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(Continued on Inside Back Cover)

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.

NOVEMBER 1, 1937.

PRICE 9d.

VOL. 68.—No. 12.

A Materialisation Seance

AN AUSTRALIAN VISITOR'S EXPERIENCE.

By A. BLAIN, Perth, W.A.

AMONG the present day psychic, or spiritualistic phenomena, materialisation stands out as the most spectacular and convincing, inasmuch as it appeals to our three major senses: seeing, hearing and feeling.

Before writing on the work of any psychic or medium, it is advisable, if possible, to attend a series of six or more seances. First to check and re-check the results of one's observations, second, to get the confidence of the control or spirit in charge, third, to get the communicating intelligences used to the process of materialising.

I propose now to give some extracts from my diary on the work of the Rev. James Dickson, an ordained minister of the Spiritualistic Church of Revelation, and which church, he informs me, has a membership of 400. His private residence is 50 Goleta Avenue, San Francisco.

I owe my introduction to the courtesy of the editor of the "Harbinger of Light," and I attended the seances by the invitation of Mr. Dickson. I have been very careful since my arrival in U.S.A. not to mention the names of any of my deceased or living relatives, with one exception, which I will mention in its place.

On my first Sunday evening seance, 25th July, 1937, twenty people were present. The cabinet in this case was made by a piece of wire stretched across a corner of the room, a black poplin curtain fastened to rings ran on the wire. This corner was in full view until all those

present were seated in their places. A hymn was sung. Mr. Dickson sat on his chair. The curtain was dropped in front of him. All the lights were turned out, except a faint light over the entrance door. This is the usual procedure.

The Control Materialises.

Mr. Dickson had no sooner sat down than the voice of a young lady spoke from behind the curtain, and welcomed us. This is Minnie Brown, the spirit who has been working with Mr. Dickson for the past 37 years. Presently a pair of hands parted the curtains, and the white robed form of a man stepped out announcing himself as "Martin —" (giving his full name) in an everyday sort of voice, and had a talk with one of his relatives.

I was seated in the second row of chairs, and about eight feet from "Martin." Minnie kept up a running fire of chaff and questions and answers with the regulars, calling them by name, between the visits of the spirits. At the same time helping the spirits to get ready to show themselves. On one occasion two forms were visible at the same time. They parted the curtains with their hands, stepped out, gave their names, and had a joke, a chat or a laugh. We could frequently see Mr. Dickson as they came out and went in. There was nothing more solemn than if a neighbour stepped in to say "How do?" They all came dressed in a long flowing white robe, with a sort of long flowing bridal veil, which covered their hair but

not their faces, and reached the floor behind them. They referred to it later as their cloak. Their hands and arms and faces and necks, were to be seen but there was not sufficient light to show their features clearly. Their robes were all pure white and seemed to be shimmering with a sort of pale phosphorescence. I made notes as well as I could under the circumstances. Forty-one forms came out altogether, about half of each sex, and they all spoke quite naturally. Someone came for me, but could not speak clearly. It takes practice.

An American Indian Materialises.

Then a loud voice announced: "I am coming to speak to Mr. Blain." The curtains parted and out stepped a fine stalwart American Indian with a beautiful head dress of eagle feathers lighted up with their own pale shimmering light. He said his name was Skagwah, and his job was to help me. He said he would like me to have his picture. Then Minnie said Juanita, another spirit-helper of Mr. Dickson, and herself would try and make one of him on Monday evening when I had my private sitting. Then Minnie announced that Juanita (pronounced Waneta) would give a lecture on Tuesday evening on "The Spirit World." I attended and Juanita materialised, stood out and spoke for over an hour and a half.

On Monday evening, before having my private seance, Mr. Dickson left me in the seance room, told me to relax until he came down stairs in about twenty minutes. I at once commenced "to relax" by taking up the carpet square, getting down on my knees to examine the floor (this room is on the ground floor, next to the garage) tapping the walls and the floor, looking behind the pictures, etc. The curtain of the cabinet is three feet from the angle or corner of the room at its greatest measurement. Mr. Dickson afterwards told me he left me alone for this purpose.

A Private Sitting.

Before going out, Mr. Dickson said that if I wrote the names of those I particularly wanted on a piece of paper, it would be a sort of call to them to come. I was taking no chances. I waited till he left the room, folded up the paper, placed

it in an inner pocket, and no one but myself ever saw the names on it. Some of them came and some did not, and some came who were not on the list.

About a minute after Mr. Dickson had dropped the curtain, (I was sitting with my feet three feet from it) a form stepped out and announced the full name of one of my brothers-in-law. He said he knew I would be pleased to see him. We had a little chat. After him came another brother-in-law, who gave his both names, and we also had a chat. Several more relatives came, and every one gave their full Christian and surnames. There was no hesitation or prompting or fishing throughout. Minnie and I got into quite an argument on incarnation and re-incarnation. She explained that she was the same time helping the spirits to build up and light themselves. Among other things, she told me she always came back as a little girl to save the power for the others. She opened the curtains and showed me herself, and there she was, with long curls, of which she is very proud. I said to her, "Well, you are only a little whipper-snapper of about seven years after all." She replied she had been in spirit life for about a hundred years.

A Ball of Light.

By and bye she told me she was going to send a ball of light over the curtain. I told her to go ahead. Then a ball of light about six inches in diameter, and of uncertain outline and of a bluish phosphorescence, very pretty to look at, came over the top of the curtain, which was about seven feet from the ground. It rolled slowly down the curtain, and when it touched the floor, it spread out and upwards, and like a flash a very fine young lady was standing in front of me.

The suddenness of the whole thing so startled me that I let out a rather bad swear. When she had a little laugh at my expense, she gave her name in full. She was a young lady I knew very well when I lived in America many years ago, and who passed away in San Francisco, aged 22 or 23. Among other things, she said to me, "Now look at me, you can see I am a woman," and she stepped about, and turned in front of me. "See my hands,"

and she held them close to my face. "See my arms," and she pulled the sleeves of her white robe up to her shoulders. "Look at my face," and she brought her face within a foot of mine. She then told me to stand up beside her and see how tall she was, which I did. I asked her if she could shake hands with me, but she said it might give me a shock. Minnie chipped in and said that spirits had a very high rate of vibration. On about six other occasions in Lily Dale and in London I did shake hands with spirits. But that is another story. Presently she said she had to go. I complimented her on her looks. She stepped backwards, said "Good-bye for the present," and was gone. I had eight come altogether in this seance. All gave their both names in full, except two, who said they were Grandfather and Grandmother Blain.

When Juanita came out to close the seance, and was standing in front of me I asked her how it came about that she, and all the ladies I had seen previously had such slim girlish figures. She said all women in the Spirit World look about 19 or 20, and it is only when they wish to be recognised they appear differently. She added that the men and women dress beautifully, and the dress she then had on, although it appeared to me to be white, on account of my not having the spirit sight, was in reality of different colours. The dress was a pale green, and the veil, or cloak which floated behind her was pink, and she wore a beautiful spirit jewel. She said she would make me a picture of Skagwaw after the seance.

Slate Writing.

After the seance, Mr. Dickson brought down six children's slates in wooden frames, about 6 x 8 inches. Also a wet cloth and a dry cloth, and he told me to wash and dry them thoroughly, which I did, scratching them with my nail to make sure there was no coating on them, and signing my name on the back in pencil. We were sitting at a little table under three bright electric lights, and the windows were open. Mr. Dickson did not touch the slates after he brought them in. He sat on the opposite side of the table to me, and well back from it. He placed a

number of tiny pieces of crayon of different colours on the table. None over an eighth of an inch. He directed me to place one end of the slate on the table and with my finger keep the other end about two inches above it over the crayons. I did so and we chatted for about seventeen minutes. Then he said that Juanita had told him it was finished, and when I turned it up there was a really beautiful picture of an Indian Chief in his head dress of eagle's feathers, done in a number of different colours, and in excellent workmanship and detail. I had it framed, and have it before me as I write. It is signed in very minute writing, "Skagway Juanita," and a tiny fish which is always Minnie's signature. I have also got another picture, purporting to be my mother as she is now.

More Materialisations.

At an evening meeting at the same place, July 28th, twenty-one being present, Mr. Dickson was standing talking with his back to the curtain before going in. Suddenly a spirit stood by his side, then went into the cabinet, and another came out. This one, instead of going into the cabinet, sank down into the floor and disappeared in front of us. I had two come for me. One gave the name Isabella Blain, and asked for me by name. Several times there were two forms out at the same time.

Then Minnie gave an invitation for four of us by name, to come right into the cabinet and sit beside Mr. Dickson, and watch the spirits materialising, and dematerialising.

On the right of him was the empty corner used by the spirits. Next to the corner sat a lady, then myself. The lady blocked my view, so I stood up and looked over her head. The corner would be dark one moment then a point of light would appear of a very pretty bluish shimmering luminance on the floor or close to it. Then it would usually grow to about six inches or so in diameter, stay like that for a few moments and then a fully formed figure would rise right up from the floor very quickly, and light the corner, and Mr. Dickson in his chair, with its pale light, part the curtains with his or her hands,

step out and announce a name, and when finished step back and dematerialise, apparently through the floor; but I have reason to believe they were just dropping off the material in which they were clothed, and leaving it available for the next.

Others again, would simply be there, apparently from nowhere, and when finished, simply not be there, they were so quick. I was in behind the curtain again one Sunday evening by Minnie's invitation, and I think it was the most interesting process I ever observed.

Summerland Relatives Appear.

When talking to a brother-in-law who had been to several seances. I said, "Now I have had you all except—and—, and that was the only time I mentioned a name before it was spoken by the spirit owner. Those two came afterwards, giving their names. Then one came and announced herself by giving her full name, and said she was my mother. She described her dress and hair and the jewels she was wearing, and their colour, and promised me her picture as she is now, and which I have already described. We had quite a long chat. I asked her if she would do me a favour when leaving, and dematerialise in front of me. When about to leave she stood before me looking at me. She then put up both hands, undid the veil from her head and dropped it behind her. She then said good-bye, and apparently melted through the floor, but what it again looked like, on the other hand, was if she had merely dropped off the material that made her visible, and that another was waiting for to use. Each time she comes she is more lively than the previous time, and more natural.

When one of my sisters came for the first time, she gave her name and Blain. I said, "So you like the old name best?" Quick as a flash she said, "Oh do you like—better, giving her married name?" Next time she announced herself as—Blain with a—giving her married name three times. On this occasion I asked her if she could sit down, she said "Oh yes, and I can move the chair about." I put my hand on it, and she could move it about easily. She then sat down on it, and we had a long talk.

Minnie asked me if she should sing a love song. I said I would be delighted, and she sang me a very pretty song, one new to me, and in a very sweet voice. I said "Minnie, I am sure you are very nice looking. Have you a sweetheart in the Spirit World?" She replied, "My companions tell me I am nice looking and I have a sweetheart. I passed away when I was seven, and he passed away about the same time but a little older."

A Final Seance.

I had my final seance with Mr. Dickson on Wednesday, 5th August. Minnie came directly the curtain enclosed Mr. Dickson and I asked her if she could remember the names of some of those who sat behind the curtain with me on the occasions she invited me in there. Without a moments hesitation she said, "Dr. Lehner, Mr. Schiberg, Dr. Bulman, Mrs. Morris, Miss Deshler," and she spelled them for me. Mr. Dickson said afterwards that both the names and spelling were correct. Minnie commented that, at the time I had taken them down in shorthand, which was correct, but at a dark seance elsewhere. I had written over them. On this occasion two of the forms sat on a chair beside me. The corner of the chair was six inches from my right knee.

On this occasion four of my brothers-in-law came, all giving their full names. When I was talking to one of them, I said, "Do you think you could write you name in this book?" He said "I'll try." I said, "Will you take it from my hand?" He said, "No, put it on the chair beside you." I placed my notebook and pencil on the chair beside me. There was complete silence for a while, and then the book and pencil were dropped at my feet, and when I examined it there were three names on it, my brother-in-law's name, and written under it Minnie Brown, and under that Isabella Blain. The last two printed.

Minnie came out and showed herself, and Juanita came outside the curtain. They both wished me the very best of everything on my journey, and within twenty seconds of the last good-bye the lights were on, and I was throwing the cabinet curtain over the wire.

Gone was the jolly little Minnie, and the stately Juanita and those who had sat

on the chair beside me, and all the others who had spoken to me and wished me a pleasant journey. And as I looked at the bare and lonely corner, I said to myself,—“Well I’m—!”

VENETIAN VOICES.

By G. Kelley Hack. (Rider & Co.)

MRS. GWENDOLYN KELLEY HACK, whose former book, *Modern Psychic Mysteries*, Vol. 1. Millesimo Castle, attracted general attention, now continues the records of her psychic investigation with the Marquis Centurione Scotto, Professor Bozzano, Count Bon and others in Italy. The most remarkable sittings recounted were held with George Valiantine as the medium, and completely vindicate his reputation as a medium of remarkable powers.

The outstanding success of an experiment in transatlantic cross-correspondence between the world-famous “Margery” circle at Boston and the Venice circle with Valiantine, establishes the possibility of communication over enormous distances. Very remarkable examples of evidence by direct voice were obtained on many occasions.

To particularise; the confirmation obtained of the personality of an unknown communicator, one Cristo d’Angelo, who manifested first in America to Joseph de Wyckoff during sittings with Valiantine,

and communicated certain details concerning his earth life some thirty to sixty years ago, must be regarded as remarkable. The personality of Cristo d’Angelo, who told his hearers in America that he was a “shepherd” in Sicily, was very strongly marked, but as few of those hearers understood Italian (much less Sicilian dialect) he was regarded as hardly more than an interesting communicator.

In 1927, however, he communicated in London with the Marquis C. Scotto, promising to manifest to the latter in Italy on his return there. This promise was duly kept and Cristo d’Angelo became a greatly welcomed communicator who sponsored various phenomena. Still there was no evidence of his ever having been incarnated as he affirmed in Italy; but as the first volume of *Modern Psychic Mysteries* was going to press, news arrived that a certain Dr. Carlo Marchese, of Misterblance, Catania, Sicily, had obtained a measure of success in research undertaken spontaneously.

Ultimately, Dr. Marchese, through certain correspondents, discovered that Cristo d’Angelo had actually lived at the place indicated, and confirmation of the statements was ultimately discovered in a striking degree—even to the fact that he was a “shepherd of souls.”

Much other matter of outstanding interest to students of the psychic appears in the volume.

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THE WORD

"IN THE BEGINNING."

By the Editor of "Life Abundant."

MATTER is composed of 90 or so primary chemical elements, and all material is produced by the various combinations of these elements.

