic photographers—Mr. Hope and Mrs. Buxton—and this is what he says:

With regard to the so-called “spirit photographs.” I have been extremely sceptical of their genuineness until quite lately. Recently, however, experiments conducted by my friend, Mr. de Brath, in one of which he kindly allowed me to take part, appear to afford indubitable

evidence of super-normal photography. This conclusion confirms the opinion held by some expert and critical experimenters who have discussed their results with me. But we shall never arrive at any knowledge of the conditions requisite for these and other marvellous psychic phenomena until hostile incredulity becomes no longer possible.

This pronouncement doubtless carried much weight in scientific circles, and did not fail to make many honest sceptics “furiously to think.”

Apport Phenomena.

A Puzzling Problem.

MR. J. B. M'INDOE, President of the Spiritualists' National Union, at a recent meeting of Edinburgh Psychic College, dealt with “Apports,” this being one of a series of addresses on the various forms of psychical phenomena. Apport phenomena, he said, were the transportation of objects under conditions which apparently involved their passage through the material substance of the room or other closed space. They involved movement without contact, and thus came within the range of telekinetic phenomena.

Apports were a puzzling problem. There seemed to be no particular reason or sense about them in most cases, no useful purpose served. Moral questions as to their source and ownership arose when, as was sometimes the case, they were of some intrinsic value. In themselves, they had no bearing on the question of survival, and had so far contributed nothing to the elucidation of life's problems. They looked like impossibly clever conjuring tricks; but their spectacular character might well arrest the attention of the most materialistic of scientists, and induce him to investigate the supernormal modes of energy and matter which were certainly involved, to say nothing of the possibility of throwing some light on that mysterious philosophical conception, the fourth dimension of space.

The evidence for the reality of apports was overwhelming in quantity, though it

was difficult to get precise and detailed observations of the phenomena. This for various reasons. Usually they occur in the dark, though not always. Generally, even when they are expected, the instant of arrival, what they are, and the direction from which they will appear are unknown, and close observation is very difficult. But they have been observed—usually falling towards the medium, sometimes apparently coming from the medium's body. They have been photographed while in the air, and they have very frequently come under conditions which rule out trickery. Obviously where small articles are apported, conjuring tricks may simulate the phenomena and strict conditions are necessary. But frequently the apports are so large, so numerous, or of such a nature that it would be quite out of the question to conceal them about the medium's person.

Recorded apports covered an enormous range and variety of objects, animate and inanimate—human beings, animals, growing plants, flowers, fruit, precious and semi-precious stones, pearls, trinkets, all sorts of small articles, water, snow, glasses of wine, and cups of tea. Apports were not infrequent among poltergeist phenomena. A number of recorded instances of flower apports were described. Among local mediums of this type, the lecturer said, the most noted was Robert Duguid, brother of the more famous David Duguid, of Glasgow.

Spiritual Psychology.

By REV. J. T. HUSTON, N.D.

LESSON 8.

THE SILENCE.

The purpose of the Silence is to get into harmony with the Universal Life-force so that Health, Happiness and Success may be manifested in your life.

To remove from the subconscious mind all repressions and adverse suggestions that may have found lodgment there.

To straighten out all emotional entanglements and bring harmony in soul and mind.

To secure freedom by seeing your REAL SELF, by telling your Real Self the TRUTH, for error can only be destroyed or removed by Truth.

THE METHOD.

Each day, at the same time, if possible, retire to a quiet, darkened room. Detach yourself from everyone and everything for ten minutes or longer. Be alone with the Universal Life-Force in the Silence.

Your body should be comfortable. Sit in an easy chair in a restful position, so that, as far as possible, you are not conscious of your body.

Separate the feet. Let the knees fall apart, hands separated and lying palms upward loosely on the lap. Every muscle relaxed, let the chair take your weight. UNLOCK THE JAW (i.e., let it be thoroughly relaxed, and dropped, as in sleep). Close the eyes. Now breathe deeply and slowly, as though going to sleep, BUT DO NOT GO TO SLEEP.

Shut out from your mind all your daily cares, your physical condition, and every other thought but those immediately connected with the Affirmation. Do this by IGNORING the conditions and not by combating them.

See yourself as you desire to be. Refuse to acknowledge any physical, emotional, or mental imperfection. Be as perfect in these respects as the Ego within you is perfect.

When you have thus become peaceful and calm, hold the Affirmation in your thought to the exclusion of everything else. Let it sink deeply into your subconsciousness. Seek to realise (make real) what it means to you.

NOTE.—The Affirmation should be chosen and written down in as few words as possible before entering the Silence. MAKE IT POSITIVE. See those given for examples.

Do not try to think the affirmation, but keep your mind on the idea it expresses rather than on the form of words in which it is expressed. An "idea" is what is seen or visualised by the mind. Keep the IDEA before you, make it firm (by

a-firm-ation), and by expressing it (pressing it out) as shown in the examples.

Use the Silence and the Affirmation every day to ensure success. For this is a daily growth into wholeness and holiness. YOU MUST GROW.

NOTE.—The words "Health," "wholeness," "holiness," come from the same root, and fundamentally mean the same thing.

Repeat the Affirmation several times during the day. Repeat it again when going to sleep. If you wake in the night, and when you wake in the morning, repeat it.

Be convinced of its effectiveness. Have confidence and faith. Banish doubt. Avoid adverse suggestions from yourself and from others, to obviate the latter, tell no one that you use the Silence. "See thou tell no man" said the Master.

Be assured that the Silence, though simple, is powerful and when practised with confidence is ALWAYS SUCCESSFUL. Slowly, surely, you will find a sweet peace stealing over your body and mind, and that Force in which you live and move and have your being vibrating within you. The Universal Life pulsing through you, until Life and Strength floods your entire being.

This is the first step in the acquirement of the Power to Succeed. You may not achieve success at once, it may take time, but "every day, and in every way, you will be better and better."

It is the happy result of practice, patience, and perseverance.

STUDY THESE DIRECTIONS DAILY.

- 1.—STOP complaining about, or rebelling against, your fate. Doing so cannot bring success, it can only deepen the impression of your defeat.
- 2.—STOP fighting effects. They are there because they are the natural results of natural causes. IGNORE THEM.
- 3.—STOP thinking, talking, and acting failure; because to think is to create. By using your creative force in this way you only increase your failure and take the gladness out of your life.
- 4.—BE WILLING TO SUFFER for the time being. You have sown your present condition in your emotions and mind. Be prepared to reap what you have sown. It is the law. By recognising this you will have gained your first victory—a willingness to reap what you have sown.
- 5.—Know the Law of Cause and Effect, respect and obey it. Picture to yourself the success you desire to be.

- 6.—Practise trying by conscious effort to increase your depression, the sense of your failure, etc., knowing that the more that you try to do so, the more impossible it will become. This is called the force of the reversed effort
- 7.—On each success, affirm it, boast of it to yourself, by doing so you strengthen it.
- 8.—In the Silence, and on going to sleep, affirm:—
I AM WELL, STRONG, HAPPY and SUCCESSFUL I AM FILLED WITH THE PURE JOY OF LIVING THE INFINITE POWER THAT CREATES SUCCESS AND I ARE ONE.

EXERCISE 1:

- I AM PERFECTLY PASSIVE. To be said three times in a whisper.
- I AM SELF-CONTROLLED. To be said three times mentally. NOTE.—When making mental Affirmations, move the lips; this is termed sub-vocally.
- I HAVE PERFECT SELF-CONTROL. Hold this thought, saying it sub-vocally again and again.
- MY LIFE IS SUBJECT TO MY WILL. Six times in a soft whisper, slowly.
- I AM MASTER OF MY BODY AND ITS FUNCTIONS. Four times half aloud.
- EVERY DAY AND IN EVERY WAY I AM GROWING MORE AND MORE SELF-CONTROLLED. Say aloud several times during the day.