At one time, each element was supposed to be an original creation, but science to-day reveals the fact that the particles of all chemical atoms are of the one substance, that of ether, which permeates and envelopes the whole universe.

Some of these particles of ether have a positive charge of electricity, and others a negative. The chemical atom is formed by the grouping of a number of negatively-charged particles around a positive one in the centre, around which they rotate just as the planets do around the sun. It is only the number of particles and the rate at which they revolve that constitutes the difference in the various types of atoms. So that all material substance, whether it be animate or inanimate, is composed of the one universal, all-pervading primary substance, ether.

It is because this one original substance can produce negative and positive energy that the different types of atoms are able to build up. The question arises, what started the motion which enabled them to differentiate.

Vibration.

Modern science also shows that permeating all space is vibration, or a series of waves in ether, ranging from an infinitesimal length to that of miles, such as used in wireless telegraphy for transatlantic transmission. Therefore ether is also a medium through which energy flows, that is transmitted by different vibratory waves.

The way these waves are generated is well illustrated by the dropping of a stone into still water. The sudden impact sets up a series of little waves which ripple on to the edge of the water, so, by means of an electrical discharge, like waves are set in motion in the ether.

Judge Troward says: "That vibrations are excited by sound is beautifully exemplified by the eidophone, an instrument in-

vented, I believe, by Mrs. Watts-Hughes, and with which I have seen that lady experiment. Dry sand is scattered on a diaphragm on which the eidophone concentrates the vibrations from music played near it. The sand, as it were, dances in tune to the music, and when the music stops is found to settle into definite forms, something like a tree or a flower, or else some geometrical figure, but never a confused jumble. Perhaps in this we may find the origin of the legends regarding the creative powers of Orpheus' lyre, and also the sacred dances of the ancients—who knows!" So the whole material universe originated from one universal substance, which was energised through vibrations, set in motion by some power outside of itself.

All ancient religions agree that this initial impulse was sound; the out-breathing of the Word. "By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth."—Ps. 33: 6.

The Power of the Word.

The energising power of the word must have its source in some primal life behind all. Scientists and philosophers agree with the different religions in stating that no life has ever appeared independent of a former life. It must come from an Original Source, from which all life and energy springs—from a Living Power behind all, of which it is impossible to think of as being anything else but always existing. Just as "Isness" which one feels is always there and beyond which it is impossible to get.

It is the desire or thought behind the word which tells; words in themselves are empty, they are only vehicles of sound, their power depending upon the quality of the thought and emotion felt by the intelligence which directs them.

The word is but a localised centre, where the workings of thought and emotion find their outlet; it is the inner quality of the word which determines its power when it sets up the vibrations in ether.

The Christ Within.

Then it is the personality which decides the power of the word. If it is spoken from the Spirit within as the Christ spoke It (for He said that He spoke not His own words, but those of the Father within), its power is unlimited. In proportion as we let the Christ within live, do our words become creative. "But the word is nigh unto thee, in thy mouth, and in thy heart that thou mayest do it."—Deut. 30: 14.

It is just a matter of how far we are able to believe this, for it is unbelief alone that can prevent the Christ from working.

Whether it be the energy of inorganic matter or the life which characterises all organised matter, as in our own bodies, all resolves back into the one I Am, "in whom we live and move and have our being," as we do in the ether which permeates everything.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—John 1: 1-5.

The Power of the Spoken Word.

The following is taken from the "Twelve Powers of Man," by Charles Fillmore:—

"The power of the spoken word is but slightly understood, because the law of the Word is not rightly observed. The Word is the creative idea in Divine Mind, which may be expressed by man when he has fulfilled the law of expression.

"All words are formative, but not all words are creative. The creative Word lays hold of Spirit substance and power. Physical science hints at this inner substance and energy, in its description of the almost inconceivable power inherent in the universal ether. We are told that the manifest forces, such as heat, light and electricity, are but faint manifestations of an omnipresent element which is thousands of times greater than these weak expressions.

"Radio is opening up a new field of activity in the use of the spoken word. A

newspaper article on the wireless telephone says—

Do you happen to know that a single word spoken in lower Broadway, New York, among the skyscrapers, could break every pane of glass in adjacent buildings and create a disturbance that would be felt a mile in every direction? The human voice transformed into electrical energy for wireless transmission develops 270 horse-power. The power of ten men is equal to one horse-power. The human voice electrified for wireless purposes is equal to the power of 2,700 men.

In the various processes that step up a voice for radio transmission across the Atlantic Ocean it becomes 135,000 times more powerful than when uttered by the person sending the message. Thus, starting with an initial energy of 1/1,000th of an electric watt, the voice is boosted by a powerful station until it is intensified 100 million times.

"If the spoken word can be mechanically intensified 100 million times, how much greater will be its power when energised by Spirit? When Jesus Christ said with a loud voice to Lazarus, "Some forth," He must have made contact with the creative Word referred to in the first chapter of John, because the result showed its life-giving character. When He healed the centurian's servant by His word sent forth on invisible currents, He said that the work was done through faith. So faith must boost the spoken word even more than 100 million times, as evidenced by its marvellous results. That the word of faith has an inner force and that this force rushes forth and produces remarkable transformations in the phenomenal world, is the testimony of thousands who have witnessed its results."

The magic of your mind is in the power of your thought.

You walk within an aura of influence created by your thoughts.

You radiate a sphere of mental force like the field of a magnet. Is your sphere of spiritual influence attracting or repelling friends and opportunities?—Walter DeVoe in "Inspiration.

Is Death The End?

By REV. L. W. BURT, Sydney.

MY attention is directed to an article published in "The Australian Women's Weekly" (14th August, 1937), containing excerpts from the writings or sayings of famous scientists under the heading, "We Live After Death." That subject-title sounds somewhat re-assuring, and one hastens to glean new evidence on this perennially important subject. The result, however, is disappointing, for not only do the world-famous scientists quoted fail to give any new knowledge on the subject, but their statements, when not definitely materialistic and dogmatic, are punctuated with doubts and speculative thought.

One naturally feels diffident in commenting upon the considered opinions of world-famous scientists, and a layman would not venture to do so in their particular field of research; but the psychic, or spiritual, realm is not usually the special field of the scientist, although some eminent men have found time to investigate psychic phenomena concurrently with their laboratory labours. I propose, therefore, to examine these published statements, assuming that they have been specially selected as representing the opinions of their respective authors, and contrast them with those of other eminent men of similar repute.

A Materialist's Opinion.

Sir Arthur Keith, noted British Scientist, is definite in his views against survival. "Every fact known to medical men" he says "compels the inference that mind, spirit, and soul are manifestations of a living brain just as the flame is the manifest spirit of a burning candle." That is an extremely materialistic conception of man, reducing him to a mere physical organism, a view comparable to the long since out-moded expression made nearly a century ago by the German Scientist, Carl Vogt, when he stated that: "The brain produces thought as the liver secretes bile." There is no need for me to expound upon the fallacy of that conception for there are literally thousands of men and women in Australia to-day who know of

their own experience that the soul survives the death of the body as a conscious living intelligence, unaffected by the change we call death.

I wish to take up another point in Sir Arthur Keith's statement, and that is, that he ventures to speak ex-cathedra in the name of medical men. Continuing he says:

"At the moment of extinction both the flame and the spirit cease to have separate existence. However much this mode of explaining man's mentality may run counter to long cherished beliefs, medical men cannot think otherwise if they are to believe the evidence of their senses."

Many medical men past and present have participated in investigations into psychic phenomena and would emphatically challenge Sir Arthur Keith's pronouncement. For instance here is the testimony of Professor Herbert Mayo, F.R.S., M.D., Professor of Anatomy and Physiology, King's College, London. He wrote of Spiritualism:

"Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur is overwhelming evidence, and it is too late now to deny their existence."

What is the Soul?

Dr. A. W. Momerie, declaring the immortality of human individuality, wrote:

"Death is but the other side of life . . . Immortality is not the resumption of the physical body, but the continuity of the spiritual life . . . We are apt to look upon the soul as something essentially unreal, as a sort of ghost, whose very existence it would be difficult to prove. This is rank materialism. If there were any difficulty, its existence would never be proved at all. It is its own proof. 'I am conscious—therefore I am . . .' We say a man has

a soul. That, again, is rank materialism. He has a great many things—a body among the rest. But he has not a soul. That is not a thing he possesses. It is his very self. He is a soul. He is a being who feels and sees and fears and thinks and remembers and acts and communicates with other beings. It is not the body that does these things. The body is only an instrument by which the soul is enabled to do them . . . In one word death is Resurrection."

That idea of human individuality being annihilated at death by being merged into an infinite mind is also propounded by Dr. Alexis Carrel of the Rockefeller Institute of Medical Research. In the newspaper Article we are told that:

"Dr. Carrel points out that the consciousness of each one of us stretches beyond ourselves, touching other individuals, other times, other places. We are not really individuals at all, detached from one another, but are all part of the mass of mankind, living—dead—and to come."

Now if Dr. Carrel were speaking of the animal kingdom then that statement would be reasonably true, for animals do share in what is called a group soul, which means that perhaps a hundred domestic dogs are animated and informed by one group-soul or group consciousness, likewise a thousand cattle or ten thousand sheep are attached to one group-soul—hence the reason why the mob often re-act impulsively as one entity. Their instincts and habits are identical. The human individual differs from the animal in that he is an Individual, an individualised soul or intelligence, "a son of the Most High."

Sir Oliver Lodge's Conviction.

It is interesting to note that in the quoted statement of each of the world-famous scientists of the newspaper article we repeatedly find the words: "probably," "believe," "if," "it seems to me," "I think." Contrast that indefinite, uncertain, speculative attitude with the robust, positive convincing statement of England's eminent scientist, Sir Oliver Lodge, who emphatically declares:

"I am as convinced of continued existence, on the other side of death as I am of existence here. It may be said, you

cannot be as sure as you are of sensory experience. I say I can. A physicist is never limited to direct sensory impressions; he has to deal with a multitude of conceptions and things for which he has no physical organ. The dynamic theory of heat, and of gases, and theories of electricity, of magnetism, of chemical affinity, of cohesion, aye, of the Ether itself, lead him into regions where sight and hearing and touch are impotent as direct witnesses, where they are no longer efficient guides."

After approximately fifty years of experiment and investigation of the subject Sir Oliver Lodge said:

"My conclusion is that survival of existence is scientifically provable by careful scientific investigation . . . We ourselves are not limited to the few years that we live on this earth. We shall continue to exist, we shall certainly survive. Why do I say that? I say it on definite scientific grounds. I know that certain friends of mine still exist because I have talked with them."

What a refreshing, convincing, and comforting assurance calculated to allay fear, disperse doubt and give certainty to those needing it. It is not a statement of conjecture of speculation but of proven facts.

Finally, the mystery of man's true nature and his immortal existence is likely to remain unsolved while it is regarded as a "problem of individuality and its chemical basis" as stated by Dr. Carrel. In science, as in other matters, we must render unto Caesar the things which are Caesar's. If you would know the soul of man you must study the soul and not merely the matter in which it veils itself. If you would solve the problem of immortality then it would be reasonable to establish contact with those beings inhabiting the realms beyond this mundane sphere.

Know the facts concerning death and immortality and you will face death with the equanimity and confidence of Socrates. When forced to drink the poisonous draft of hemlock, because of his unorthodox teaching, Socrates said of the soul:

"He is not the body to be buried; he will not remain with his friends after he has drunk the poison, but will go away to the

happiness of the blessed."

Sir Henry Ackland once asked Faraday, England's renowned Chemist and Electrician, the question: "What do you think your occupation will be in the Future Life?" He says "the great man quickly turned upon me with his eagle eyes, the wonder of all who saw them, and replied: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' I shall be with Christ: that is enough for me."

THROUGH SCIENCE TO THE SPIRIT WORLD.

By W. J. L. Hamilton. (A. H. Stockwell, Limited).

SEVENTY years of the wisdom which grows through a scientific brain, linked with life and the ordinary human emotions, is at the disposal of the reader of this illuminating work. Although the title accurately describes its scope, it must not be thought that this is anything but a general book which can be read, understood, and appreciated by all. The author approaches his subjects with humanity and reason, and makes no attempt to confuse his readers with complicated arguments or intellectual pyrotechnics. The age-old problem of whether we survive after the death of the body is here propounded, together with the beliefs of the author, collected over a long period of years, and tested in every way possible. It is a book of cheer and comfort, in addition to being a brilliant contribution to the literature on the subject. The author's aim is one of altruism, of service: "If what I have written," he says, "can remove the fear of death from one here and there, and can bring comfort to any who have lost those dear to them, I am well repaid." Price, 3/6; Postage, 3d.

Purify your soul from all undue hope and fear. Deny self, affections as well as appetites, and the inner eye will begin to exercise its calm and solemn vision.—Plotinus.

IS IT THE BETTER WAY?

GEOFFREY HODSON, interviewed on his arrival at Perth, said:

"For me the problem of life and death is solved—because I have seen and spoken to the death—not mediumistically—but in full consciousness; not in trance—but wide awake; not drawing them back to the psychical—but by tuning-in to their world."

Of the sixth sense, Mr. Hodson said: "The power of clairvoyance is latent in everyone. It is a matter of focus. To-day we are so focussed on the physical world that we are not open to the other things about us. Clairvoyance is a matter of bringing out the latent powers which are in us."—"The West Australian."

Write for free Syllabus of Lectures and Classes commencing Sunday, 21st November in the Savoy Theatre, at 7.15 p.m. To the Hon. Secretary of Blavatsky Lodge, T.S., Adyar Hall, Lower Ground Floor, 25 Bligh Street, Sydney.

CARAVAN TOURS FOR AUSTRALASIA

A sub-committee including Mr. Herbert Soanes and Mr. Charles Neil have under consideration the provision of caravans, including equipment, literature and particularly copies of "The Harbinger of Light" for sale in the country towns and districts. This effort will include speakers and demonstrators; also provision for the sale of other goods suitable for the country side.

The equipment will also make provision for movie psychic pictures and gramophone records including Powers message to the world received through Mrs. Meuric Morris and many others of a similar nature.

Practical help to further this movement has been promised and it is hoped that many caravans will be on the road in the near future.

DON your wrapper indicates that your subscription is due.

1. 2. 3.

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

Smoking And The Astral Body

By J. STUART MORRISON.

WILL you please tell me if smoking tobacco causes the astral body to be less sensitive?

Theoretically, I would say that tobacco, in itself, does not exercise any direct influence on the sensitivity of the astral body apart from the attachments which may be formed by becoming enslaved to the habit of smoking.

Pandering to any of the cravings of the animal body tends to form habits and awaken desires which, after death, may keep the spirit attached to the earth plane until such time as it masters the art of self discipline. For this reason alone it is of great benefit to bring the body under the complete subjection of the spirit as early as possible.

All non-essential earthly habits should be mastered and the student should only adhere to such practices as are absolutely essential to the well-being of the physical body.

The smoker, and for that matter, the eater of meat and cooked foods, is liable to clog his psychic organism with the exhausted sub-etheric matter resulting from the destruction of vitality globules by the action of the heat used in preparing the raw materials for consumption. Thus psychic energy which could be turned to better purpose is wasted in the process of eliminating these products from the system.

Whilst these dead globules are allowed to remain in the etheric body perfect co-ordination between the astral and physical bodies is impossible, for the etheric body, or more correctly, the etheric double, is the medium by means of which the astral body (or soul) is united to its physical vehicle.

Psychic Energy.

The body obtains its psychic energy, in the form of vitality globules, from the air and fluids and food which we consume. This energy is the vital force necessary for normal psychic activity. In its natural state the psychic energy only vibrates to

our higher bodies and it must be "stepped down" before it can be attuned to our etheric double and the nervous system of the physical body, but by passing through the vegetable kingdom this process takes place automatically. Thus a raw diet enables one to more easily absorb the vitality globules which exist in the form of vitamins in raw vegetables, butter, milk, oil and raw eggs. Cooking or burning destroys this energy.

All occultists recognise the strength of these theoretical arguments but many of us neglect to live in accordance with them, and strange to say, I have not yet met a non-smoking, vegetarian occultist who displayed any signs of possessing greater spiritual or psychical development than his less ascetic brethren. In fact, as a rule, the occult disciplinarian is a slave to the fear that he may accidentally, or by force of circumstances, break the prohibitions with which he surrounds his life. By his very mental attitude to the matter he tends to neutralise whatever benefits he may possibly have attained by his abstinence.

The safest road is to practice moderation in all things. Make tobacco your friend if you must, but do not let it master you under any circumstances, and you will not go far wrong.

THE LAYMAN'S PRAYER FOR PEACE.

Help us, Good Spirit of love and and light, to think, to do, and say; the right thing in the right way. To banish ignorance and intolerance, envy and jealousy, hatred and revenge. To place principle before men however high and mighty, and to recognise Right—as opposed to Wrong—equal with the Almighty.

Frankston, 1937.

The Church And Spiritualism

By HANNEN SWAFFER.

THE Archbishop of York, in agreeing that "The time is ripe for the Church thoroughly to investigate the subject of Spiritualism," has gone a long way since 1934, when, in his Gifford lecture at Glasgow, he said: "It is positively undesirable that there should be experimental proofs of man's survival of death."

The truth is, I think, that prelates of the Church of England are having forced upon their attention the fact that many of their clergy, if not Spiritualists, are becoming so interested in psychical research that no fewer than 200 have openly declared their sympathy with the Confraternity, which has as its purpose the co-operation of Spiritualism and the Churches.

The Rev. G. Maurice Elliott and Mrs. St. Clair Stobart, the heroine of the great Serbian retreat, have in the last year addressed 50 Confraternity meetings, attended by 12,000 people in 50 parishes, and at each meeting they have found clergymen willing to listen.

"Wherever we go," says Elliott, "we find clergy and ministers who have their own home circles, attend seances conducted by others and visit mediums, often incognito. Yet we also find many whose ignorance of psychic matters is abysmal."

Lambeth Conference Committee Report.

Few people know, but so long ago as 1920, the Lambeth Conference appointed a committee to inquire into psychic research. It heard evidence and then reported to the Conference:

"It is possible that we may be on the threshold of a new science which will by another method of approach, confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it. We could never presume to set a limit to means which God may use to bring man to the realisation of spiritual life."

They added a safety proviso, certainly, one that called Spiritualism "a cult" and

referred to "the grave dangers of making a religion of Spiritualism." Officially, the Church of England never went further than that. But, as individuals, parsons have been inquiring ever since.

I know of one vicar in the Midlands who sits with a titled friend of Queen Alexandra, a vicar who suddenly developed powers by means of which his spirit friends speak to him in what is called the "direct voice," that is an independent voice which can be heard by any person sitting in the circle and sometimes is so loud that it can be heard outside the room.

The Rev. C. L. Tweedale, vicar of Weston, Yorkshire, has had a home circle of his own for many years.

Convinced of Survival.

One of the best known preachers in the Church of England sent me his blessing, a few years ago, with a message that he had been convinced of survival that morning by sitting with Mrs. Osborne Leonard, and told me to go on.

"Tell your father," I replied to his daughter, "that his place is on this platform and that I will retire from it when people like him come out openly."

I received a letter a few years back from the wife of a Scottish minister who said that, after the death of her two sons she had lost all her faith, that her husband's church could do nothing to comfort her. I placed her in touch with Estelle Roberts, a famous medium, and at a sitting with her she obtained such solace that she wrote to me, "My faith is completely restored."

The Rev. G. Vale Owen, who gave up his vicarage in Lancashire because of his bishop's hostility to his Spiritualist teaching, and the Rev. Dr. Lamond, a Presbyterian parson, who was convinced of survival, in which before he only had faith, when his daughter passed on, are only two more cases.

Maurice Elliott was a parson in the Winchester diocese when he was convinced of the truth of Spiritualism by the

mediumship of his own wife. He went to his bishop and told his story. The bishop accepted it, gave Elliott his blessing; and said, "You have been the recipient of a modern miracle."

Unfortunately, that bishop's successor has strongly denounced our case.

Experience of a Baptist Minister.

My friend the Rev. F. C. Spurr, a leading Baptist minister, of Birmingham, wrote "The Heart of a Father," in which he told how, when his young son was drowned, he had proof of his survival by means of a spirit photograph.

He braved hostility for some years, but then announced that he saw no reason why Spiritualism should become a religion.

The trouble we have with parsons is that most of them go a certain way with us, and then retreat when they find that Spiritualism destroys, bit by bit, the dry-as-dust theologies in which they were educated.

The Rev. R. Hart-Davis, Rector of St. Paul's, Covent Garden, came bravely out as a Spiritualist a few years ago and preached sermons on proved survival at his church.

It was because his wife obtained a message from Anny Ahlers, the leading lady in "The Dubarry," denying that she had committed suicide, as the inquest said, that Hart-Davis volunteered to hold, in his church, a funeral service for the dead actress, a thing he would not have done as an Anglican priest had he considered her a suicide.

Anyway, as she did not belong to his parish, there was no reason why he should have officiated in any case.

Memorable Case of Dr. Osterley.

One of the most remarkable cases I know is that of Dr. Osterley, who is the examining chaplain to the Bishop of London. When "The Script of Cleophas," an automatic writing continuing and expanding the Acts of the Apostles, was taken down by Geraldine Cummins—some of it, by the way, was written in the study of the late Bishop of Kensington—Dr. Osterley came bravely out and spoke at the Spiritualist Community, declaring that the script was veridically evidential.

He is one of the greatest authorities on Biblical exegesis in Europe.

When, some years later, I chaffed him about his share in writing "A New Commentary on the Holy Scripture," which largely dismissed the miracles in the Bible, he said, "I didn't know then what I know now."

No, many parsons to-day are much more brave than the world generally understands. They are facing up to facts more and more as the years go by.

I would like my readers to understand that, apart from the fact that I know the great value of Spiritualism in cases of mourning, and of the great work it is doing in healing, I am a Spiritualist because I realise that, in years to be, knowledge of it will break down all narrow creedalism and by so doing help to unify mankind.

You find, on the Spiritualist platform, not only Christians, Buddhists and Moslems but Quakers, Hindus and Methodists, people of every faith in the world. At least, on Spiritualism, they can see eye to eye.

That unity is the beginning of a new world.

TRANSITION.

RECENTLY a true and tried worker in the ranks of Spiritualism in this City passed to the Higher Life after a very short illness, and the loss sustained by the Cause is such that it will be difficult to replace her services.

She was intimately known as Sister Earldon and she carried on her mission for Spiritualism at Bourke Street and at the Centenary Hall. Her work covered several phases: charities to the poor, a prayerful Healing Centre, regular Church Services, and annual missions of help for children.

She conducted the largest meetings held in the City annually for both adults and children, when over one thousand children and their parents were benefitted by her arduous and untiring labour, and we regret exceedingly that there seems to be nobody able or willing to take her place. These benefactions, therefore, will cease. This is Spiritualism's great loss.

A sterling worker has been taken to Higher Life.

EDGAR TOZER.

Spiritualism Of The Bible

By HUDSON TUTTLE.

SPIRITUALISTS who would prove their faith by the Bible, will find that it furnishes the strongest evidence. From Genesis to Revelation, the nearness of the spirit world, and the inter-communion of spirits and mortals runs like a golden strand through all its pages. Not only spirit communion, but every phase of the manifestations distinctively known as Modern Spiritualism, is represented on many occasions, often hundreds of years apart. This similarity of expression shows that the same psychic laws held then as now, and there has been no change. Spiritualism furnishes the key whereby the mysteries of the Bible and its miracles are explained with a clearness commentators have not been able to attain for want of the knowledge it furnishes. Though angels are understood to be special creations, and spirits to have ascended through mortal bodies, the words are used by the writers of the Bible as interchangeable as shown by the following passages:

"Yea while I was speaking in prayer, even the man, Gabriel whom I had seen in a vision." Dan ix-21. He previously says that this spirit "stood before me as the appearance of a man." Chap. viii-15. "He maketh his angels spirits," Psalms, civ-4. Luke places departed spirits on a level with angels, xx-36: "Neither can they die any more, for they are equal to the angels, etc."

The terms are indiscriminately used: "And as Peter knocked at the gate, a damsel came to harken—then said they it is his angel," (spirit.) Acts, xii-13, 15: "I am he that liveth and was dead, and behold I am alive forever more." Rev. i-18: "The soul of man separated from his body." Math. xiv-26; Luke xxiv-37.

Evil Spirits—Obsession.

"And it came to pass on the morrow, that an evil spirit from God, came upon Saul." I Sam. xviii-10, 11. Mark, i-12-13; Eph. vi-12; II Tim. ii-26; Math. iv-24; viii-16-28-33.

Spiritual Body.

"There is a natural body and a spiritual body." I Cor. xv-44.

Physical Manifestations.

The angel unloosed Peter from chains in prison:—"When they were past the first and second ward, they came to the iron gate that leadeth into the city, which opened to them of its own accord, and they went out." Acts, xii-7-10.

And when they came unto Lehi, the Philistines shouted against him, and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bonds loosened from off his hands." Jud. xv-14. A fine physical manifestation is recorded in Ex. xiv-24, where the Lord "Took off the chariot wheels" of the Egyptians. "An angel," went before them in a pillar of fire." Ex. xiv-19. The moving of a table now, is represented by an angel rolling back the stone from the door of the sepulchre. Math. xxviii-2.

Inspiration and Mediumship.

"For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit." I Cor. vii-8. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." Ezek. ii-2. "To whom hast thou uttered words, and whose spirit came from thee?" Job. xxvi-4.

Speaking in Unknown Tongues.

"To another divers kinds of tongues; to another the interpretation of tongues." I Cor. xii-10. "And they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit (which controlled them) gave them utterance." Acts, ii-4. "If any man speak in an unknown tongue, let it be by two or at most by three, and that by course, and let one interpret." I Cor. xiv-2, 27. If there was no interpreter they were to keep silent, for "the spirits of the prophets are subject to the prophets." It appears that they had a

great deal of trouble in the meetings, or St. Paul would not have cautioned them to have all things "done decently and in order."

Materialisation, and Clairvoyant Appearances.

An angel appeared to Hagar, Gen. xvi; two came to Abraham so perfectly materialised, that "they did eat" Gen. xviii; and again to restrain him from sacrificing his son; to Lot, Chap. xix; an angel wrestled with Jacob, xxxii, 24; Balaam met an angel; an angel spoke to all the people, Jud. ii; came and sat under an oak and talked to Gideon, Jud. vi; to Monoah, xiii, the spirit of Samuel conversed to the woman of Endor, I Sam. xxviii; an angel came and fed Elijah, I Chron. xxi; protected the three Hebrew children from fire, Dan. iii. An angel appeared to Joseph in a dream, Math. i; Moses and Elias appeared on the Mount; an angel appeared to the two Marys at the sepulchre; to Zacharias, Luke, i; to Mary, Luke, i; to the shepherds, Luke, ii; to Mary Magdalene, John, xx; opened the prison doors, Acts, v; to Cornelius, Acts, x; to Peter in prison, Acts xii; to Paul in "vision," Acts, xvi, and xxvii; and in Deut. iv-12. A "materialised" book was shown, Eze. ii-9. Joshua saw and conversed with a spirit who held a drawn sword in his hand; Josh. v-13; David saw a spirit similarly armed; I Chron. xxv; and in Amos it is said the "Lord stood upon wall made by a plumb line with a plumb line in his hand." The line as well as the sword, must have been materialised, or they could not have been visible. Samuel appeared "covered with a mantle." A spirit appeared to Daniel "clothed in linen, whose lions were girded with fine gold." Dan. x. Feeding the multitude of 5,000 on five loaves and two fishes. Luke, ix. 12-17. Making wine at the marriage feast. St. John ii, 1-9. And lastly the several materialisations of Jesus after the crucifixion.

Trance.

"How he was caught up into Paradise and heard unspeakable words which it is not lawful for man to utter." II Cor. xii-2, 4. Like all those who have fallen into trance, he did not know "whether in the body, or out of the body." "Which saw the

vision of the Almighty, falling into a trance, but having his eyes open." Num. xxiv-16.

Ministry of Angels.

"And the angels ministered unto him." Mark, i-13. "And the angel of God called to Hagar out of heaven," when she was deserted in the wilderness. Gen. xxi-17. "The angels of the Lord encamp round about them that fear him, and delivereth them." Psalm, xxxiv-7. "For he shall give his angels (spirits) charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psalm xci-11, 12; Math. xxvi-53; Acts, v-18, 19, and viii-26 to 38. A man (spirit), appeared to Paul and told him to "come over into Macedonia and help us." Acts, xxi-4. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs to salvation?" Heb. i-14. Paul had a clear understanding of spiritual agencies. "Likewise also the spirit helpeth our infirmities." Rom. viii-26.

Direct Spirit Writing.

On the walls of Babylon: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." Dan. v-5.

David received the plan of the temple from a spirit: "And the pattern of all he had by the spirit, of the courts of the house of the Lord," David gave to Solomon. 1 Chron. xxviii. The 19th verse says: "All this said David, the Lord made me understand by writing by his hand upon me, even all the work of his pattern."