EXERCISE 2:

- I am MASTER of my life and circumstance. I AM the CAPTAIN of my own life.
- I think only those thoughts that will bring SUCCESS.
- I am FREE, for I am MASTER. I am CONQUERER.
- By the exercise of my own inherent power, and by co-operating with the Universal mind, I POSSESS the POWER and STRENGTH to CONQUER my circumstances, for I am their MASTER.
- I have PERFECT CONTROL OF MY EMOTIONS AND MY THOUGHTS.

These are specimens of Affirmations. Use only ONE AT A TIME. The form of words may be changed, but the IDEA should be the same. Exert your will. Refuse to doubt. Assert I CAN and I WILL. These instructions are scientific and rational. They have stood the test of thousands of experiences. It depends entirely upon yourself whether they will be successful in your case.

"It matters not how strait the gate,
How charged with punishments the scroll,
I am the Master of my fate,
I AM the CAPTAIN of my soul."

Think out every word of this.

"OBJECTIONS TO SPIRITUALISM."

Twelve Months Subscription to "The Harbinger Of Light" Free.

Mr. J. Stuart Morrison, the well-known Victorian Spiritualist lecturer, author and playwright is desirous of obtaining the assistance and co-operation of the readers of "The Harbinger of Light" in collecting data for a handbook which he is compiling to assist exponents of Spiritualism in their missionary efforts.

An important section of this handbook will be devoted to "A Spiritualist Apologia," in which every valid scientific objection to the phenomena, philosophy and religion of Spiritualism will be considered seriatim and the Spiritualist argument for defence expounded in each case.

Readers are requested to forward to Mr. Morrison, Clyde House, 182 Collins Street, Melbourne, any objections which they may be cognisant of. These objections may be drawn from their own experience or from the writings of opponents to our Cause.

All quotations should be acknowledged, and the author, title, and number of page of any book from which you may draw your material should be clearly stated.

Please give each objection a separate heading, which will indicate the substance of your argument, as in the following example:—

Trance and Secondary Personalities.

The majority of cases of alleged trance control can be rationally explained by the hypothesis of Secondary Personality. A portion of the sub-conscious mind of the subject becomes isolated from the whole and acts as if it were a separate entity. The information "super-normally" acquired by this "entity" is usually obtained by a variety of normal means, including leading questions, muscle reading, guess work and probably, in a few isolated cases, telepathy.

(From Page 112, "Cults and 'isms,'" by John Ferris).

We desire you to criticise Spiritualism and not Spiritualists. Personal attacks on the phenomena or conduct of any medium will not be considered.

Twelve months' subscription to "The Harbinger of Light" will be awarded to the reader forwarding the best objection for the month. Six months' subscription to the next two best. Sent to any address.

The duration of this competition will depend upon the response.

SEND FOR REVISED CATALOGUE.

A complete catalogue of all Books in stock will be forwarded, postage free, on application. "The Harbinger of Light" Office, 203 Collins st., Melbourne.

What is the Nature of Life after Death?

By Rev. Théodore Bell.

MODERN research has established quite clearly the main features of the world beyond the grave.

The world is as natural as this; different, of course, in many ways, and yet in the more superficial things not so dissimilar. Most of the dead, on waking to the new life, are at first struck rather with its resemblance to this world than with points of difference.

They find, for instance, that they feel more alive than ever they felt on earth. They still wear clothes, live in houses, go to churches, concerts, plays, so that for many it is at first difficult to realise that they have "died" at all. But by degrees they realise that there are certain fundamental differences between the new world and the old. Take, for instance, the question of food. During earth life men give most of their time and energy to business, to make the wherewithal to buy food, women to cooking it, and to house work. Now, in the Astral world, as this region of the after death is usually called, there is practically no need for food. What does this mean? It means, instead of having an hour or two a day, when we are tired out after a day's work, that we have twenty-four hours out of twenty-four to give to the things we really care for.

That, by the way, is one reason why we should learn here to take an intelligent interest in such things as music, or science, or religion, so that in the astral world, when we have no longer business or house work to interest and occupy us, we may not find the time hang heavy on our hands.

For remember, the mere incident of death means no change of character. You are the same man the day after you die as you were the day before, so that if before death you were not interested in say music, you will find that you are not able to appreciate the very splendid concerts which are such a feature of the life beyond the grave; and all these things—concerts, lectures, scientific research, and what-not—are so infinitely more interesting there than here. An audience of the "dead" can understand a "dead" lecturer far better than is possible in this world, for they can see and feel his thoughts as well as merely hear his words—and this intenser interest and keener appreciation is true of most of the activities of the astral world.

Where, then, you may ask, does Hell come in? It does not come in at all: that is, if by "hell" you mean that nightmare picture of lakes of blazing fire which ignorant men added to Christ's gospel of a God of love. Those terrible and useless torture chambers have no existence now—

nor ever had, save in the imagination of cruel men.

But though there is no hell, there is suffering in the life beyond the grave.

But there, as here, the suffering is not God's punishment for sin, but is rather the natural and inevitable result of man's foolish disregard of natural law.

If we disregard the law that fire burns flesh, and plunge our hand into a red-hot stove, we suffer; but that resultant suffering is not the punishment imposed by an offended God, but the inevitable result of our own folly.

So is it after death—our foolish sins bring suffering because they disregard God's changeless laws.

Man was not meant to live by bread alone, nor to care only for selfish, bestial things and if he does so, does so at his peril.

He is living, after death, in a world where there are no physical enjoyments, and if he has lived utterly for these on earth, then after death he suffers from their loss. The glutton, the sensualist, the drunkard, the miser, is the same man, with the same desires as on earth; but he is now living in a world where there is not the material wherewith to satisfy these raging lusts of his, and it is in the fire of unsatisfied desire that the sinner truly expiates his sins.

Think of the sufferings of the explorer deprived of water, and one gains some idea of the intensity of the self-inflicted torment which is endured by those who, having glimpsed the higher, have yet pandered utterly to the gross lusts of the flesh.

However, it is fortunately only few who thus build for themselves a time of post-mortem misery; and even for these the time of suffering is comparatively brief, the prelude to that intensely vivid and interesting life which, as we have seen, is the lot of the majority.

Note then the principle which governs all life beyond the grave.

The material things on which man's mind has heretofore been concentrated are withdrawn from him; as a result, the focus of his mind is slowly changed.

His thoughts turn increasingly to higher things, and he finds happiness no longer in physical activities, but in the intellectual and spiritual worlds.

So after maybe some fifty years or so, the period varies considerably, he passes from the astral—the intermediate state—into the glories of the heaven world.

Heaven.

Heaven, and not earth, is the true home of

man; in heaven he knows himself most clearly as he really is—a Son of God; in heaven he sees men more as they truly are, and therefore loves them; in heaven he lives for the greater part of his existence—often for twenty times as long as was his life on earth.

The purpose of heaven is to transform into character the lessons of the past life on earth. Take, for example, two loving tender hearts, who lived on earth as closest comrades. The chain of love they rivetted on earth draws them together in the heaven world, and meeting once again, they find they love with infinitely deeper insight than before.

No more the little jars which marred their love, the little squabbles born of tired nerves; but the deep joy, of soul speaking to soul, unhampered by the limitations of the flesh. Seeing each other, as each truly is, a son of God, despite his frailties, the spark of love on earth grows to a living flame—the power of love grows

stronger within each soul—the power of affectionate comradeship becomes more deeply rooted in each character.

So, then, in heaven we assimilate the experience of earth, and build its essence into character. How much material we have to build, and of what quality, depends, of course, upon the nature of the life on earth.

And when we have assimilated all the available material, what then? Then we return to earth. As naturally as the man who has digested his last meal grows hungry for more food, so when the work of heaven is accomplished do we grow hungry for the earth once more.

Further experience, more vivid life—these, and not an eternity of idleness, attract the soul invigorated by its centuries of rest.

So we return to earth—once more the soul is blinded by the garb of flesh, and as a tiny babe, we start again another life-day in the school of life.