"There came a writing to him (Jehoram) from Elijah the prophet." II Chron. xxi-12. According to the chronology, Elijah had been for some time dead, and hence it must have been by his spirit.

Levitation.

"And when they were come up out of the water, the spirit of the Lord caught away Philip and the eunuch saw him no more—but Philip was found at Azotus." Acts, viii-39, 40. The meaning intended, evidently is that Philip was transported by spirit power. This is clearly expressed in Ezek. iii-14: "So the spirit lifted me up

and took me away." And more explicit, viii-3, "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem,—" I Kings, xviii-12. Elisha causes iron to swim. II Kings, vi-5. Christ walked upon the sea. Mark, vi-49.

Clairvoyance.

"Come see a man who told me all things I ever did: Is not this the Christ?" John iv-16 to 29. Elisha clairvoyant; II Kings, v, vi; Stephen, Acts, vii-55, 56, "Behold I see the heavens opened and the son of man standing at the right hand of God." Paul was clairvoyant; Acts, xxvii. Samuel is consulted as a seer by Saul, I Sam. ix-3, 10 to 20.

Clairaudience.

"And he fell to the earth, and heard a voice saying unto him: Saul why persecutest thou me? And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Acts, ix-4, 7. The apostles heard the voices of Moses and Elias on the mount. Math. xvii-3, 5; also Rev. i-10. "Now the Lord had told Samuel in his ear a day before Saul came," I Sam. ix-15, 16. Peter hears a spirit voice, Acts, x-29. See Zech. i-9, 13; ii-2, 7; vi-4. Job is addressed by a spirit, iv-12 to 16.

Dreams and Visions.

Often spirit messages can be given during sleep that cannot be during the more positive state of waking. "Then was the secret revealed to Daniel in a vision." Dan. ii-19. See Math. i-28; ii-12; Acts, ix-10; x-3; Gen. xv-12; xx-3, 7; xxxi-24; xii-8; Jud. vii-13; Num. xii-6; Deut. ii-1; iv-10; 18; Job. xiv-13; vii-14; xxxii-15; I Sam. xxviii-6; Isa. xxix-8; Dan. ii-18; Jer. xxvii; Joel ii-28; Eccl. v-3; Math. xviii-19; Acts, xix. I Cor. xiv-15. The entire Book of Revelation is professedly the utterance of one in trance.

Healing by Magnetised Articles or at a Distance.

"Take my staff in thine hand and go thy way—and lay it on the face of the child." II Kings, iv-29; Acts, xix-21, 12.

Healing.

"They shall lay hands on the sick, and they shall recover." Mark, xvi-18. "And Jesus put forth his hand and touched him—and immediately his leprosy was cleansed." Math. viii-3. Paul recovers his sight, Acts, ix-17; Peter cures the lame man, Acts, iii-1 to 8; Elisha restores the life of the Shunammite child," Kings, iv-33, 35; the leper is cured, II Kings, v-10, 11; healing the damsel, Mark, vi-56. See Dan. x-18; Luke, vii-24; viii-24; Mark, v-30; vi-56; I Kings, xix-19, 20; Math. x-1; Luke, x-1. James, v-14, 15. Christ healed by magnetic touch: "and the whole multitude sought to touch him; for there went out of him and healed them all." Luke, vi-19.

Independent Spirit Voices.

Deut. ix-12, 13; I Sam. iii-3, 9; Ezek. 1-28; Math. xvii-5; John, xii 28-30; Acts, vii-30-1, ix-4, 7; xi-7, 8, 9.

Speaking Through Trumpets.

Exo. xix-13, 16, 19; Rev. i-10.

To those who accept the Bible as the Word of Authority, here is a mass of testimony that is overwhelming. To those who recognise the Bible only as a history of primitive times, the psychical significance of these passages has profound interest.

The Spiritualist sees in them man's early conception, as a spiritual being, of his relation to the immortal future; the beginning and fore-shadowings of that philosophy, which by the evolution of thought, becomes the positive Spiritual Science of Life, Here and Hereafter.

CHARLES DARWIN ON SURVIVAL.

"With respect to immortality, nothing shows me more clearly how strong and almost instinctive a belief it is . . . Believing as I do that man in the distant future will be a more perfect creature than he now is, it is an intolerable thought that he and other sentient beings are doomed to complete annihilation after such long-continued slow progress."

"Mind In Animals"

A Marvellous Dog.

By GEO. E. TERRY.

IN the September issue of the "Harbinger of Light" there appeared an arresting article recording some curious experiments made recently in New York by Mr. Frederick Bligh Bond upon what was described as "A Mediumistic Pony," as recorded by the American Society for Psychical Research. The wonderful thing related about this pony, "Baircliff," was its power to work out problems in arithmetic and algebra, and to answer questions involving a rather high degree of human intelligence. The Editor of this magazine quoted at the conclusion Mr. Bond's suggestion "that Baircliff's is really an instrument or medium operated upon by some human intelligence in the spirit world is not unfeasible."

As it happened, a somewhat similar experience, which may throw some light on "Baircliff," came under my own observation some time ago. I was travelling one stormy day by the Nairana from Tasmania to Melbourne. As we approached the Yarra the weather, which had been rough and windy, calmed, and presently a man carrying a big rug under one arm and a shaggy-browed, alert-looking Australian terrier under the other, appeared. The showman proceeded to spread the rug upon one of the hatchways, and having duly sat his bright-eyed dog on his haunches upon it turned and addressed the lounging passengers something as follows: "I have here one of the most wonderful animals in the world. He displays the intelligence of a man. He will do any ordinary sum in mental arithmetic; can count and subtract, and answer questions in a most intelligent manner. Try him?"

The passengers drew up. "How many do four and four make?"—asked a bystander. Without a moment's hesitation the dog gave 8 emphatic barks. "Add 4 to 8, and subtract 7, and how many will there be left?"—asked another. The dog in the most matter of fact way instantly

barked 5 times. "Take 19 from 18"—cunningly asked someone else. The dog sniffed, and turned away contemptuously without barking. The crowd laughed their keen appreciation.

"Ask him how many letters there are in some one's name?"—suggested the showman. "How many letters are there in Catherine?"—The dog at once barked the correct number. "How many days are there in a week?" The number 7 was barked. The questions were endlessly varied, but all correctly and unhesitatingly answered.

Does Telepathy Explain?

We were now approaching the docks, and the man, having picked up the many coins that had been thrown him, carefully wrapped his dog in the rug and disappeared from view. A little later, as the passengers were pressing toward the gangway to descend on to the wharf, the showman reappeared also in readiness to depart. Noticing him standing apart by himself, I went up and accosted him, when conversation, substantially, as follows, took place:—"That is a truly marvellous dog of yours?"—"Did you enjoy the entertainment?" returned the man appreciatively. "Immensely. By the bye, I have a theory to account for him."—"What is it?"—"Telepathy—pure telepathy. My theory—it is of course but a surmise—is that it is you and not the dog that receives the questions, and that you telepathically suggest to the dog when to bark. I wonder if I am right?"—

"You have hit it," responded the man without hesitation. "That is exactly what does happen. I receive the questions and supply the answers. The dog barks only when I mentally tell him to do so."

"I noticed," I said, "that the dog kept his eyes fixed upon you when questions were asked; but you seldom looked at him, and often had your head turned in another direction?"—

"That was merely a ruse. I was careful however to constantly keep my mind in contact with the dog, whatever I might be doing, or wherever I might be looking."

"But how did you discover your dog's susceptibility to telepathic suggestion?"—"It is all the result of observation and careful training. But the training is useless unless the dog has the faculty. Few dogs have. We have been showing this dog for many years, and have made a good thing out of him; but he is now getting very old; and for a long time we have been trying to train another to take his place, but we can't do it. For years now my wife and I have been at work on other Australian terriers, some this dog's offspring, but strange to say we can get no satisfactory results." Another minute and the showman had gone.

I cannot of course vouch for the truth of this man's testimony; but I was impressed at the time by its apparent truthfulness, both from the manner of the man and his way of speaking. Apart from this, the theory of telepathy suggests a most natural and reasonable explanation. Give a dog sufficiently open to thought suggestion, and trained to respond to it, and the marvel is at once on natural and intelligible principles.

Now—and this is the point I am leading up to—if this explanation can be accepted in the case of the dog, it can, I think, be equally made to cover the phenomena exhibited by the wonder-working pony "Baircliff" as narrated by Mr. Bond. For if a dog can be trained to bark in response to telepathic suggestion, there seems no insuperable reason why a pony could not be similarly trained to respond likewise with his feet. And that conceded, the marvels of "Baircliff" admit of a similarly simple explanation.

The important conclusion for science to be drawn in that event is that at least some animals are endowed with telepathic faculties. That in itself would be, if finally established, a substantial gain for the new science of abnormal psychology.

CONVERTED AFTER BEING SCEPTICAL.

By "CONVINCED."

TWELVE months ago I was a firm believer that the after-life was just foolishness and impossible. If we follow the evolutions of nature we cannot get off this earth; our body is simply converted into salts, oil and carbon after the water has evaporated, which composes 75 per cent. of a human being.

The soul, we are told, leaves the body and passes into a plane we cannot penetrate. I denied this theory of the Spiritualists because I did not understand..

About six months ago I went to a Spiritualists' meeting with a friend more from curiosity than anything else. I sat about an hour and no one paid any particular attention to me and no one knew me.

The speaker, a lady, was giving messages to various people; then she turned to me and said, "You don't believe in Spiritualism; you are just seeking something in life that you cannot find and you wonder if you will ever find that something. She told me more about myself and my life than I thought possible for any human being to know.

She told me my brother was standing beside me, she described him and told me his name and that he was dead (he died in India during the war). Some of the things she told me have come to pass. Some have not.

If there is no supernatural something or some voice from the dead how could that lady speak as if she knew all about me when in actual fact she did not even know me? The above is only one of many instances of things I have been told by mediums.

It was part of the divine plan that man should be subjected to and immersed in the difficulties, temptations and failures incident to the earth life, in order that he might develop as a free and responsible agent.—Rev. Chas. L. Tweedale in "Man's Survival After Death."

FORTUNE-TELLING CASE PROVED BUT DISMISSED.

Sydney Magistrate's Discretion.

THOUGH he found the case against "Argus" proved, Mr. Balmain, S.M., recently dismissed the information under section 556A of the Crimes Act, which gives the magistrate discretionary power.

Mr. Balmain said that he thought that "Argus" had been sufficiently punished by loss of time and costs in defending the case.

"Argus" (or Nathaniel Copeland) was proceeded against in the Central Summons Court for having allegedly pretended to tell fortunes to deceive and impose on Berthal Rosted. It was alleged that Constables Rosted and Cameron attended an "Argus" session on the first floor of 327 George Street on June 15, and paid sixpence each for seats.

In evidence, "Argus" said that the money paid by patrons to see the show was paid before it took place. No money was paid after the show. His father made the arrangements. His father had always told those present that he (witness) was not a fortune-teller.

He never answered a question without using the words, "I think," or "I advise."

"Cannot Tell Fortunes"

Sergeant Stinson (police prosecutor): You have been carrying on this business for a number of years?

Charles Louis Copeland said that his son had never made any claim to be a fortune-teller.

"He cannot tell fortunes," said Mr. Copeland.

Mr. Sheahan (for the defence): Has he ever received any payment from anyone for fortune-telling?

Witness: No.

What is the nature of the payment?—Sixpence to see the entertainment.

Has anyone ever said or told you that they wanted your son to tell their fortune?—No.

Mr. Sheahan: Does your son claim to be the world's greatest telepathist?

Witness: So he is.

Exhibition of Powers.

Remarkable exhibitions of his powers were given by "Argus," during a recess in the case.

First, blind-folding himself with black cloth, "Argus" stood about 15 feet from a group of watchers. His father, producing a pack of playing cards, asked a constable to select a card. The constable, while shuffling the pack, dropped two cards on the floor. They fell face downwards, and the constable picked up the cards.

Mr. Copeland, sen., said: "Now, come on, "Argus," what has this gentleman in his hand.

"Argus" replied: "He has a black card; a Spade; the two of Spades. No; a court card, the Jack of Spades. He also has the five of Diamonds."

The constable had in his hand the Jack of Spades and the five of Diamonds.

A constable then procured a law book. "Argus" said that it was about Police Acts, and that the holder had his finger on a page concerning fortune-telling.

Asked to give the number of the page he instantly replied: "183," which was correct.

Finally, Mr. Dunkley (who appeared with Mr. Sheahan on behalf of "Argus") showed to "Argus's" father a small paper. When he was asked by his father to describe the piece of paper "Argus" replied: "That is from New Zealand—Christchurch—and is worth £5. The number is 38028."

The paper was a money order for £5 from Christchurch, and its number was 38028.

A policeman was asked to whisper a thought to the father. On the demand of his father, "Argus" said, "He is thinking of the penalty in these cases. He is thinking something about six months; that the penalty is up to six months."

The policeman agreed that that was exactly what was in his mind.

"Argus" correctly described a penny-piece, giving the date, and a ten-shilling note. He then told a constable the name of a dog which had been whispered to "Argus's" father.

"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.

Editor:—REV. J. T. HUSTON, N.D.

Vol. 68.

November 1, 1937.

No. 12.

A FEW THOUGHTS ON "ARMISTICE DAY."

I OFTEN think how the spirit people in the Spheres must laugh at us—for it seems as though mankind has not even learnt certain elementary lessons which Nature is teaching us on every hand. Men seem to be conducting their business in life, putting a tremendous deal of effort into futile things: for instance, betting and horse racing, watching a football match, fox hunting, but, above all, War.

Nature teaches us that what we sow we reap, and if we wish to be really happy, we can only obtain true happiness by doing something which will help other people. Football is not bad in itself if we play it; and if we wish for horse riding, which is good exercise, we can practise it without hunting the fox and tormenting it to death; and if we wish to show our courage, our bravery and endurance, our abilities to overcome difficulties, it is not necessary for us to go out and commit wholesale murder.

There are vast tracts of country that need exploration and developing, where our young men could be overcoming and fighting—when necessary—the savage life that is to be found still in the forests. War releases the evil beast nature in man, and leads to no ultimate good. For all men are brethren, and Spiritualism demonstrates that survival and communication from the Spirit World has no geographical limitations.

I remember once speaking at Stead's Bureau. Seven different nationalities, that is to say spirits from several countries other than our own, manifested, amongst them a German who had passed over in the War; all demonstrating that the life force, animating each spirit, underneath the difference of nationality and colour, was the same at the root.

Each Armistice Day should remind us that the truth of Spiritualism is a reality. I remember a few years ago a young friend (not a Spiritualist) and I were going to the meeting at Queen's Hall on the Armistice Sunday. The eleven o'clock Silence caught us when we were in the street. An overwhelming sense of tremendous force, exultation, a life beyond the material affected ourselves and an old man who was standing near us. We could not have spoken or moved had we wanted to! The crowd of witnesses was too real to us; and every Armistice Day should be to the Spiritualist a signpost pointing us to press on to the real things of life, to drop the futile and the elusive and to realise we are innately belonging to God, Who is Love.

A. Vout Peters.

Remember !

Remembrance of its heroes who fell in the Great War is the very least tribute that we can pay to them on November 11th. Their comrades who survived "The dust of conflict and the battle flame" of that shining episode of the Great War will echo the poet's words and the spirit of them:—

"They shall not grow old as we who are
left grow old,
Age shall not weary them, nor the
years condemn;
In the morning and at the going down
of the sun
We will remember them."

*

And the Dead? Are their mouths stopped with clay that they have no message? If we allow them to speak to us in the silence their message comes vividly enough:—

"Remember the Living."

"We are the Dead. Short years ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we live
In foreign fields."

"To you, from fallen hands, we throw
The torch; be yours to hold it high.
If ye break faith, then come not nigh;
We shall not sleep, though poppies grow
In foreign fields."

Shall we give any man who survived
the Great War cause to say: "Would to
God I were lying with my comrades out
there!"

LEST WE FORGET.

1st—All Saints Day.

2nd—All Souls Day.

11th—Armistice Day.

20th—H. Dennis Bradley; passed 1934.

27th—M. J. Bloomfield; passed 1929.

Stainton Moses; born 1839.

E. W. Wilcox; passed 1919.

Dr. A. R. Wallace; passed 1913.

(Can any of our readers supply the
missing dates?—Ed.).

CLAIRVOYANCE.

By H. BANNISTER.

A FEW days ago Mr. G. Hodson (Theosophist) stated in the "Perth News" that "the powers of clairvoyance is latent in everyone as a sixth sense is evidently true." Here in Melbourne we have a goodly number of trained clairvoyants using their clear-seeing faculties in manifesting a high degree of diagnosing power in detecting mental and physical ills in the bodily make-up, and is a matter of fact supplying remedies with equal success.

There is nothing new in this seemingly astonishing faculty of sixth-sense development. Naturally those who have cultivated the open mind and gathered a psychic understanding and knowledge, come to the conclusion that the spiritual laws of nature

are immutable and tireless in their working. Hence there is striking evidence in this progressive age, that the ancient recorded gifts granted to teachers, prophets and seers of the past are again being repeated and in active operation in our midst, working through the same divine spiritual force, and manifesting in its clearness to all who have eyes to see and ears to hear the unchanging voice of the great Master's Order. "Seek and ye shall find: Knock and it shall be opened unto you" is the never-ceasing call which ever and anon forms through the wide-open vestibule of the spiritual realm; and those who live to cultivate their spiritual powers shall indeed surely discover the "Pearl of Great Price."

WHAT OUR READER'S SAY.

"The Harbinger is a fine journal and the articles on spiritual healing are most interesting; but to find Alex. Carrol, one of the worst vivisectors of to-day, saying that spiritual healing is the correct healing, leaves one thinking they must have read wrongly.

Your journal last October was splendid in regard to animals and vivisection, in fact your journal is always teaching people natural, in place of un-natural, methods of healing. Wishing the Harbinger every success."—A. Cantley, Drummoyne.

*

"In its enlarged form the Harbinger is much improved, and the addition of matter bearing on Healing, right living and Health is most useful and valuable."—M. Compton-Smith, Khandallah, Wellington, N.Z.

*

"Pleased and thankful that I am able to continue to subscribe to 'The Harbinger of Light' at it would have been a gap in life hard to bridge."—M. Sharp, Queensland.

THE PHANTOM CYCLIST.

By EDGAR TOZER, Dip'l. V.C.S.C.

TOWARDS the end of May, 1937, a small party of Spiritualists were on their way to attend a social function in Melbourne, travelling per car. Of the number were two ladies one of whom was Clairvoyant.

She saw a "spirit cyclist" following beside the car for about two miles, and when it merged into the city traffic he faded from sight.

Upwards of two hundred people attended the social, and while it was proceeding the clairvoyant lady was attracted to the opposite side of the hall. She followed her inspiration, and found the person whom she was desired by her inspirer to meet whom she questioned: "Did you have a son who was killed through a traffic accident in the city"?

The lady replied in the affirmative, and said that his sudden passing to the Spirit World was caused by the accident of a passing vehicle colliding with his cycle. The spirit cyclist had ridden alongside the car for time sufficient to enable the clairvoyante to be able to give the mother a clear description of the young man she saw; there was clear evidence of identity to the extent that his mother unhesitatingly realised that it was indeed the spirit of her departed son; especially as also the clairvoyante had connected the bicycle with the accident, and thus made the recognition doubly sure.

Further it is interesting to relate that the clairvoyante was a visitor from Sydney, and in no way had she ever seen the mother of the spirit son who so clearly manifested. Sceptics may question the actuality of this definite manifestation of spirit-return, but should any doubt this story, we ask them to remember all the factors in the identification process, particularly the fact that the clairvoyante was clearly led to the mother who was unknown to her, and was at the time seated in the midst of about two-hundred people. Being at this time a member of the "party," I am prepared to vouch for the truth of this actuality of the fact, that

our loved ones do really still live and love in the Higher World to which we are all journeying; and as we Spiritualists are the only religionists who are privileged to be taught how to contact the Spirit World, we have need to be thankful to God's Ministering Angels who find ways and means to bless us with Spiritual Communion.

IN SECRET TIBET.

By Theodore Illion. (Rider and Co.)

THIS is an unusual book which brings the reader into close personal contact with the inhabitants of the world's most mysterious and exclusive country.

T. Illion was the first Westerner to walk unaccompanied and in disguise across Secret Tibet. In the course of his travels, he came in contact with remarkable magicians, hermits, and wise men who have lived to an incredible age. He has personally seen the Lung-gom-pas, who, in a state of trance, fly along at a rate of more than fifteen miles per hour, hardly touching the ground, as their light footprints testify. He has also witnessed other marvels.

To take another side of the picture, the author has a great deal that is scathing to say concerning the mendacity and worldliness of the lamas and false hermits who prey on the simple Tibetan multitudes when they should be praying for them. The picture he draws is vivid and colourful, showing Tibet in all its mediaeval squalor and superstition. Mr. Illion came into close personal contact, too, with nomads and bandits, sleeping in their tents and living with them for days at a time. He has many amusing stories to tell of his adventures with the brigands, who are the bane of Tibet.

Price, 5/-; postage, 3d. (In the Library. Can be obtained).

We hold that it is the strict duty of science to study thoroughly all phenomena. To leave out of account Spiritualistic phenomena and to ignore the attention that is their right, is to ignore truth.—Victor Hugo.

THINK MORE DEEPLY, THINK MORE WIDELY OF YOURSELVES.

By Philopaides in "The Commonweal"

My dear Young People,—

I don't want you to be prigs or conceited, but I want you to think deeply and widely about yourselves—your most wonderful thinking, reasoning, willing, invisible and untouched selves that distinguish us from rocks and plants and animals. Someone said to Pascal, the French philosopher, that Man was only "a reed." "Yes," he replied, "but he is a thinking reed." We are told by our Religion that we are, as the word "Religion" means, "bound up" with God, that God is the great Unseen Power "working in us," and whom we have to be "workers"; that "in Him we live and move and have our being"; and that we are "heirs of God," "sons and daughters of God," Who is "Spirit," "Light," "Love."

But we must not forget that we live and move and have our being in each other. Just think for a moment of how your life is bound up with the whole life of the Universe and Man. "What is there," asks St. Paul, "that thou hast not received?" Did you make the solid earth on which you tread, or the sun and stars, without which you could not see? Did you make this road upon which you walk, the house in which you live, the clothes you wear, the language you speak, the books you read, the knowledge your teachers impart, the food you eat, the dishes on the dinner table? Where did you get tea and coffee, and milk, and salt, and sugar? Could you have been you without father and mother and the family? Without others you could not have been a human being. We are social beings made for each other. That does not mean kissing and slobbering, but thinking, willing, acting kindly and for each other.

Sin is Selfishness.

We are apt to forget this, and so become what we call "selfish." This is what is meant by "Sin." Sin is the breaking of the great law of our own human being, which is Love, that is, treating all men and women as our brothers and sisters—not as machines, or mere animals, but as

human beings endowed with mind, will liberty, love.

Why is the human world in such chaos to-day? It is this thoughtlessness, selfishness that lies at the root of war, and of all kinds of suffering and sorrow, vice, crime and disease.

You are young, and cannot be expected to think as deeply and widely as older people, but you can begin to think, just as you begin to swim and climb and train yourselves in the gymnasium.

This is one of the uses of Daily Prayer and a few minutes' quiet thinking, and reading, and church worship—just to train your wonderful inner-self.

And you can do little deeds of unselfish goodwill, and train yourselves to think and act as social beings made for each other, somewhat as sun, moon and stars are made for each other and would cause the whole material world to collapse if they did not act together. You are taught to pray—"Our Father, Thy Kingdom come." What is the Kingdom of a father? It is the Kingdom of his Family of Sons and Daughters who love one another, help one another, and strive together to make the Home what a Home should be.

The Case For Astral Projection

By SYLVAN MULDOON.

Author of "The Projection of the Astral Body," etc.

■ ■ ■

It cannot be emphasized too strongly that you must not miss reading Mr. Muldoon's latest contribution to psychical research, "The Case For Astral Projection." He is, in the words of the late Sir Arthur Conan Doyle, "a researcher second to none . . ." and of whom Hereward Carrington writes, "knows more about this subject than anyone else."

PRICE, 9/6; POSTAGE, 4d.

“Spiritual Mediumship”

A WARNING TO MEDIUMS REGARDING THE MISUSE OF PSYCHIC POWER.

RECEIVED INSPIRATIONALLY THROUGH HERBERT L. COOK.

Mr. Cook writes: The enclosed article is the essence of an inspirational communication received from my guides. I have been asked by them to submit it to you for consideration as a contribution to your publication. As regards the subject-matter of the article, I must plead ignorance of actual conditions in Spiritualistic organisations in New Zealand, as I have been interested in Spiritualism for only a year or a little longer. If, therefore, the warning given is applicable to the present Spiritualistic situation, it should be evidence of the supernormal source of the text.

IGNORANT dabblers in occult science, through their lack of comprehension of psychic laws, can let loose upon their own heads forces, the power and malignancy of which they have no conception.

Although the strong expectation of phenomena in a physical seance can occasionally elicit deception from a medium in a highly suggestible trance state, most frequently fraudulent phenomena are produced through the influence of deceitful spirits over an unbalanced moral nature. Unfortunately, the danger of being forced into puerile trickery is but the least of those lying in the path of the spiritually immature medium.

Drunkards, suicides, brutal murderers, sadistic monsters, and other vice-ridden souls are constantly being launched into the regions close to the earth-plane by physical death, with their unnatural cravings eating at their souls, and clamouring for satisfaction; yet they are debarred from influencing the healthy earth-soul. But psychic experiments and spiritistic circles open a channel through which these unhappy souls can satisfy, in some measure, their lust for physical sensation. Mediums and other developing psychics, whose emotional natures are not under control, fall easily under their sway.

Obsession.

Unhindered by moral scruples, they attempt to mislead and obsess their victims into behaviour which no true Spiritualist would countenance. Moral weaknesses can be so intensified as to become practically

uncontrollable. They can, and do, drive sensitives into excesses of the most harmful nature; and they can reduce them to a state of mental, emotional and physical ruin. Most commonly, they play upon the egoism of their dupes, and cause disruption in many Spiritualist churches. This picture is not in the least overdrawn.

Let there be no mistake regarding those prone to obsession. Owing to the unceasing efforts of their guides, mediums enjoy a greater measure of protection than do the unfortunate souls who, because of some psychic injury forced upon them through injurious surroundings, or owing to their own foolishness in deliberately and repeatedly contravening natural law, have dissolved the veil which protects normal people from degenerate souls on the hidden planes.

Spiritual mediumship is no sinecure. A predisposition to anger, resentment, jealousy, even ambition, can develop rapidly and dominate a medium's character in a remarkably short space of time, due to the efforts of malignant spirits. The guides who, medium's claim, will protect them against harm, can do no more than the spiritual and moral nature of the latter will permit.

The Force of Attraction.

Dominant thoughts and emotions establish an aural vibration that not only shuts out influences working at an entirely different rate, but also tends to attract corresponding forces. What wonderful spiritual possibilities this law of nature opens up for the aspiring soul! But think,

also, upon the possible effects of initiating wrong thought! Base or unspiritual sentiments will attract spirits to whom such sentiments mean life. Such conditions will, for a time, nullify all attempts on the part of spiritual guides to protect their mediums from the intrusion of evil. Man is free to select his own soul-vibrations. The law of affinity will draw to him those of like nature on other planes; spirituality cannot be forced upon him against his own desire.

Unstable mediums, although at times reaching great heights of spiritual inspiration, tend, all too frequently, to harbour thoughts and emotions which throw them open to temporary obsession. They have one, and only one, sure way of countering evil: they must be prepared to sacrifice themselves to the utmost; to crush out all egoistic impulses. Greed, jealousy, irritability, and personal ambition must give way to love and service. Aspiration and loving self-sacrifice are the twin keys to Heaven.

International Troubles.

International hatred, fear and jealousy, economic insecurity, and the bitter struggle between the individualists and socialists, are all the product of mankind's own wrong thoughts and actions over past decades. A world-wide collapse of social security and loving fellowship is inevitable, unless spiritual people can keep the Light burning. Nations and groups must learn by experience that selfishness, in any one of its many forms, will lead to their destruction.

The creeds of the earth-plane shelter many souls, but, to every one who accepts religious teaching, there are hundreds of sincere thinkers without faith in any spiritual truth. It was for the benefit of such as these, and to check the growth of materialism, that Spiritualism, as an organised religious movement, came into being. For this purpose the veil has been rent by organised effort on psychic planes beyond the earth. Although psychism and mediumship have existed for ages, it is only now that a great organised movement behind the veil has rendered possible the rapid acquirement of psychic powers by any who will seek development. The risk of individual misuse of these gifts is great,

but the world need is greater. That the countless souls on other planes, when they united to give mass proof of survival, and so revive a waning belief in God, were justified in their action, is evident in the hosts of people restored to the religious life by means of psychic demonstrations.

"Short Addresses and Long Readings."