Gems From the Magic Staff.

COMPILED BY J. STUART MORRISON.

THIS month we celebrate the hundred-and-first anniversary of the birth of Andrew Jackson Davis, the Father of Modern Spiritualism, and it will be much to our profit if we resolve to sit at the foot of this courageous seer, and endeavour to apply his principles and teachings in the Spiritualist Movement from this day forward.

Modern Spiritualism has wandered so far from the ideals of our respected pioneers that to-day, dogmas, beliefs and theories so hold the centre of the stage, that the self-discipline, God-like character and conduct, and divine freedom of thought which formed the fundamental basis of the earlier days is liable to be disregarded and Spiritualism become degraded into a conflicting rabble of sects, -isms, -ists, and -ologies which would very closely parallel the orthodox faith which we claim to have outgrown.

Let us earnestly endeavour to recapture the spirit of the pioneers, and make their idealistic dreams of courage, freedom and a progressive religion of truth come true. To do this we should have some idea of the evangel that they preached, and no man has more fully and accurately expounded these ideals than "The Poughkeepsie Seer."

Time is too precious these days to wade through the twenty-seven volumes which comprise the works of Andrew Jackson Davis, and his wordy style would bore the modern reader to distraction. A.J.D. writes as if he had a dictionary at his elbow, and as if he were obliged to cram as many multi-syllabled words as possible into each sentence. Worse than this, after exhausting the vocabulary of a Webster, he needs must coin new words of his own, words which are often indefinable barbarisms which only add to the reader's confusion. This is a pity, for there are many gems of truth and wisdom hidden among the dross of Davis' verbosity, and these gems well repay the seeker for all this trouble and attention.

One night, whilst seeking guidance in relation to his work, A.J.D. had a vision in which he saw the following words held up before him in luminous letters of gold:—

"Behold! Here is thy Magic Staff":

UNDER ALL CIRCUMSTANCES KEEP
AN EVEN MIND.

Take it, Try it, Walk with it, Talk with it,
Lean on it, Believe on it for ever.

This is true wisdom, and should be made the personal motto of every Modern Spiritualist.

In the early days of Davis' mission, his work was confined to the production of marvels and the working of wonders before the eyes of the open-mouthed yokels who were ever on the look out for a new sensation. One day he rebelled. "The time has come to make a change," he said, much to the surprise of his co-worker, Mr. Levingstone. "I see 'tis good . . . to spend no more time upon wonder seekers, because, even when satisfied, they do not advance the truth of this Science; neither do they continue to be believers, but, either from sheer intellectual indolence or actual lack of judgment, they return night after night for a repetition of old tests, or else want different evidences. All time spent to gratify such, is immorally squandered."

"How, then, shall we convince the unbeliever?" enquired the magnetist.

"By doing good," was A.J.D.'s brief but enthusiastic reply.

This is a resolution which we could profitably make ourselves, and I am sure that Spiritualism would greatly benefit from such a reform.

Davis and his Critics.

A.J.D. had a brusque but very effective manner of dealing with the carping criticism of those whose sole opposition to any reform seems to be that it is too disturbing, and "not practical." One of these critics attacked him one day, and after the usual opening remarks which only served to show his ignorance of the subject the sceptic requested a test.

"Can you tell what a man's thinking about?" he asked. "I can tell what a man's ambition is," A.J.D. replied. "Can you tell what's mine?" "You have three ambitions—First, to have the best cigars to smoke; second, to own the fastest horses to trot; third, to have your beefsteak on the table at precisely one o'clock p.m."

If modern mediums were to send such critics away with just as much satisfaction, I am sure they would free themselves from this type of persecution. On the other hand, Davis was a perfect example of patience with an intelligent and earnest critic or enquirer, and he would go to any amount of trouble to answer their questions and satisfy their curiosity.

A dogmatic, iconoclastic, quasi-scientific critic of some intelligence once cornered

Davis in a debate, and despite the assumption of superiority adopted by his interrogator he patiently submitted to the examination, and answered every question so satisfactorily that, in the end, the critic was forced to admit: "You have done me good, sir. I like your doctrines, and shall read books in order to examine the subject. I wish you well, sir, and success in your undertakings." Davis' friend said to him. "You have more patient with such a fellow than I should have." To which Davis replied:

"The Harmonial Philosophy teaches that a man should not be repulsed, even when disagreeable, if there's any chance to do him good. Now I believe that this stranger will yet be a friend to temperance and reform. At all events, he is much more likely to heed the voice of his better nature than if I had repelled him in the same spirit of pugnacious bitterness which he at first manifested."

His Independence.

A.J.D. refused to recognise the authority of any book or collection of books, any person or organisation, any Church or creed in matters of belief, he even used his discretion as to how much he should accept and apply of the teachings and precepts received by himself in the "Superior" condition, although none realised more than he the value of mediumship and communion with those in the beyond. He says:

"The special influence and guardianship of spiritual beings are interpolated, so to speak, into the independently written chapters of individual existence. Such is an immutable law of humanity. And thus, amid the trials of life and the changes of death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspirations from spirits, but that we are self-existent and responsible beings; and that, aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain which enables us to step upon the less rugged acclivities of a yet higher and more happy world."

To those enthusiastic fanatics who are afraid to move without they first consult their "guides" this message should prove of interest. A medium asked:

"Do you think it right for me to ever act contrary to the directions of spirits?"

"Certainly," he replied, "whenever reason and conscience tell you to."

"But cannot spirits give us light in advance of our judgments?"

"Not as a general principle. Spirits are eternally human beings. To believe that spirits can overstep the essential boundaries of human intuition, and impart knowledge superior to what men can obtain by large talent and large industry, is equivalent to a repudiation of the fundamental laws of all development."

"Why! What's the use of a Spiritualism, then?"

"Spiritualism is useful as a living demonstrator of a future existence. It abundantly proves this; but nothing else with certainty."

"Mr. Davis, you astonish me," exclaimed the medium. "Don't you follow the advice of spirits?"

"Yes, when I can do so in harmony with my own intuitions. Spirits have aided me at times; but they do not control either my person or my reason."

"Then you do acknowledge that spirits can help us?"

"Yes. With gratitude I acknowledge that spirits can and do perform kindly offices for those on earth. I would not discourage any friend from obtaining all the benefit he reasonably can through the aid of spiritual beings. But this benefit can be secured only on the condition that we allow them to become our teachers, not our masters; that we accept them as companions, not as gods to be worshipped."

Talks With a Spirit Friend.

Inspirational Messages Taken Down by Cordelia Grylls.

(Once a week during 1922, a Spirit came and gave Miss Cordelia Grylls dictation. The signature was only "Laus Deo.")

PURE sunlight is streaming upon you; it illuminates the dark corners of your mind; it ripens the seeds we have implanted in the soil of your mentality. You see it not, you feel it not, but to us the lovelight we pour down upon you resembles the glorious sunlight that streams upon your earthly frame at such times that the landscape is bathed in its rays. I call it lovelight; with us love is light, and light is the expression of love. The sun, the life-giving sun, you call it; how it warms you, how it brightens and cheers you. So the lovelight we pour on you must cheer and warm your heart—the heart that is often lonely, though never sad, for it loves, it trusts, and is never failed by those it loves and trusts. We feel we must say something to-night to cheer and warm you, for the external earth of late has tried your spirits, for you love warmth and sunlight. Think, then, of the inner warmth of love which we are pouring on you, and the gloomy, outer atmosphere will have no power to rob you of the brightness we love to see, the cheery song we love to hear. Lovelight! Think of lovelight bathing the spirit, poured out on you from those who love you and watch over you. When the day is cheerless, say the word "Lovelight," and think of those who told you they love to lighten your path.

The Music of the Spheres.

"Music, the language of the spheres." How often you have heard that phrase without com-

prehending its intense reality. What we mean by language, and what you mean by language are two different things. You say on earth that language is given you to conceal your thoughts. With us no concealment is possible, for thought is visible to all; comprehended, perceived, shall I say, rather than visible. Well, then, how can music be our language? This is but an earthly phrase. Music, ravishing melodies, divine harmonies, fill all space. It is your earthly senses that exclude by their limitations the music of the spheres. Music! What that word means to many of you! It thrills you, soothes you, uplifts you, as its source of inspiration has been elevated. Where this is not so, it is possible even for divine music to reach you in a perverted form, so that, instead of elevating, it sways the emotions too strongly, and, in its reaction, damaging results ensue to the soul that is unbalanced. On earth a good thing can always be abused. With us that is a thing of the past. We can revel in divine harmonies that excel your music, as our colours excel your powers of conception. Music serves to lift our hearts in joyful thankfulness to the Almighty Who has provided joys unspeakable, joys of colour and harmony, to refresh and gladden the thankful hearts of His children. To Him be praise.

Spiritual Gifts.

"Concerning spiritual gifts we would not have you ignorant." Think how much ignorance exists as to these Spiritual gifts, buried under material objects and desires. Think what ignorance prevails as to the spiritual origin of the spark of

life men call "I." Unlike the body, the spirit makes no demands, insistent demands, on the man's time; it leaves him in ignorance, if he so desires it, that the spirit is the life, the origin, the principle of existence, by which the man is animated. Where spiritual perception exists, there can be only love, unity, and the fruit of the spirit. Is it not then a worthy object to set about spreading the knowledge of the spiritual nature, the spiritual gifts, the spiritual origin of man, uplifting him above the grovelling desires and material interests that form the ruling love of the earthly life of the average human being in this stage of his existence? Show him he is of

God. Since God is a Spirit, man is also spirit. His powers, his spiritual gifts, are illimitable, needing, like all gifts and qualities to be developed. This development begins unconsciously to take place as soon as man recognises and dwells on the thought of his high origin, for in spiritual things thought is all-powerful. Teach men, therefore, to aspire; to realise their possibilities, the spiritual gifts dormant within them. Then shall they cultivate the inner, not the outer side of their being, realising the spirit within, as expressed by the apostle: "Know ye not that ye are the temples of the Holy Spirit."

LAUS DEO.

The Glory of Spiritual Outpouring.

Seen by a Clairvoyant.

By Elsie Florence Grimes, B.A., Gordon, N.S.W.

THOSE of us to whom have been revealed some of the marvels of clairvoyant vision become at times a little over-awed by the splendour that unrolls before our enraptured eyes. One precious privilege which has been vouchsafed to the world to-day is the ability to sense and to comprehend—in its many varied expressions and with all its loveliness and majesty—the power of the Holy Spirit.

How expressive is the Biblical phrase, "baptism by the Holy Spirit," we fully realise when, with growing wonder, we watch the sparklets and wavelets of dancing, surging spray foam over us in rainbow-tinted grandeur. The scriptural description of this manifestation of power as "a pillar of cloud by day and a pillar of fire by night" could scarcely be more apt. In the daytime the power does, indeed, resemble a greyish vapour but at night what a transformation charms and delights us when the cloud of smoke is seen as a luminous haze of softly golden radiance!

Observed more closely, it is seen to be composed of myriads of darting, dancing globules of glowing fire. Hither and thither, as if in ecstatic movement, rush and whirl the dazzling points of light, star-clear in their luminous intensity. Then, changing from gold into a galaxy of burning, throbbing hues, the rainbow foam of glory breaks over one in a cascade of diamond sparklets.

Leaping, swirling, bounding, on comes the stream of Life, flowing in a mighty torrent directly from the emblazoned throne from which the Godhead directs His currents from the Fountains of Living Waters. Varied and beautiful are the many blending hues seen in the life-giving stream, glowing orange, deep purple and blue, delicate rose, pale, glistening green, pure, clear amber, ruddy flame colour, soft mauve,

pearly cream and pink and apricot, palest blue, gem-bright coral and red, along with gold and burnished copper.

Generally the power assumes the form of small spheres or globules of light. Sometimes these may beat down steadily upon one like a shower of golden or multi-coloured raindrops. Or they may dart about in all directions, often assuming intricate and beautiful motion-patterns which move and sway to a regular, rhythmic beat. At times the cadence falls into a slow and stately measure which actually seems to sustain our own pulse beats within its grander step and swing, so that we find ourselves breathing rhythmically—with slow and regular rise and fall—in attunement with the visible pattern-music twining and inter-twining before us.

The power may, however, display an apparently endless variety of shapes and forms. At one time, when the spiritual outpouring was particularly intense, balls of orange-golden light beat down upon one like miniature moons. At other times bars of pale golden light move slowly in horizontal lines from floor to ceiling of the room in which one is sitting or lying. Or, again, leaping tongues of fire may rush upwards, consuming walls and hanging curtains with an envelope of flame, at times quite startling one with the seeming appearance of reality.

As this splendour of colour opens out before our eyes in infinite variety of manifestation, we realise that life is, indeed, a glorious unfolding and that panorama after panorama of unimagined glory awaits our awakening vision. Words fail to express the thrill of gladness that trembles through us, so, with hearts uplifted in joy and love and praise, we just whisper: "God, we thank Thee," knowing that every half-uttered prayer is caught up and cherished within His wondrous Love.

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 your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

LOAVES AND FISHES.

By Hereward Hereward Carrington. (Charles Scribner's Sons)
Director of the American Psychical Institute.

WHAT about the miracles of Jesus? Were they supernatural phenomena, folklore elaborated by the New Testament chroniclers, metaphoric parables, or what? Is the Biblical story of the Resurrection to be taken literally, and if so, is it proof positive of the promise of life everlasting, which is the foundation stone of Christianity? How may these matters be explained in the light of man's knowledge, slowly garnered through the years since these events took place?

These, and analogous questions, have been answered in an orthodox fashion by the Church—but those answers have failed to satisfy the layman with an inquiring and skeptical mind. This book is for him.

In "Loaves and Fishes" the author demonstrates that the miracles and other miraculous events in Christ's life had real foundation in fact, but that they were "supernormal" rather than "supernatural." He goes further and shows that they are not without parallel in the lives of other religious teachers; also, that there are well-authenticated data on similar psychic phenomena in the experiences of laymen.

Dr. Carrington marshals a great body of psychic knowledge to explain the miracles and Christ's Resurrection, and to interpret the life everlasting in the light of that evidence. Price, 10/6, postage 6d.

A MESSAGE FROM ARUNACHALA.

By Paul Brunton of "A Search in Secret India," etc.

ARUNACHALA Hill, in South India has a high status in Hindu sacred tradition, and Tamil legends hold that it is far more ancient than the Himalayas, which are known to be of fairly recent origin. At the base of Arunachala (which is the Sanskrit for "Red Mount" or "Hill of Light"), abides the last of the Maharishies of India, of whom we heard much in "A Search in Secret India." This book is due largely to his inspiration and endeavours to give the Western world some inkling of the soul-consciousness that

may be achieved by those who are prepared to follow "The Secret Path" outlined in the author's work of that name.

The first half of this present volume is critical and denunciatory of the shams and falsehoods of Western civilisation. The second half is constructive in the best and most spiritual sense. It tells us how to contact the Overself or divine being that dwells in each one of us, and gives us a key to the world of spiritual reality.

The book contains much deep thought and numerous precepts of great value.

On order. Price 7/-, postage 4d.

THEY SHALL BE COMFORTED.

By Maurice Barbanell (Psychic Press).

THIS is a book that we have long waited for. A book to put into the hands of those, who bereaved, know little or nothing of the comfort of Spiritualism. It is a book, too, that will satisfy the enquirer as it not only gives a clear and concise statement of the truth of Spiritualism, but meets and answers the objections usually raised when the subject is discussed, and gives the evidence of life after death.

Mr. Barbanell has had a long and practical experience in Spiritualism, is the editor of "Psychic News," and is a successful lecturer and debater on the subject of Survival. Price, 4/6, postage 3d. To arrive in October.