Unfortunately for the Spiritualist movement, its spiritual development has been hampered by the preference of many of its adherents for short addresses and long "readings." This demand has led many promising mediums on the wrong path, causing them to debase themselves for personal gain. The objective of Spiritualism is not only to prove that life continues beyond the grave, but also to teach, with the authority of experience held by spirit controls, the way to the heights of spirituality. This objective has been obscured by greed for sensation.

It is right and proper for a medium to give out inspired advice to those who are in need of it; but, if Spiritualist meetings become an excuse for character-reading and purely material advice, the religious side suffers from ill-repute. Spiritualists must ask themselves the cause of the backwardness of their movement as a truly spiritual force. Does it lie in their preference for messages which do not elevate, but merely strengthen their egoism?

Soul-hungry seekers after Truth are repelled by the lack of spirituality evident in many Spiritualist meetings, and, satisfied with the evidence of survival afforded them, seek elsewhere the atmosphere which true religious feeling creates.

The remedy for this lack of religious feeling is in each medium's own hands; a refusal to pander to the desires of materialistic people, and the daily surrender of self to the service of God.

Ponder well, all you who contemplate practising as spiritual mediums! Are you prepared to pay the price? It means nothing less than the utter abnegation of self, a God-surrendered life. Hard though the way may seem, the recompense is sure. Those who tread the Path do so with an inner serenity which no selfish ambitions or temptations can shake.

TEST YOUR POWER OF CLAIRVOYANCY.

By ZENER CARDS.

SCIENTISTS have just proved that clairvoyants are right—it is possible for the mind to see through matter without the use of the eyes, and transmission of thought by telepathy does exist . . .

Psychologists working in the Duke University, North Carolina, have finished a series of experiments that have gone a long way towards justifying the claims of Sir Oliver Lodge and other Spiritualists.

Famous English and American psychologist, Professor William McDougall, head of the University's psychological department, described these experiments as follows.

"We have proved," he said "that certain people are gifted with powers of clairvoyancy or telepathy—or both."

They did it by means of a simple experiment that anyone can do at home. All you want is a special packet of cards—Zener cards they are called after the Duke professor who invented them.

There are five kinds of cards, based on simple symbols, and five of each. The symbols are:—A circle; a square; five parallel wavy lines. A cross and a five-pointed star.

You shuffle the pack of twenty-five, and, without looking, turn them over one at a time, asking your "subject" to guess what they represent.

"If he were merely guessing, his chances of telling the cards correctly over a long period would be only one in five," explained the professor.

"But we found there were people who had an average of twelve and even more correct, and that could only have been done by clairvoyancy.

23 Right Out of 25.

"Stranger still, when we looked at the cards before asking them, we found their average was even higher—because they had used telepathy as well.

"One of our subjects was so remarkable that when we shuffled the pack mechanically and turned them over rapidly, he was able to tell them almost in their right

order—once he had twenty-three right out of twenty-five."

There is a moral in all this for you and me—never look at a coin when you toss it before the other man has guessed.

"If you do," said Mr. McDougall, "you give your opponent an added chance of being right. He might be able to use telepathy as well as clairvoyancy."

"England is forty years behind America in psychology," said this grey-haired, keen-eyed professor. "That is why I went to America seventeen years ago.

"We started our experiments because a young man came down out of the hills and told us he didn't believe in luck and guesswork—told us of his own experiments with a game of chance.

"But just imagine the kind of reception that young man would have had if he had gone to an English University."

WHY I BELIEVE.

IN a previous visit to Melbourne I called for a sitting with a Medium in Middle Park, not receiving any reply to my ring I concluded a sitting might be in progress. I didn't know whether to wait or to go. So I mentally called my little Hindu guide to decide for me. I got the impression to wait. Previous to this I only half believed in my guide and thought may be it was my imagination. However, eventually I had my sitting. Mrs. B. said "I see with you a little Hindu girl. She seems to belong to you, but was here with my previous sitter. She was then making signs for me to hurry up."

When in the Old Country recently I was walking in my sister's garden at Hargrave on Thames and came upon a bed of Antirrhinums I knocked one off accidentally and mentally expressed a wish it would not be wasted. A few weeks later, in a letter from a young Sydney friend, she said "such a strange thing happened at class. A snapdragon fell right into my lap. They are not in season here. I have it still."

F. H. Field.

A SPIRIT TALKIE.

SOUND films of phantom birds and animals and of the spirit of a beautiful Spanish girl are to be made at the elaborate new headquarters of the International Institute of Psychical Research in Walton House, Kensington, London.

Modern movie cameras will record the phenomena produced by Fru Lara Augustsdottir, famous Icelandic medium. Recording apparatus will catch every sound made at her seances. If these experiments succeed it will mean that for the first time a wide audience will be able to see wonders previously shown only to small companies which are present at seances.

Dr. Nandor Fodor, research director of the Institute, says that Fru Augustsdottir will come to them with the reputation of being the most interesting medium in the world to-day. It is claimed she can produce spirit materialisations. She is known as one of the few mediums capable of producing the materialised forms of animals and birds. The birds are said to fly around the seance room, and even to sing.

The Mystery Voice.

"We will try to take a cinema film of the phenomena and make gramophone records of any noises heard," said Dr. Fodor. Record and film may be combined, if successful, to make a sound—and sight—record. Infra-red cinema equipment will take pictures in the darkness—since natural light has to be excluded from a seance room. Invisible rays will be used to detect any movement. This ray will be cast across the room in front of the medium. If she steps across it an infra-red flashlight will automatically be released, and a photograph taken of what is occurring.

The Spanish girl who materialises during seances which Fru Augustsdottir attends, speaks in Spanish, a language unknown to the medium. It is hoped that a gramophone record of her voice may be taken. And so, at the International Institute headquarters, the most modern apparatus is being got ready to answer a riddle that has puzzled mankind since the beginning of time.

SEEING WITH THE MIND.

MR. KUDA BUX who has been astonishing everyone with his ability to read and "see" though blindfolded allowed me any latitude I liked in blindfolding him, writes Mr. James Norbury to "The Spectator" (Eng.), the one restriction being that the nose and mouth must remain exposed in order that the breathing might be in no way impeded. The eye-sockets were first filled with sticky flour paste, and pads of cotton wool placed on top, after which three surgical bandages were wound round the upper half of the face to keep the pads in place. If this operation was carefully carried out it was possible to prevent there being any aperture down the sides of the nose. I particularly noticed that on removing the bandages and cotton wool the sticky paste still completely filled the eye-sockets. The second point I wish to comment upon is that, in the experiments I am referring to, the writing which Mr. Bux accurately copied was written on either the top or the bottom half of the blackboard according to the whim of the investigator. When written on the top half, above the line of vision, I watched carefully to see whether Mr. Bux raised his head and was gratified to find he did not do so. This completely cancels the charge that the writing must be in this direct line of vision.

DREAMS AND VISIONS.

Rev. William Geiger.

WE may discern symbols or we may look upon spirit loved ones manifesting or we may behold scenery of the spirit realms while we are dreaming during sleep, same as we may visualise identical manifestations during visions while fully awake. Whether we see with open or closed eyes, with mortal or spirit eyes, care must be given to details. True interpretations are very important to both the giver and the receiver. If matters are not entirely clear then we may try to lay the fault on those from the spirit side of life, whereas, the fault may lie with us mortals.

For ages there has been what is called the language of the flowers (although some flowers do not seem to convey any message); the language of gems; the language of the stars and of greater planets; the language of colours or lights or auras. These are of spiritual origin or of Godly creation. Contrast these with the language of material origin or of mortal creation such as tea-cup leaves, cards, charms and numerous magical (more black than white) set-ups. Still, all seem to have their calling and their place. Above all and to which we should ultimately graduate is the language of spirit or universal thought as it comes to us direct through dreams or vision, or through the instrumentality or mediumship of another. Again we say that care must be given to details.

Experience and research indicates that instantly the manifestation is noted, its full meaning, interpretation or message is simultaneously impressed upon the mortal mind, not a month or a week or a day or hour later. Should one miss the message at the identical moment the revelation appears, it is probable that the one bringing the vision may at a later date inspire the mortals interested as to its meaning or message. However, it is not likely to be a complete message as it was at the time of its first appearance.

At no time become impatient because of an apparently incomplete message from the spirit side of life. Not many messages from mortals to mortals are complete or understandable. By biding time all will come around satisfactorily, especially if we show a tolerant attitude.

"POWERS THAT BE."

By Dr. ALEXANDER CANNON.

"**P**OWERS that Be" deals with Oriental Hypnotism. How to Get What You Want. Telepathy, Faith Healing. Black Magic. The Evidence of Power and Occidental Hypnotism; and a concluding chapter entitled the Science of the Kingdom contains a study of the mind, the universe, reincarnation, the prophecies of

the Bible, and the meaning of the books of Numbers and Revelation. The author writes with vigour and enthusiasm on these subjects.

"I have," he states, "endeavoured to make the reader think aright and enable him to choose his designs carefully before he paints them upon the canvas of his mind. If only the reader will follow this advice his mental pictures will be painted with masterly strokes of power and decision; the Thought will then become the Thing, and Life will at last be understood by a world which now is seething with unrest and seeking in vain for peace. Herein is revealed the way to true peace and happiness; to real power and to true greatness."

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MRS. EFFIE LEISK.

Visits Melbourne in November.

WE have great pleasure in announcing the visit of Mrs. Effie Leisk, the well-known medium, who has in the past ably given irrefutable evidence of Survival. Mrs. Leisk anticipates being in Melbourne on the first week in November, and the Victorian Spiritualist's Union will extend to her a Welcome Social at their rooms, Terry Hall, Victoria street, on Tuesday, November 9th. Admission to the Social will be 2/-.

Mrs. Leisk will be on the platform to give an opportunity to her spirit helpers to greet friends present. Dr. J. T. Huston, editor of "The Harbinger of Light" will be present as guest of the evening. Appointments can be made through the Harbinger of Light office to see Mrs. Leisk.

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RADIO—A BRIDGE TO ANOTHER WORLD.

By Dr. NANDOR FODOR, Research Officer, International Institute for Psychical Research, London.

THE ultra-microscope has opened up vast ranges of life in the very small. And ultra-radio may lead to the discovery of another world infinitely large.

I am not thinking of any of the planets. Marconi has been receiving mysterious wireless signals from the outer space for many years. From wireless operators one hears rumours of puzzling extra-terrestrial interruptions. Yet I doubt if we can look forward to exciting discoveries in that direction.

The other world which I have in mind is not a world of matter. It is a world beyond our sense perceptions. It is the World of the Dead. If there is a world beyond this one it must be the scene of intense human activity. It is almost impossible to imagine that an effort should not be made from such a world to reach us.

Instrumental communication is the only means which could bring home to the world of science the stupendous reality of the existence of another world. Seers of past generations frequently predicted the ultimate constructions of such an instrument. Conspicuous merits have been claimed in recent years for childish contraptions and for some intricate machines. None of them stood the acid test.

Edison seriously concerned himself with the problem. Perhaps it is as the result of the world-wide publicity given to Edison's attempts that wireless is still being suspected, at least in germ, as the ideal bridge between this world and the next.

I would approach the problem this way:—If the dead exist there must be an exchange of thought or perhaps also of speech amongst them. There must be a vibratory medium through which such an intercourse takes place. For speech, this medium could not be the air. It is too gross for anything but the complicated vocal mechanism of our body.

Is the vibratory medium the ether of

space? Let us assume that it is; let us assume further, that the spirit body of which St. Paul speaks has organs that can produce the necessary vibrations, is it impossible to imagine a detector that could transform the disturbances in the ether into waves of sound? Spirits, however, may not communicate by spoken word but by thought alone. Would thinking set up waves in the ether too?

Registering Thought Waves.

There is a man in Italy who claims that he can register thought waves. He is Professor Ferdinand Cazzamalli, lecturer in psychiatry and neurology at the University of Rome.

I met him at the International Congress for Psychical Research in Oslo, and I saw his film records of the electromagnetic radiations which are emitted by the brain during intense creative activity or in light trance.

In a normal frame of mind the brain does not emit these waves. Emotion, a great idea, thinking of a masterpiece, a psychic experience, or another kind of thrill will produce various patterns on the oscillograph, which is Cazzamalli's recording medium. Over subterranean water of underground metal specific variations occur which the brain of diviners interprets unfailingly. According to Cazzamalli, it is from the reception of similar electromagnetic waves that the brain of mediums derives the knowledge which we call super-normal.

Cazzamalli's discoveries, however do not lead us very far. I asked him what he makes of his wave charts. He shrugged his shoulders. He can record them, but he cannot read them. The chart is there but it is a closed book. He cannot even be certain that the oscillations corresponds to the actual emotions or thoughts.

We must find another line of approach. Certain mysterious phenomena seem to suggest that the brain is not only a wireless receiver, but also a complete television set. There is no better attested psychic phenomenon than apparitions of the dead or dying at the moment of death to those to whom bonds of affection tie them. How the brain perceives an apparition we do not know. Saying that it is by telepathy does not help much. By intensely thinking

of us, the dead or dying should transmit, by a telepathic process, our image and not theirs.

A Woman's Vision.

It is much more likely that something similar to the chemical phenomenon known as osmosis takes place; that the consciousness of the dying, under the effect of intense excitement or strain, expands and interpenetrates a kindred consciousness, thus producing instantaneous awareness. Here is an instance from my own family history:—

One night when I went to bed dog-tired my wife woke me up. She was almost hysterical.

"A dreadful thing has happened," she said. "As I was falling asleep I saw Uncle Willie foaming at the mouth and shouting, 'I will show you I can kill myself.'"

I tried to calm my wife, saying that she must have been dreaming. A few days later I went on business to Budapest, where Uncle Willie lived. My sister-in-law told me:—

"We had an anxious letter from your wife, and we answered her that everything was O.K. But the fact is that Uncle Willie, who for some time was going from bad to worse, and had tried to kill himself, has finally succeeded. He saved up his sleeping powder, and took it all in one dose."

I inquired about the date of the tragedy. It was the very night of my wife's vision.

If consciousness can expand in this mysterious manner, it may not be the product of the brain. It may be only associated with it, and, perhaps, it could exist without it. In fact, it is impossible to picture survival of bodily death without postulating this apartness.

Will radio ever help us to understand the mystery of our own self? Will it ever bridge this world and the next? At our present rate of progress in knowledge the next ten years may bring an answer to these exciting questions.

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.

CANNOT REALISE SHE IS DEAD.

EDNA PARKINSON, devoted servant, took her own life on August 1. Since then Edna has haunted the house where she lived "as one of the family."

"On three occasions since her death, the form of a young woman dressed in black has been seen at the foot of the staircase," Mrs. Rickless, of Heywood street, Manchester (Eng.), her former employer, told a "Daily Sketch" reporter.