SELF MASTERY THROUGH PSYCHO-ANALYSIS.

By Basil Hogarth (Rider & Co.).

HITHERTO, psycho-analysis has been the privilege of the rich; only those who could afford expensive consultations with specialists could avail themselves of its benefits. In this book, for the first time, psycho-analysis is brought within the reach of all. It contains the essence of the subject in plain language free from obscurities. Freud's theory of the unconscious, the meaning of dreams, the treatment of anxiety, fear, and the inferiority complex, and all those defects of personality which warp character are explained. Every aspect of the personality is dealt with. (Price 5/-, postage 3d.).

FROM HEAVENLY SPHERES.

By William Morris, through May Hughes
(Rider & Co.).

IN this book the author deals with such widely different subjects as Faith, Honesty, War, The Immaculate Conception, Ideals, etc., as viewed from the standpoint of one who has passed into spirit. All the information came by inspiration, and it should be a help to those who are seeking knowledge of the after life.

It does not pretend to be a scientific work or a collection of psychic experiences, as there are many hundreds of books already published dealing with these subjects, but might rather be described as a mental tonic to those whose ideas have become set in a groove, owing to orthodox teachings of many generations. Price 5/-, postage 3d.

MIRRORS OF LIFE.

By J. Deighton-Patmore (Hillside Press).

THE author of this delightful and helpful book is a doctor of light—"that is," says the Foreword "a person who heals by the use of light applied externally rather than by potions applied internally. His lamps are known all over the world—they literally tour the world, for they are used on the great pleasure liners to make their ballrooms cool in the tropics and hot in the cold places of the earth."

All profits from the sale of this book will be used to provide free treatments and health lamps for the very poor.

In Mirrors of Life Mr. Deighton-Patmore has set down his healing thoughts for you to read. (Price 4/6, postage 2d.).

THE A.B.C. OF SPIRITUALISM.

By Lloyd Tester ("Golden Dawn" Press.)

Contents: Things we have Forgotten. Our Five Ordinary Senses and their Spiritual Parts. Trance State and Sleep State. "Man Know Thyself." Strange Happenings. The Forest of Ignorance. Clairvoyance and Clairaudience. Sympathetic Vibrations. Seeking the "Why and Wherefore." The Lower Forms of Mediumship. Trance Mediumship, Various Forms. Our Spiritual Wireless Station. The Psychometrist and her Work. Many Interesting Stories. Wonders Unfolded. Jesus the Great Master-Mystic. The Automatic Writer. Spirit Photography and Skotographs, Materialization and Transfiguration. Darkened Rooms and Cabinets. Direct Voice. The Psychic Cord. Public Mediumship. Those Who Return. The Gift of Healing. The

Inspirational Medium, Soul-Sensing. We Ourselves are Spirit. Guides and Counsellors. Lessons to Learn. "More Things in Heaven and Earth." Why do they Return? Our Various Bodies and the House we Live in. The Awakening. Price 2/-, postage 1d.

AMERICAN PSYCHIC DIRECTORY.

By Wm. C. Hartman (Occult Press, N.Y., U.S.A.)

THIS small directory of Astrologers, Mentalists, and Occultists practising in U.S.A. will be of service to any of our readers who may desire to get into touch with workers and practitioners in the United States.

Contents: Prominent Societies, Psychic Researchers, Spiritualist Churches Owning Their Own Buildings, Spiritualist Camps, Periodicals.

Price, 50 cents. Published by "The Mind Culture Press," Huntington, N.Y., U.S.A.

WHY IS IT?

By Lloyd Tester ("Golden Dawn" Press).

Contents: How Do You Know? Who, or What is Your Authority? Is it a Religion? Why does the Church Condemn it? Why does the Bible Ignore it? Can a Spiritualist be a Christian? Does it Agree with Evolution? What about Reincarnation? Why do not our Great Men Return? Why are the Saints and Apostles Silent? Why should "Red-Skins" Teach us? Why are Messages so Trivial? Why do Spiritualists Disagree on Vital Points? Why do Spirit-Controls Differ in their Teaching? How does Spiritualism Explain Heaven or Hell? Does it Help or Comfort the Dying? What of the "Resurrection" and the "Judgment Day?" Why do they tell us Everybody is Happy? How can all Enjoy the same kind of Life? What of Criminals and Suicides? Price 2/-, postage 1d.

THE PHILOSOPHY OF SPIRITUALISM.

By W. H. Evans (Psychic Press).

CONTENTS. What is the Philosophy of Spiritualism? The Intelligence behind Psychic Phenomena. The Religious implications of Survival. We prove that the body is not the man." The Godhead—as viewed by a Spiritualist. What is the Purpose of Life on Earth? What is the Spirit World? What life in the Spirit World is like. Morality—through the eyes of Spiritualism. Where Spiritualist and Christianity meet. Price 2/-, postage 1d.

UNCANNY POWERS.

Policeman in Budapest.

UNLIKE many clairvoyants and mediums, Janos Kele, the most valued member of the Budapest police, does not lapse into a trance or semi-coma when making his divinations. Instead, acting as a perfectly normal being, he elucidates murders, suicides and other crimes after concentration on the clues—often the flimsiest—put before him. His eerie powers have confounded the most brilliant doctors and scientists in Hungary.

When Father Mattyasovszky was murdered a few months ago, Kele took charge of the investigations. He explained that he suddenly found an impression of the priest's assailant burning itself into his mind. As a result of this vision, the murderer—a man-servant—was arrested a few hours later.

Kele is also employed as assistant to Dr. Szimon, chief of the "People's Protection Department," for which he acts as a sort of universal S.O.S. bureau; his tasks range from divining the movements of missing persons to describing the whereabouts of lost or stolen property. A year after he joined this department, the city's suicide rate decreased by 40 per cent.—Exchange.

SECRET SEANCES FOR A QUEEN.

SCOTTISH GHILLIE WAS HER QUEEN.

By Harold Collins in the "Sunday Referee."

QUEEN Victoria was a Spiritualist and John Brown was her medium. Recent investigations by Spiritualists have established the truth concerning their association, which puzzled the world at the time. John Brown, a Scottish ghillie, was regarded as a man of mystery during the latter part of Queen Victoria's reign. He had great authority. He frequently accompanied the Queen in her carriage. He travelled with her to the South of France.

The story begins, many years ago, with Robert James Lees, the clairvoyant who solved the "Jack the Ripper" murders. Lees, who was living in Birmingham, developed direct voice mediumship, and at one seance the voice of the dead Prince Consort spoke through him. An account was published in a Birmingham newspaper, and news reached Queen Victoria that the spirit voice of her husband had been heard.

A few days afterwards, two Court officials visited Lees at his father's house in Birmingham. They sat with Lees that night at a seance which was specially arranged. Directly the seance started the voice of Prince Albert was heard. Lees then went to Buckingham Palace where several successful seances were held in the presence of Queen Victoria.

When, however, the Queen expressed a desire that Lees should be in close attendance upon her, his spirit guide would not permit it.

The voice of the Prince Consort told the Queen: "You have another medium nearer at hand. He is John Brown, son of one of your Scottish ghillies."

Thus John Brown, previously unaware that he possessed psychic powers, became the Queen's medium. Two or three times a week, at Buckingham Palace, Windsor Castle, or wherever the Queen was staying, John Brown was admitted to her presence. No one was allowed to disturb the seances, by means of which Queen Victoria was able to communicate with her late husband and seek his advice on difficult matters of State. Frequently Lees, too, was summoned to the Palace for seances. In recognition of his services, the Queen granted Lees a sum of money with which he built a Spiritualist church at Peckham Rye. Lees, who died in 1931, spent the latter days of his life at Ilfracombe, where he wrote several of his beautiful books on Spiritualism. He was asked to write an account of his seances with Queen Victoria, so that it could be placed on record after his death, but he refused.

The secrets of the seances died with him, but the facts of Queen Victoria's belief in Spiritualism and of her employment of Lees and John Brown as mediums have been established beyond question.

NOT DEATH—SIMPLY RE-BIRTH.

(Continued from Page 272).

death occurred, the physical body went downwards, to the dust from which it came and the spiritual body went upwards, to God. At birth, the two lives intersected. They spent the traditional three score years and ten together, and then divided again. They would notice that this analysis of the process of death corresponded in every particular with the physical facts of birth—a body within a body and the separation of the two by the cord which joined them. It was not death at all, but simply re-birth. "Marvel not which I say unto ye; Ye shall be born again."

A CHURCH OF UP-TO-DATE THOUGHT.

The Congregational Church.

LENNOX STREET, RICHMOND, VICTORIA.

(Take Flinders Street Trams.)

Are you in search of a spiritual home where the message as given by Jesus is taught and practised? Are you desirous of solving the mysteries of Life, here and in the Beyond?

Are you seeking an opportunity for Service?

If so, you will be welcomed at Lennox Street.

The Editor of "The Harbinger of Light" is the

PASTOR—REV. J. T. HUSTON.

WHAT IS REINCARNATION ?

By Rev. Theodore Bell.

Perhaps the greatest contribution of the nineteenth century to our understanding of life lay in Darwin's theory of the evolution of species by means of the struggle for existence under the law of the survival of the fittest.

Prior to Darwin's time we had thought in the main that everything in the world—men, dogs, cabbages, or coal—had been created by the fiat of God at some time in the not too distant past—most said in 4004, B.C.—and that from that time to this they had continued fundamentally unchanged.

As we know this old idea of "special creation," as it is sometimes called, is dead. We know to-day all such highly organised things as rats, or sheep, or men are the result of an age-long process of development.

That the dog has not always been the dog, but has developed through tens of thousands of years from the wolf, and the wolf from a simpler and yet more remote ancestor, and so back and back and back till we see that dog and rat and man have all evolved from a tiny speck of protoplasm.

This rational explanation of how things came to be—by slow growth under the rule of changeless law—has revolutionised our whole conception of this physical universe. The idea of evolution, as applied to forms, has brought order and reason into what before was mystery and inextricable chaos.

The same idea of evolution applied to character—that is, reincarnation—gives us an understandable world in the moral and spiritual sphere. For what does reincarnation mean? It is the conception that our characters are not the result of some mysterious and capricious act of special creation, but are the product of age-long growth.

That if we are born with a strong will, we have built that will by many and many a struggle against adversity in former lives; if we have a natural aptitude for music, or mathematics, or mechanics, we have built the power we are born with in this life by study and effort in this field in our earlier lives on earth.

That is to say, that the complex character can only be produced by a long process of growth, just as truly as the complex body of an animal can only be produced by ages of evolution.

No other theory than reincarnation can reconcile the differences in our characters at birth with the love and justice of God.

If souls come into the world fresh from the mints of God, the fact that one is dowered with the intellect of a Shakespeare, whilst another is cursed with the poor muddled brain of an idiot, is an infamous, an incredible injustice. Why should the one be so favoured? Why should the other

be so hampered, if neither have lived before to merit their different characters and powers.

But see them in the light of reincarnation, and the injustice disappears. The soul of the idiot is a normal soul, born with an idiot body because of misuse of opportunity in former lives; he learns by the bitter experience of the present life when he is wearing a body which cannot express his soul, that suffering follows wasted opportunity, and so he will act more wisely when next life he once more wears the normal, healthy body.

Shakespeare's intellect is the result of sheer hard work, a mighty power built through lives of strenuous toil. Because all men are truly brothers, sons of God, as he is, we can be—the powers he unfolded are within our hearts—reincarnation gives us time to draw them forth by the same hard work by which in the past he grew.

THE FRIENDSHIP CENTRE, HOBART.

Visit of Mr. and Mrs. Wright.

I MUST tell you how much we have enjoyed the visit of Mr. and Mrs. Wright, our only complaint being that it was so short. Speaking for our Centre their coming amongst us is something we have been waiting and praying for and now have been given that spiritual uplift so long desired and waited for.

To listen to Mr. Wright's addresses one could only wish that the ministers were present to take a leaf out of his book, for beside him their sermons are weak and unconvincing. As for Mrs. Wright, to know her is to love her, and her ever-ready willingness to assist in any way proves the generosity of her soul.

As far as our Centre is concerned the future will show that their visit has been a red-letter day for Hobart, for they have put us in the way of development which will eventually be of use in not only relieving the spiritual, but also the physical illnesses of our people, thus giving a double blessing.

We shall now go forward with renewed courage and look forward to another visit in the future when we trust that the seed they have sown will have grown and multiplied.

May our Heavenly Father bless their work abundantly.

M. Parrett.

CLAUDE BEALES

Specialist in Naturopathy and Bio-Chemistry.

TOP FLOOR, CELTIC CHAMBERS, GEORGE STREET, BRISBANE.

Lectures in connection with the Emmanuel Movement are held at Room No. 6 in the same Building every Sunday evening, commencing at 7.30 p.m.

Come and hear THE MESSAGE OF HEALTH AND LIFE.

Correspondence.

SAVE OUR SLUM CHILDREN.

I URGE every reader, to support the present campaign for slum abolition and better housing of the poor people. All true Spiritualists must realise the crime society imposes on the inhabitants of slum environments through enforced poverty. Also, the knowledge of how this soul murder retards the spiritual progress in the "life beyond," must make us determined to assist in giving every human being born on this material plane a chance to a clean, healthy, hygienic environment so necessary for the spiritual and material development of mankind.

C. S. BLINSTON.

IMPROVED "HARBINGER."

I SHOULD like to take this opportunity of adding my heartiest congratulations to the host

FAREWELL TO MR AND MRS. G. E. WRIGHT.

Mr. and Mrs. Wright returned from Tasmania on Saturday, 27th June, and conducted their final services in Melbourne at the V.S.U. Terry Memorial Hall, and at the Prana Spiritual Chapel on Sunday, 28th.

The afternoon service at the V.S.U. was well attended and many expressions of regret were voiced by members of the congregation at having to lose the services of two such fine exponents of our work.

The evening service at Prana Spiritual Chapel was so packed that many people had to be turned away. A presentation of a leather travelling bag—a memento from many friends in Melbourne—was made at the conclusion of the service.

Mr. and Mrs. Wright left for Sydney on the "Orama" on Monday, 29th June, and many friends were down at the boat to see them off. We regret having to part with Mr. and Mrs. Wright, but we have the consolation of knowing that our loss is the gain for the movement elsewhere and we wish these unselfish missionaries every success in their work in other parts of the world. To paraphrase a well-known text—Greater love hath no man than this, that he dedicate his entire life to the service of humanity.

Grief sharpens the understanding and strengthens the soul.—Franz Schubert.

of others already tendered, to those responsible for the improved "Harbinger." It is very gratifying to those interested in the Cause to see such improvement, and is very helpfully suggestive of the fact that progress is being made. Progress in one department is certainly an incentive to progress in others, and for that reason alone I think the new "Harbinger" will be the herald and the stimulant of greater progress all round. That, I hope, will be the outcome of the efforts of those who have given so much time and thought to the improvements, and I wish the magazine, the contributors and the staff every success for the future.

G. T. LAWRENCE,

Marlborough, New Zealand.

"The Harbinger of Light" seems to improve every month. It is very much appreciated, and my copy passes through many hands.

MRS. R. W. ELLIOT-ARMSTRONG

Lane Cove, Sydney.

MOST SUCCESSFUL METHOD OF DEVELOPING CLAIRVOYANCE.

The following extract is of great Value to investigators.

"WE used Kilnascrene' in full light and saw the aura distinctly. We all thought it an optical illusion until we found we could make the 'lines of force' slant in every direction for about twenty inches, by merely pointing our fingers at each other.