"I was the first to see it," said Mrs. Rickless, "the day after she died. Since then my husband has seen it twice."

Very Attached.

Mrs. Rickless said that in July, when her daughter left school, she had to tell Edna that she could no longer employ her as her daughter would help at home. They were very attached to Edna.

"Suicide without sufficient evidence to show the state of mind" was the verdict at the inquest, the coroner stating that having to leave Mrs. Rickless had been a great shock to the girl.

"We saw Edna, extremely distressed and she was immovable from the bed on which she was sitting.

"She seemed as if she did not know where she was and was very dazed. We tried to explain matters to her, or get 'in touch' with friends who had 'passed on.' But she was fastened to the bed. She could not move from the place.

"Apparently, from our point of view, she cannot realise she is dead, and at a seance that we held she was in too dazed a state to realise exactly what we were trying to do to help clear her affairs up."

After the seance my wife's mind was soothed, and she is now a convinced Spiritualist.

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A LAUNCESTON APPORT CIRCLE.

To the Editor.

Sir,—It is not generally known that we have here in Launceston, Tasmania, one of the most gifted mediums in the Commonwealth, for general psychic phenomena, in the person of Miss B. Scott (Miss Scott is both clairvoyant and clairaudient). Meetings are held in one of the public halls here every Sunday evening, where she gives public trance addresses, at the conclusion of which she gives clairvoyant readings, which are much appreciated by those present.

About once a month she also holds a seance at her father's house for the direct voice, with the aid of trumpets. All sit around in a circle with clasped hands to prevent all possibilities of collusion or fraud. With locked doors and widows, apports are sometimes dropped in the circle. At one flower seance two cauliflowers were among the collection of flowers that came through locked doors. Later on we were told by the controlling spirits that we would have full form materialisation. These seances are given free. Miss Scott receives no payment for what she does. It is a labour of Love, given solely for the benefit of those seeking Truth and Light relative to the Life Beyond; for where our spirit friends are, soon we will be.

—H. B. Martin.

PROOF OF A SPIRIT WORLD.

A Doctor's Claim.

A SCIENTIFIC study of Spiritualism has convinced Dr. John F. Thomas, first assistant superintendent of schools in Detroit, that there is a "92.3 per cent. probability" of the existence of life after death.

He wrote the results of his research as thesis for a doctor's degree at Duke University, where he had conducted experiments for six years. His findings are to be published in a book under the title of "Beyond Normal Cognition," by the Boston Society for Psychic Research.

Mr. Thomas's study of psychic pheno-

mena began after the death of his wife in 1926. He attempted to apply the laboratory method of trial and error to the question of the existence of life after death. He made charts of hundreds of messages purporting to come from his wife. All but two of the 525 sittings with mediums, reports Mr. Thomas, were conducted by members of reputable psychic research organisations who knew nothing of his private affairs. This was to avoid any chance of mental telepathy between the sitter and the medium.

Two Possibilities.

Saying that he believed he had really received messages from his dead wife and that the "evidence points to some sort of survival after death," Mr. Thomas wrote:

There are only two possibilities. Either there is an extensive form of mind-reading possible to a few persons, or there is some sort of survival.

But there is not the least evidence that there is anything to the school which goes in for table tapping, materialisation and the 'I am happy' type of message.

Mr. Thomas explained that most of the points covered in messages purporting to come from his wife dealt with details of their home, old conversations and other intimate matters.

In one case, he said, a medium declared that Mrs. Thomas had given a ring to her sister. The investigator said that he had no prior knowledge of such a gift, but later found that his wife's sister had received such a ring.—"British United Press."

NEWSPAPER CUTTINGS.

Several friends of "The Harbinger of Light" have kindly sent us newspaper cuttings. These have reached us from Queensland, New Zealand, South Africa and even U.S.A.

Will our friends please accept our thanks. We deeply appreciate their interest in our magazine and their kindness in keeping us acquainted with the various local happenings.

EDITOR,

"The Harbinger or Light."

A HAUNTED HOUSE IN THE WEST END OF LONDON.

By REV. DAVID LEISK.

THE writer had occasion to live for a short time in the West End of London some years ago. He slept in a upstairs bedroom or tried to for some strange happenings occurred on several nights. The first decided and uncanny experience was the most unpleasant and terrifying awareness of an unseen 'something' beside his bedside. Of course there was nothing tangible that he could get hold of. Another night the whole bed seemed to be moving and apparently was lifted right up. One evening shortly after dinner the landlady informed the writer very casually that it was reported that two suicides occurred in the bedroom which I occupied. Imagine my horror.

Every day regularly under the staircase could be heard distinctly a gentle tapping which gradually got fainter until it completely died away. Her brother who was a doctor and who was stopping for a few days was also the victim of a mysterious obsession. He was a decided unbeliever and scoffed at the idea of 'Spirits'. Yet here he was completely under the influence of a power which was capable of controlling him and making him feel decidedly uncomfortable. In fact I was called in to help to relieve him of this extraordinary influence which apparently was unable to make this big strong unbelieving soul into a mere puppet. He left that same day and never returned. I left as soon afterwards as possible. In all my occupancy of houses I never experienced a more sinister and uncanny feeling than I did in this old fashioned home in the West End of London.

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PERSONAL MAGNETISM.

By E. S. SOUSTER.

THIS book is the fifth of a series of books written to help those who desire a fuller, healthier and happier life, and are willing to give themselves a little trouble to gain these benefits. Most people possess Magnetism but do not realise they have it, and since anything we possess is useless we know we have it many fail to cultivate their Magnetism to its full strength and thus miss many joys that life offers. Personal Magnetism is not a veneer of affectation but a vital Attractive Inner Force. Personal Magnetism (sometimes called it) is often described as personality in a man or as Charm or Fascination in a woman. Only those who are really healthy are capable of developing Magnetism to any great degree, and so this book touches on the subject of health.

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When you speak, speak the truth; perform when you promise; discharge your trust; be chaste; withhold your hands from striking, and from taking that which is unlawful and bad.—Muhammed.

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H. P. BLAVATSKY.**Personal Memoirs.**

By Mary K. Neff. (Rider & Co.).

THIS work is virtually an autobiography, written personally by the great Founder of Theosophy, and contains a great deal of new information concerning little-known periods of her life, filling in many mysterious gaps.

It is unprecedented that forty-five years after the death of a well-known author, a full-dress autobiography, written in her inimitable style and supplying details which fill the mysterious gaps in her adventurous life, should make an appearance. This, is therefore, a book which will interest the whole world of psychic research. From hitherto unpublished records has been prepared what is virtually the autobiography of Helena Petrovna Blavatsky. Except for occasional comments by the compiler, the whole book was written by H. P. B. herself. Full details are given of the early periods of her life, prior to the formation of the Theosophical Society in 1874. Year by year her life can be followed. The book has been issued with the full approval of the Theosophical Society, from whose records it has been compiled. Price, 22/6; postage, 7d.

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PSYCHIC FACULTIES OF ANIMALS.From Dr. Nandor Fodor's *Encyclopædia of Psychic Science.***Clairvoyant Dogs.**

ANIMALS, exhibit psychic faculties similar to man. Miss R. C. Morton, in her account of a case of haunting in *Proceedings Vol. VIII* mentions two dogs who saw the ghost and were terrified. On one occasion a terrier ran to greet it, wagging its tail and jumping up. It suddenly discovered its mistake and ran in terror. Mrs. Conant's pet dog and cat saw the spirits which she described clairvoyantly. The dog barked and snarled, the cat arched its back, spat and ran to hide. Sir William Barrett records the case of the Misses Montgomery. They saw a ghost floating across the road on which they were driving home. The horse stopped and shook with fright. The watchdog of the Rev. Samuel Wesley crouched in terror during the Poltergeist manifestations at Epworth Vicarage. In a poltergeist case on the Baltic Island of Oesel in 1844 a number of horses were frightened by thunderous noises coming from a nearby underground vault. The case is described in Robert Dale Owen's "Footfalls on the Boundary of Another World."

Are Animals More Sensitive Than Human Beings?

Prof. Ernesto Bozzano collected many cases (Animals and Psychic Perceptions, *Annals of Psychical Science*, Aug. 1905; "Animaux et Manifestations Metapsychiques," Paris, 1926), in which animals as agents induce telepathic hallucinations; in which they act as percipients simultaneously with, or previously to, men; in which they see human or animal phantoms occurring outside of any telepathic coincidence, collectively with men; in which phantom animals are seen in haunted spots or periodically appear as a premonition of death. Out of a total of 69 cases, in 13 the animals were subjected to supernormal psychic perceptions in precedence to man and in 12 they perceived things which persons present were unable to see. In more than one-third of the cases, therefore, the

animal's perception had precedence to man. Bozzano points out that animals "besides sharing with man the intermittent exercise of faculties of supernormal psychic perception, show themselves furthermore normally endowed with special psychic faculties unknown to men, such as the so-called instincts of direction and of migration, and the faculty of precognition as regards unforeseen atmospheric disturbances, or the imminence of earthquakes, or volcanic eruptions. Although man is destitute of such superior faculties of instinct, nevertheless, these same faculties exist in the unexplored recesses of his subconsciousness."

In case of avalanches, the presentiments, especially attributed to horses, is still more mysterious. The death-howl of dogs in anticipation of the death of their master or a member of the household is a well attested phenomenon. Geley records a personal experience in "From the Unconscious to the Conscious."

Supernormal perception may work in a lower scale of life. Sir William Barrett suggests that the colour changes of insect life to suit the environment might be due to causes, reminding of stigmata, i.e. suggestion unconsciously derived from the environment.

Animals and their "Doubles."

Elliott O'Donnell in "Animal Ghosts" quotes many statements in proof that the animals have doubles which are sometimes seen simultaneously in two different places.

That there are latent high faculties in animals which vie with the powers of genius was irrefutably proved by the Elberfeld horses . . . Their mathematical gift was not unique. An Italian horse, Tripoli, showed similar talent after a course in mathematics. Rolf of Mannheim, a dog, learned to reckon by attending the lessons given to a child. He made his knowledge known himself. (Proceeding A.S.P.R., Vol.XIII., 1919). Among the puppies of Rolf, Lola attained considerable fame as narrated in Henry Kindermann's "Lola: or the Thought and Speech of Animals." She could calculate, tell the time and spell out phonetically answers to questions. When she was asked what was

the name of the Mannheim dog she replied 'mein fadr' (Mein Vater). All present excepted her to answer Rolf. A cat called Daisy was also known for curious powers.

LIFE DOES NOT CHANGE.

Sir,—Like any other religion, Spiritualism has its good and its bad. As a Spiritualist, I believe in a God from whom we have our existence. He is placed by us as our Creator. We pray to and meditate on Him and His great power.

What the medium sees cannot logically be proved to others. Nor do we except this, because the messages are not a part of the spiritual religion, but a proof of its good.

I do not ask anyone to believe me when I say that, from what I have seen in clairvoyance, life does not change on the other side, except in that our bodies are no longer needed.

The Bible itself ought to be a subject for meditation and not a course of reading. It will be seen that its revelation give the essence of the Spiritual life after our so-called death.

Spiritualism is as much a matter of faith as any other religion is a matter of faith and belief in what we cannot prove.

A Spiritualist Medium.

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Health and Healing Section

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A Lesson in Health Culture.

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

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RECAPITULATION.

TWO principles are at work in Nature: Constructive and Destructive. The Constructive is the building-up, the evolution towards perfection. It is the creative, developing, reparative principle. The Destructive is the pulling-down principle, which disintegrates and resolves existing forms into the elements from which they were built up.

Health Culture is the development of man's whole nature: physical, etheric, emotional, mental and spiritual in conformity with the Constructive principle.

The Normal or Natural is that which is in harmony with the individual's life-purposes.

Health is the normal and harmonious vibration of the elements and forces composing the human entity on every plane of one's being in conformity with the Constructive principle as applied to the individual's life.

Disease is the abnormal or inharmonious vibration of the elements comprising the human entity on one or more planes of his being in conformity with the Destructive principle as applied to the individual's life.

Acute Disease is an effort of Nature to eliminate from the body, waste and foreign matter (body-poisons), and to repair injuries to the living tissues. **IT IS THE RESULT OF A CLEANSING AND HEALING EFFORT OF NATURE.** The real disease is, as we have seen, impure blood, etc. (Lesson III, July issue).

Chronic disease is—

(1) A condition in which lowered vitality (or vibration)—due to accumulations of body-poisons, with consequent destruction of vital parts and organs—has progressed to such an extent that the Constructive Power is no longer able to react against the disease conditions by acute corrective effects (healing crises).

(2) A condition in which the morbid encumbrances have gained the ascendancy, and prevent acute reaction (healing crises) on the part of the Constructive Principle.

(3) Inability of the organism to react by acute efforts (healing crises) against constitutional disease conditions.

A Healing Crisis is an acute reaction resulting from the ascendancy of the Constructive Principle over disease conditions. Its tendency is towards recovery.

A Disease Crisis is an acute reaction resulting from the ascendancy of the Destructive Principle over the healing forces of the organism. Its tendency is towards death, and hence is in conformity with the Destructive Principle.

Three Forms of Energy.

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

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

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

Vital energy is supplied to us directly by the Sun, and indirectly by the life-force stored in the fresh, uncooked foods eaten.

Through the spleen the Etheric Body absorbs this vital force from the ocean of living energy with which we are surrounded, and conveys it to every part of the body.

The best way to secure a sufficient supply is to use vital foods (uncooked fruits, nuts and salad vegetables), the daily fresh air and friction bath, and regular sun baths.

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

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

The body may also be depleted of its energy by close association with a certain type of person or animal that will absorb all that they can obtain.

The nervous system requires plenty of rest. This is obtained by that state of mind known as "Poise" or "Relaxation." Sleep as much as possible. A hard mattress is recommended. Sleep in the open air, or in a room in which there is plenty of air circulating. Get up when you awake in the morning.

Poise, rest, relaxation and sleep are important factors in the recovery of health and in keeping in good health afterwards.

HOME TREATMENT.

The Blood.

HEALTHY blood is alkaline (the opposite to acid). Acid blood is the starting point of all disease. No cure is possible until the blood is free from acid and made alkaline.

Acid blood is due to using an EXCESS of acid-forming foods in the diet, as well

as uneliminated acid waste-matter in the blood and tissues (called "uric acid" or "body-poisons").

The treatment for the cure of this condition is:—

- 1.—Neutralising or destroying, and removing, the acid present in the blood and tissue.
- 2.—Preventing more acid being formed in the system.

Unless these measures be taken, health cannot be restored, and cure therefore cannot be permanent. These measures are:—

- 1.—Following the instructions given perseveringly and conscientiously.
- 2.—Strictly carrying out the diet instructions.
- 3.—Using the remedies and treatments prescribed.
- 4.—Having perfect confidence in what you are advised to do, and avoiding adverse suggestions from others (this is achieved by not discussing your treatment with others. "See thou tell no man," said the Master when He treated the leper).

Acid Foods.

Wheat flour products as bread, scones, pastry, biscuits.

Sugar and lollies. Fruits cooked or preserved with sugar.

Starchy foods as rice, sago, cornflour, custard powder, etc.

Dried beans, peas, lentils, peanuts.

Meat, meat extracts, meat soups, cheese, fish.

Dried apricots, peaches, pears. Jams made with sweet fruits.

Table salt, pickles, vinegar, sauces, tea, coffee.

Alkaline Foods (Neutralising or Destroying Acids in the Blood).

Fresh uncooked fruits.

Fruits preserved with water or honey.

Nuts, except peanuts.

Milk. Dried milk. Dried skimmed milk.

Honey, treacle, Queensland molasses.

Salad vegetables (uncooked) as lettuce, celery, cabbage, etc.

Vegetables either uncooked or steamed or cooked in very little water.

Dried fruits—dates, figs, prunes, raisins, sultanas, currants, home-dried unsulphured fruits.

Yolk of egg. Butter. Cream. Marmite.

Notes.

Food supplies the body with building materials, heat producing materials, chemical elements, and vital energy.

Masticate carefully. Keep the teeth clean and in good condition. **HOW YOU EAT IS ALMOST AS IMPORTANT AS WHAT YOU EAT.**

Lemons and pineapple are the best blood purifiers, freeing it from acid. Shop sugar is not a food, but a drug. It is a main factor in the production of acid blood and catarrh, which, in turn, is the basis of most diseases. It also aggravates rheumatism, arthritis, gout, liver and bladder troubles, nervous troubles are also induced by its excessive use.

Baking powder, baking soda, and self-raising flour hardens the mucous membrane that lines the digestive organs, rendering it less flexible and less able to perform its function in digestion. The soda also unites with uric acid, producing serious rheumatic conditions, and also one of the main causes of stone and gravel.

Boracic acid, borax and other chemical preservatives in food seriously interfere with the changes that foods must undergo in the processes of digestion. They induce kidney diseases, and in young children are one of the causes of infantile paralysis.

Vegetables are best eaten uncooked; they should be perfectly fresh and as young as possible. Wash leaves thoroughly in running water, and cut up finely. Scrub root vegetables also in running water, and grate them up. Only a small serve is necessary as they contain five times more nutriment, and are more easily digested, than when they are cooked.

In cooking vegetables put them into very little boiling water, and keep the lid of the saucepan tightly on, don't boil, only simmer. Steaming would be better. Do not use salt or soda, etc. If salt is used, use it sparingly, as salt is responsible for many troubles; on no account used aluminium saucepans (see our articles in previous issues). The water in which the vegetables have been cooked may be served as a sauce, or used as stock for vegetable soup.

In making vegetable soups, cut up the leaf vegetables very finely, grate the roots,

put into COLD water, and simmer. Well washed barley may be added if desired. Don't cook the vegetables "to death," as the valuable food salts and vitamins will be destroyed. The barley should be cooked separately and added when cooked to the vegetable soup.

Diet Prescription.

Gradually reduce your first meal until you have only—

- 1.—Fresh fruits; or
- 2.—Egg nog. Beat up thoroughly the yolk of one fresh egg with half a pint of milk in which a heaped dessertspoonful of skim milk powder has been added.

The egg nog may be sweetened with honey, and flavoured with vanilla or nutmeg, etc.

Should you use starchy foods, use them at this meal, vita brits, granose biscuits, and similar foods are recommended in place of bread.

Second Meal.

This should contain body-building materials, as nuts, or meat (if used) with salad vegetables, or steamed vegetables.

Third Meal.

Fruits and cream or milk preparations.

General Principles.

- 1.—Change from one dietary to another gradually.
- 2.—Use as much as possible fresh fruits, salad vegetables, nuts.
- 3.—It is important to use sufficient tissue-building foods.
- 4.—Limit quantity of food, during treatment, to lowest necessary for health.
- 5.—Restrict diet to not more than three groups at a meal.
- 6.—Use great moderation in the use of starchy foods and those sweetened with sugar.
- 7.—Take liquid foods as soups, gruels, at a meal by themselves.
- 8.—Avoid excess of fats.
- 9.—Use honey or treacle instead of sugar.
- 10.—Drink plentifully.

Drinking.

Do not drink within half an hour of a meal, nor for two hours after, except when directed.

GRAPES

THE QUEEN OF FOODS.

GRAPES are "the vine of life," as their name, *Vitis vinifera*, implies. They have formed a considerable part of the diet of man from primitive times until now. There are about twenty-one species of this variable genus, and of one of these species, the grape that we are familiar with, there are nearly 2000 varieties. In the United States there are many species of wild grapes, having no fewer than 200 varieties. The extraordinary variety of this valuable food is second only to its usefulness. It is attractive to the eye, delightful to the taste, and its food value is high, being full of nourishment and beneficent qualities. In the lands bordering the eastern half of the Mediterranean Sea, it forms, both when fresh and dried, a large part of the dietary of the people. Its cultivation is simple. It needs situation more than soil, sunlight and fresh air more than cultivation. Where other plants find a difficulty in growing, such as on light, dry, or chalky soils, it flourishes.

The species we are familiar with came from the Near East, where, long before history began, it was reclaimed from its wild state. Vines may live to a great age. Pliny speaks of one that lived for 600 years. There are vines in Burgundy upwards of 400 years old. One grew in England which was upward of 100 years old, covered 137 square yards with its branches, and its trunk measured 4ft. in circumference. Australian vines have not been planted many years, but their productiveness is enormous. Besides what is used in the fresh state and what is used for wine making, thousands of tons of dried (raisins) are produced annually. This does not include sultanas. Besides used as a food, raisins have been prescribed medicinally. They are antiseptic and cooling, and when used freely are laxative and diuretic, acting on the kidneys and bladder.

Raisins as Food.

It is true that raisins cost four times as much per pound as bread, but they contain two-thirds less water, and possess 26

per cent. more nourishment. Raisins have a very great advantage over bread in that they do not tax the digestive system to anything like the same degree as bread does. The bulk of the bread (the starch) is used to produce the heat necessary in the body to keep it up to its normal temperature. Before the starch can be absorbed into the circulation and assimilated by the system it must be changed into sugar. This necessitates no fewer than 30 changes, and is accomplished at the expense of much vital energy. Raisins, however, have the heat-producing material already perfectly prepared by Nature, and when eaten absorption begins in the mouth. When they reach the stomach most of the nourishment is at once dissolved, and passes directly into the circulation.

Note that the heat-producing elements are not the same as what are popularly called heating foods. The former keep the body at its normal temperature, neither overheated nor too cold. Observe, too, that raisins have four times more chemical elements, chiefly potash, the most important of the salts necessary for growth. The chief function of the potash is to aid the production and transportation of the heat-producing elements. It also regulates acidity of the blood and digestive ferments. The digestible skin acts as a gentle laxative by stimulating the peristaltic action of the bowels. Contrast this with the flinty, knife-like particles of wheat husk that irritates the bowel by innumerable tiny cuts, and to some extent injures it.

Raisins Superior to Bread.

As a food raisins are superior to white bread in every respect, as the following percentage table will show:—

	Raisins	Bread
Water	14 p.c.	40 p.c.
Body Builders .. .	3 p.c.	7 p.c.
Heat Producers ..	79 p.c.	52 p.c.
Food Salts (Vita-		
mines) .. .	4 p.c.	1 p.c.
Nutrient .. .	86 p.c.	60 p.c.

The chemical elements in bread are particularly valueless, for by the process of cooking they have become devitalised and changed from the organic and assimilable forms into the inorganic or non-assimilable form. Bread cannot supply vital energy or life. One endeavouring to live on bread alone would find oneself quite unable to work. Experiments in this direction were made by my late colleague, Dr. Abramowski, and are recorded at length in our book, "Eating for Health." Raisins alone will supply nearly all the requirements of life. Eaten with a few almonds, a perfect food is obtained. The Ambrosia of the Sons of God.

A Remedial Food.

"Raisins recruit and revive the tired body and the jaded mind, besides being gently laxative," says Dr. Fearnie. The bride, in the Song of Solomon, feeling faint, cries, "Stay me with raisins, comfort me with apples." (R.V.) Dr. Hutchison, a noted authority on dietetics, says: "The raisin surpasses even the banana in nutritive value." Another authority states that raisin tea is equal in body building value to milk, and quite free from dangerous germs. It is recommended in those cases of stomach trouble when milk cannot be taken.

To get the very best out of raisins, or any dried fruit, observe the following directions:—

1. Give the fruit a sun bath for a few minutes in summer to an hour in winter. This charges the fruit with energy, and helps to replace the lost vitality.

2. Wash the fruit in water, at blood heat temperature. This operation should not take longer than a few minutes. If the raisins are covered with sugar, don't wash, or they will lose some of their value. Raisins in this condition are at their very best. "Seeded raisins" should not be washed.

3. Cover the fruit with warm water, not too much, place something over the dish to keep out the dust, etc., and let it soak from 12 to 14 hours. The fruit should swell to nearly its original size, and you will obtain a wholesome, digestible dish, and avoid that mushy—so displeasing to the eye—and fermentable dish known as stewed raisins.

Some Recipes.

Dr. Josiah Oldfield, D.C.L., M.A., M.R.C.S., L.R.C.P., Senior Physician to the Lady Margaret Hospital, Kent, England, gives the following recipes:—

Soaked Raisins.

A capital dish for breakfast is a small plateful of soaked raisins. Take good cooking raisins, and put them into a deep bowl, and pour warm water over them in the afternoon, and let them stand aside until next morning, when they should be all swelled and soft like sweet grapes. They are very nutritious, and are gently laxative, and I highly recommend them as being one of the most valuable foods I know for regular breakfast foods, or better still with grated almonds. Do not throw away the water in which they have been soaking, but use it as a drink or with the raisins. (In this case, the raisins should be washed first).

Raisin Tea.

Take the raisins and water, as in the above recipe, and press them through a fine sieve, leaving only the seeds and skins, which are not used. The "tea" may be used either hot or cold; if too sweet a little lemon juice should be added. No milk, of course. For those suffering from poor circulation, cold hands and feet, it is very warm and cheering. For fatigue, either of body or mind, it has no equal as a restorative, as it is a very quick repairer of bodily waste. Raisin tea is recommended as the best possible food for consumptives and fever patients, and for those who are weak or debilitated, or suffering from malnutrition. Meat eaters, or sufferers from liver troubles, or from uric complaints, may possibly find that raisins disagree with them. In such cases, Nature's warning should not be disregarded, and immediate attention should be paid to a reformation of the diet. To those suffering from chronic gastritis, raisin tea and ripe bananas should constitute the diet for a few weeks.

The following recipes are selected from a Recipe Book issued gratis by the Australian Dried Fruits Association:—

Raisin Pie.

Grated yellow rind of one lemon, re-

mainder of lemon chopped; one cupful of seeded raisins, butter size of walnut, half cup of molasses, one cupful brown sugar, two cupfuls of water. Boil five minutes; add five tablespoonfuls of flour and half teaspoonful of salt. Use two crusts. Sufficient for two pies.

Raisin Custard.

Sweeten one pint of milk with sugar to taste, grate in half lemon rind, stir with three well-beaten eggs. Line a buttered basin or mould with raisins. Spread some slices of Madeira or sponge cake in layers, with raisins sprinkled between. Pour over custard, lay on top a sheet of buttered paper, tie a cloth securely on, and boil gently for one hour.

Raisins and Oatmeal Blanc Mange.

A cheap dish is made by mixing a few raisins with surplus porridge, and boil for a few minutes. Pour into a mould. Serve cold in slices with a little sugar. (Jam or honey would be better than sugar).

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AN IMPORTANT ORGAN.

The Pancreas.

THE pancreas is an organ which lies shyly at the back of the abdomen and is well content to carry out its important work without notoriety. The average man does not know that he possesses a pancreas, and it has remained unhonoured and unsung until the last few years, when it has sprung into fame.

The liver, on the other hand, is an old friend. It is quite common for the patient to walk into the doctor's consulting room and announce that he thinks he has a touch of the liver. But who ever heard of a patient exclaiming that he has a touch of the pancreas!

The pancreas is a respectable organ, but not quite so respectable as the liver. Lord Mayors have livers; even Bishops may have livers without losing caste. But the poor and half-starved are not allowed to have livers.

We shall now have to determine the exact social status of the pancreas, because everyone is talking about it. The truth is that our new-found friend is so important to us that we could not live without him. He governs carbo-hydrate metabolism, and in case you imagine that this has something to do with motoring, let me hasten to explain that it simply means that the pancreas looks after the sugar in our bodies.

Let me remind you of something you know already. You remember that all the starch we eat is turned into sugar; every piece of bread, every potato, every mouthful of rice pudding are all converted into sugar, and this miraculous transformation is brought about almost entirely by the pancreas.

You can imagine a piece of bread going down into the small intestine, meeting the juice of the pancreas which turns it into sugar, and being escorted along the veins to the liver, where it is stored until it is wanted. Upon a call for sugar being made, the liver responds by giving out a dole of this precious food into the blood-stream, which carries it all round the body.

So you see the pancreas is quite an important organ.

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Chairman: C. H. Jones.

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 Service. Thursday, 8
p.m., Healing Circle. Mrs. E. M. Palmer, 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.

Church of Spiritual Research (Inc.)

AFFILIATED WITH THE

Greater World Christian Spiritualists League.

SHELL HOUSE, ANN STREET, BRISBANE.

Sunday, 3 p.m., Lyceum; 7.30 p.m., Divine Service.
Tuesday, 8 p.m., Psychometry. Wednesday, 2.30 p.m., Social
Afternoon. Lecture, Tea; 8 p.m., Healing Circle. Friday,
8 p.m., Public Trance Circle.

LESSONS BY CORRESPONDENCE.

Mrs. S. J. McCORMICK, Officiating Minister.
Mrs. LEWIS, President.
Mr. H. F. BUTLER, Hon. Secretary.
Mr. W. BOYLE, Treasurer.

The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS.

Sunday, 3.30 p.m., Public Circle; 7.30 p.m., Service.
Wednesday, 8 p.m., Psychometry. Friday, 8 p.m., Psychome-
try and Floral Readings, Mr. and Mrs. S. B. Elkin.
S. B. Elkin.

Ladies' Social and Discussion Class every alternate Thurs-
day afternoon at 2 p.m.

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

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.