"We then laid our hands on a black tablecloth and saw the auras blend. I could only see faint steam-like effects, but two of us saw beautiful colours form a whirling mass in the centre of the table. This slowly drifted towards Mrs. N., whose vision suddenly opened so that she saw right into the spirit world and gave us some wonderful illustrations of spirit life and activity.

"We then lowered the light and took the glasses off, and were very surprised to find that several of us could now see clairvoyantly. Each was able to confirm what the others saw.

"My friend is making progress, and sees the perfume of flowers when the sunlight is good. We are hoping, in due course, to diagnose exactly as Dr. Kilner and many sensitives do."

Out of 427 people tested, only 72 failed to see the aura at first trial. These magnificent results prove that "Kilnascrene" is the best mechanical method of stimulating the clairvoyant faculty yet discovered. Price, 15/-, postage 6d.



SEE LIFE AS IT IS!



The popular teachings of schools and churches color your vision. The truth is concealed. Real possibilities for your advancement in life are kept for the few. A power great enough to change your whole life is available if you find the key.

THE ROSIKRUCIAN SECRET WRITINGS

Will give you the true picture of life and the mysterious forces that await your command. You will find a different key to your personal problems and a simple way to more abundant realizations of your desires. For many centuries the Rosicrucian system has created a new life with new possibilities for multitudes who are now happy and contented.

Sealed Book Loaned

If you are sincerely anxious to know life — and know your own powers — write a letter and ask for this new, private book. It will be gladly loaned to you if you are really seeking to change the course of your life. Address:

SCRIBE

The Rosicrucians

— AMORC —

SAN JOSE, CALIFORNIA

"The Rosicrucians are NOT a religious organization"

1. 2. 3.

One of these figures on your wrapper indicates the number of months you are in arrears.

NEWSPAPER CUTTINGS.

WILL those who kindly sent to us newspaper cuttings having reference to Spiritualism, please accept our thanks. Although we may not publish the items, we are glad to be kept informed with respect to the various matters with which they deal.

GREATER CHURCH FREEDOM.

Bishop Wants An Australian Church.

ANATIONAL Australian Church, in harmony with the Australian environment and character, must be established, Bishop Moyes, of Armidale, N.S.W., declares.

"We have no wish to be disloyal to the truth of other days, but we long for a necessary freedom from unnecessary and out-of-date trammels," he writes, in the "Church Record," the official organ of the Church of England in Sydney.

"We look to Englishmen not to seek to perpetuate here the English outlook in new conditions, but to help us find our own outlook and approach to life," he says.

"There is an unhappy tendency to stereotype Australian Church life in the same grooves, and even to infect it with an imported bitterness," Bishop Moyes continues. "An undue conservatism in the minds of Englishmen will hinder the forward movement towards an Australian Church. As an Australian, I value intensely the self-sacrifice, the ability, and the love by which Englishmen planted the Church here. But I maintain that in Australia we are developing a somewhat different character in a different environment. Our Church must have her character accordingly."

Discussion at a recent Church of England Congress in Sydney favoured the establishment of a national Australian Church.

Annual Subscription Rates.

PAYABLE IN ADVANCE.

The undermentioned Subscription Rates include Postage.

Annual Subscription (Post Free)	9/6
Half Year (Post Free)	5/
Quarter (Post Free)	2/6
Single Copy, 9d., postage 1d.	
South Africa	10/6
Great Britain	10/6

The United States of America and Canada
2 dols. 60c.

Exchange must be added to Cheques.
New Zealand Subscribers please remit by Post Office Order. Postal Notes are not negotiable in the Commonwealth.

RESIGNATION OF DR. J. M. MOOREY.

Dr. J. M. Moorey resigned from the speakership of the Christchurch Spiritualist Church on 30th June last. In recording the fact, the Secretary writes:

MR. J. M. MOOREY resigned from the speakership of the Christchurch Spiritualist Church on 30th June last. In recording the fact, the Secretary (Miss Harrison) writes:

"Dr. J. M. Moorey is a man of outstanding personality and capabilities, but of quiet demeanour, who by his unselfish love and devotion to his work has endeared himself in the hearts of his people. It is impossible to comment on the depth, breadth and height to which the seed of his work has extended.

"The Committee of our Church and his people as a body had hoped that the Doctor would be at liberty to renew his contact with us—this we understand at the present juncture is not possible, but may it be that at no distant date he will once more be among us, ministering in a new church, the foundation stone of which we had hoped to have had laid by his hands before his departure. In the meantime, we lose a Speaker—Physician—and Friend."

::

SPIRITUALISM AND ITS TEACHINGS.

THE principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Melbourne, may be summarised as follow:—

- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, but from committing sin at all!
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, and as he sows on earth so he will reap in the life to come.
- 5.—That man is a spiritual being now, even while encased in flesh.

- 6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (divine life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends with n the veil, and also for bringing ourselves into tune with the infinite.

The "H. of L." Planchette

To Develop your Psychic Power, and to obtain Spirit Messages, use

— THE "H. OF L." PLANCHETTE —

The Simplest and Easiest Method of Spirit Communication. The "H. of L." Planchette is scientifically made, well finished and runs on ball-bearings to reduce friction.

PRICE 7/6, postage 6d. Including full instructions. "Harbinger of Light" Office, Wentworth House, 203 Collins Street, Melbourne.

2 GB LIBRARY.

(THEOSOPHICAL BROADCASTING STATION, LTD.).
30 CARRINGTON ST., SYDNEY.

TERMS.—3/6 Deposit, 3d. per week, per volume, plus postage.

APPLICATION.

NAME

ADDRESS

I desire to be a borrower of the 2GB Library and enclose remittance of 4/- being 3/6 deposit and first fortnight's book fee.

Books On
SPIRITUALISM, THEOSOPHY, PSYCHIC-RESEARCH,
PHILOSOPHY, RELIGION, PSYCHOLOGY,
SCIENCE, FICTION.

DON'T FORGET!

That you can assist your development by looking through our descriptive Catalogue, and selecting whatever books you are in a position to buy.

Supply your physical needs, by all means, but don't forget that you require mental and spiritual food as well!

TO BE PUBLISHED IN AUGUST

A New Book by

REV. J. T. HUSTON, N.D.

Past-president Australian Physiotherapy
Association.

For over Twenty Years a Practising Naturopath
and Dietitian.

Author of "What to Eat," "The Home Herbal,"
"Health Culture," etc.

Domestic Remedies

The Home Treatment of Common Complaints.

WITH SIMPLE REMEDIAL MEASURES TO BE
FOUND IN EVERY HOUSEHOLD.

::

- A Book you cannot afford to be without.
- A Book that will daily save you money.
- A Book that will save Doctor's bills.
- A Book that will relieve your ills.
- A Book you will never part with.

EASY TO UNDERSTAND, EASY TO APPLY,
CERTAIN IN ITS RESULTS.

::

Price: One Shilling and Sixpence.
Postage 1d.

Published for the Author by:

THE HILTON PRESS (1929) PTY. LTD.,
223-27 Moray Street, South Melbourne.

And obtainable from

The Naturopathic Health Service

Care of

"The Harbinger of Light" Pty. Ltd.

WENTWORTH HOUSE, 203 COLLINS STREET,
MELBOURNE.

Prana Spiritual Chapel.

CLYDE HOUSE, 182 COLLINS STREET, MELBOURNE.

Sunday Services: 3 p.m. and 7 p.m.
Chaplain: Mr. J. STUART MORRISON. Medium: MRS.
E. E. HARDEN. Chapel open from 11.30 to 5 daily.
ALL VISITORS AND ENQUIRERS WELCOMED.

Church of Spiritual Research (Inc.)

AFFILIATED WITH THE

Greater World Christian Spiritualists
League.

SHELL HOUSE, ANN STREET, BRISBANE.

Services every Sunday at 3.30 and 7.30 p.m.
Tuesday—8 p.m., Public Psychometry. Wednesday, 2.30
p.m., Spiritual Lecture; 8 p.m., Healing Circle.
Friday—8 p.m., Public Trance.

LESSONS BY CORRESPONDENCE.

MRS. S. J. McCORMICK, President.
MISS P. BARRY, Hon. Secretary.

ADD YEARS TO YOUR LIFE.

PREVENT disease, suffering, and unnecessary expense by
using the Scientific Internal Bath—the P.I. CLEANSER.
This life-giving method is proved by thousands of Australians
to be far in advance of the old medicine-taking purgative
methods, which do not cleanse the 40ft. long alimentary
canal, or cure Constipation, which is the FIRST CAUSE
of every disease. The P.I. CLEANSER saves operations,
cures Gallstones, Goitre, Gastritis, Colitis, Bronchitis,
Catarrh, Rheumatism, Indigestion, Insomnia, Epilepsy, Dia-
betes, Stomach, Liver and Kidney Complaints. Send 6d.
in Australian stamps postage for Booklet and Living
Testimonials to—

MRS. LE-VINE (late representative for Dr. Tyrell's Ameri-
can J.B.L. Cascade). Address: 343 RAWSON CHAM-
BERS, PITT STREET, SYDNEY.

A testimonial from a gent. 60 years old, who was cured
of paralysis and eliminated over 400 gravel stones. A.J.B.,
Anna Bay, N.S.W.

A young lady, bedridden 12 years, said to be incurable.—
Now walking. She had been in 37 hospitals and 46 Drs.
Just recently married, is called "The Resurrection."

A Victorian gent. suffered Diabetes for very many years;
could not work, now cured and leading an active, useful
life 75.

Others for cure of High Blood Pressure, Epilepsy, Gall
Stones, Gassed Stomach Ulcers, Growths, Pimples and Boils.

N.B.—To prove the health-giving efficacy of the P.I.
Cleanser, Mrs. Le-Vine offers Sydney Residents a week's
trial for 10/6.

TYPEWRITERS

£5 to £25; Portable, £5 to £18. Duplicators, Flat and
Rotary, £4 to £45. Every machine thoroughly over-
hauled and guaranteed for 12 months.

REPAIRS AND OVERHAULS—

By expert mechanic. Work absolutely guaranteed and
serviced free for 12 months.

DUPICATING—

Of any description, carefully executed:—Music, Price
Lists, Catalogues, Letters, etc., in various colours and
languages.

CARBONS, RIBBONS, STENCIL INK, PAPER AND ALL
GENERAL OFFICE REQUISITES.

Victorian Office Equipment Co.,

182 LIT. COLLINS ST., MELBOURNE—PHONE, M.4140.

Wellington Spiritualist Church (Inc.)

KENT TERRACE, WELLINGTON, N.Z.

Church Service every Sunday, 7 p.m. Other Services as announced and advertised.
Dedications, Marriages and Burials Solemnised.

President—MR. G. L. RAE.

Speakers—REV. LILY HOPE, REV. S. T. COVENTRY.
Secretary—GEO. BODELL, 7 Ribble Street, Island Bay.

Victorian Spiritualists' Union.

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM).

W. H. TERRY—MEMORIAL HALL,
47 Victoria Street, Melbourne. (Take Swanston St. Tram).

President—MR. E. S. MAYGER.
Treasurer: MRS. L. HOSKEN. Sec.: MR. A. J. SLEE,
78 Ferguson Street, Williamstown.

The Spiritual Research Society.

ZERCHO'S BUILDINGS, 157 COLLINS ST., MELBOURNE.

President—MR. R. PORTER.

Sunday Meetings: 3 p.m. and 7.15 p.m.
Up-to-date Spiritualistic Library.

A. LEWIS, Sec., 30 Ardmillan Rd., Moonee Ponds.

Prahran Spiritualist Church.

246 HIGH STREET.

CHURCH SERVICE EVERY SUNDAY, 7 p.m.
Other Services as announced and advertised.

President—MRS. A. PLUM.
Hon. Sec.: MR. L. J. PLUM, 15 Trinian St., Prahran.

BEAM'S MEMORIAL CHURCH

ROTHERWOOD STREET, RICHMOND, VICTORIA.

MISS SPENCE, President.

Sunday Service, 7.5 p.m. — Prominent Speakers.
Wednesday, 8.15 p.m. — Psychometry.

Christian Spiritualists' Church.

— OF —

NEW SOUTH WALES AND FEDERAL CAPITAL
TERRITORY (Registered).

Officiating Minister: REV. JOHN ROBERT NICHOLSON.

All Christian Spiritualist Societies are invited to make application for affiliation.

Sunday Service: 7.15 p.m., 409 (4th Floor) Rawson Chambers. Rev. John R. Nicholson is Licensed to perform Marriages, Baptisms and Burials. Church Membership, 3/- per annum. Visitors and Investigators cordially invited to attend.

All Communications to the Secretary.

Anyone desiring the services of the Minister, Rev. John R. Nicholson, please Ring 'Phone L.2104, or communicate with the Secretary, Mr. G. R. Wheeler, 515-516 5th Floor, Rawson Chambers, Sydney.

Progressive Spiritualists Church

(Incorporated).

FORRESTER'S HALL, FRANCIS ST., PERTH, W.A.

President, Rev. Maud McDonough; Vice-Presidents, Mrs. Milner and Mrs. Dunstan; Ministers, Revs. Maud McDonough and John B. Ripp.

Services.—Sunday, 7.30 p.m., Divine Worship. Tuesday, 8 p.m., Psychometry, Mrs. D. Smith. Thursday, 8 p.m., Healing Circle, Mrs. E. Brown leader. Friday, 8 p.m., Open Circle, Mrs. Smith.

Dedications and Burials Solemnised.

Registered at Supreme Court to Marry and issue Licences.

J. A. McDONOUGH, Hon. Secretary.
9 Darling Street, South, Perth, W.A.

Spiritualist National Church of New Zealand.

NEW PLYMOUTH BRANCH, Courtney Street,
Corner Gover Street.

President—MR. F. DAVIS.

Services—Sundays, 7 p.m. Wednesdays, 7.30 p.m. Trance Addresses and Clairvoyance: MR. F. DAVIS. Inspirational Writing: MR. ARNOLD MITCHELL.

MRS. S. ARDEN, Hon. Sec., Morley St., New Plymouth.

The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS.

Sunday—2.30 p.m., Lyceum; 3.40 p.m., Public Circle; 7.30 p.m., Service. Wednesday, 8 p.m., Psychometry. Friday, 8 p.m., Psychometry and Floral Readings, Mr. and Mrs. S. B. Elkin.

Ladies' Social and Discussion Class every alternate Thursday afternoon at 2 p.m.

MR. P. N. HUMPHREYS, President. MR. J. HARVEY, Treasurer. MR. J. WOODCOCK, Secretary (above address).

Kosmon Church.

THE CONFRATERNITY OF FAITHISTS.

Australian Headquarters—1 Stewart Street, Glebe Point, SYDNEY.

Public Services every Sunday, at 7.15 p.m.
Australian Publishers of Oahspe and all Faithist Literature.

J. M. ROBINSON, Hon. Secretary.

Spiritualist Church, Hobart.

VICTORIA HALL (off Macquarie Street).

Service every Sunday at 7 p.m.
MRS. M. E. CROW, Spiritual Leader.

MRS. BATTIN, Spiritual Messages.

MISS G. STONEHOUSE, Trance Address.
A cordial invitation to Visitors and Friends.
A. M. VARLEY, 52 Kelly Street, B.P., Hon. Secretary.

LUMINOUS PAINT.

For use in Seance Room. Best quality. Ready to mix. Quarter oz. tubes, 1/6, postage 1d.
THE HARBINGER OF LIGHT PTY. LTD.,
Wentworth House, 203 Collins Street, Melbourne

Wholly set up and printed by Hilton Press (1929) Pty., Ltd., 223-27 Moray st., South Melbourne, for "The Harbinger of Light" Pty., Ltd., and Published at Wentworth House, 203 Collins st., Melbourne.