

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY.

LEADING FEATURES

Growing a Mango in Bailey's Circle.

I Am Not Afraid to Die.

Our Friendly Spirit Visitors.

Dead Husband "Found"

Arthur Ford—World-Famous Medium
To Visit Australia.

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The Harbinger of Light

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Psychical Research, Spiritualism, and Spiritual Philosophy.

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

Founded 1870 by W. H. Terry.

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I Am Not Afraid To Die.

By ROBERT BLATCHFORD, former Editor of "The Clarion," and Author of
"More Things in Heaven and Earth."

AM I afraid to die? No. I am no more afraid to die than I am afraid to go to sleep. But I am rather afraid of being hurt, and I think millions feel the same. It is not ceasing to live that gives men pause, but the possibility of a violent wrench, a final agony. If one might die as easily and sweetly as a child falls asleep, who would fear death?

Well, some would fear it still, asking with Hamlet: "But in that sleep of death what dreams may come?" There is for many, as he says: "The dread of something after death." Men have feared death for its mysterious sequel. But it is they themselves who have made death terrible.

They have personified death. They have created a grisly skeleton, a pale horseman, a shrouded angel.

Death is only a word. To paraphrase the weird sister, it is a name without a thing. Death is the close of physical life, no more. It is not a concrete thing like sleep or life. There is no such being as an angel of death. Death is not fearful. It is beneficent. It is the end of a journey, the opening of a gate.

What is beyond the gate? Well, some of us hold that beyond the gate are human beings, for we do not think that a woman's soul or a man's upon release will be instantly transformed into an angel or a devil. Death is not the miracle some imagine. Spiritualists say well that death is "Only like going into another room."

The Three Theories.

Among the Western people there are three prevailing conceptions of death and its sequel. The Churches teach that after death mankind will be arraigned before the King of Kings and will be translated into a Hebraic Heaven or condemned to burn for ever in burning Hell.

The idea of the Agnostics, or, as I prefer to call them, the Finalists, is that man is a physical organism and has no hereafter. Death, they believe, is "A sleep and a forgetting." Death means annihilation. It is the end of all.

Spiritualists dissent from both those theories. As Longfellow puts it: "There is no death. What seems so is transition." The human soul, they believe, will pass on to another life, taking with it unchanged its existing personality. Firmly they declare that "Man is a spirit."

Sir Thomas Browne, writing of the Resurrection in his *Urn Burial*, says: "When many that feared to die shall groan that they can die but once. The dismal state is the second and living death when life puts despair on the damned; when men shall wish the coverings of mountains not of monuments, and annihilations shall be courted."

Jeremy Taylor, a contemporary of Browne's, was saturated with the fear of death, and in his belief in Hell was so uncompromising as to preach the everlasting damnation of unbaptised children and all the millions of women and men who did not accept or did not know the Christian religion.

"Where Is Thy Sting?"

St. Paul now was more conscious of the glory than of the shame; but when he asked the Corinthians: "Oh, death, where is thy sting; oh, grave, where is thy victory?" he must have made those logical reasoners gape.

The grave's victory is in the grave, the thought of which is a horror and a humiliation. The sting of death is in the heart of the bereaved, a very deeply present wound. When a man loses a beloved wife he feels as if he had been cut in two. He feels shattered, lost: the rest of his life is an anti-climax.

Poets have written of the "vacant chair," but is there anything as pitiful as the vacant pillow? Oh, death can sting. He wounds the living. Here are two searching lines from a Chinese poem. The man is speaking to his dead wife: "Of death we sometimes jested long ago, then suddenly I look and you are gone."

The Spiritualist Picture.

Gone. I look and you are gone. The tender comrade. The vacant pillow. Oh, death where is thy sting? Yes, we fear death, we poor mortals, but not our own.

The Finalists have in common a stiff upper lip and a logical mind. They are poets, also, many of them, and very downright in their expression. Abin l'Ala, an Arab scientist of the 11th century, speaks right bravely: "Abandon worship in the Mosque and shrink from idle prayer, from sacrificial sheep, for destiny will bring the bowl of sleep or bowl of tribulations you shall drink."

Dear old Omar writes even more starkly: "Oh, threats of Hell and hopes of Paradise. One thing at least is certain—this life flies. One thing is certain and the rest is lies. The flower that once has blown for ever dies."

There is a sort of smiling scorn about these old stories. We are born under sentence of death they seem to say. Well, what about it? On with the dance, for still a ruby kindles in the vine and many a garden by the water flows.

Personally, I prefer the Spiritualist idea. The thought of that very human reunion is very heartening. I like to picture it. The starry fields of the milky

way. Do the unmarried lovers rush into each other's arms, I wonder, or melt together like two summer clouds?

Dreams? Perhaps; but better than those other nightmares.

No, I am not afraid of death, and I never was afraid of life. Afoot and light-hearted, I took the open road with a penny in my pocket and no notion as to where I next should sleep or eat.

I loved it; the clean England. I loved the hedgerow flowers, the warm spring air, the great, lusty horses hauling the plough, the singing skylark glad of life, the plumeys elms, the lean highroad, the inns and cottages, the chubby children; England and the blue sky over it. Never afraid of life.

I married on twenty-seven shillings a week. *Laus Deo*; but if I begin about marriage my pen will run away with me. Several times on a matter of principle I have given up good appointments and taken risks coolly. Once I resigned a thousand a year, once I resigned two thousand a year.

My Faith—And Hope.

To fear life is to offend Dame Fortune, for she likes a forward lover. "And if the cup you drain, the lip you kiss, now in what all must end in," well, you have lived.

And I like that old bold verse: "Run! Follow, follow Happiness, the maid whose laughter is the laughing waterfall, run, call to her; but if no maiden call, 'tis something to have loved the flying shade."

Life! That is good. And after life?—Life. Such is my faith, or, shall I say, hope?

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Which Is Your Plane?

ASKS MARGARET L. MACPHERSON.

(Mrs. MacPherson is an English journalist visiting Australia, whose articles "The Facts and Fakes of Spiritualism" contributed to "Woman" during 1935 will be remembered, and which shortly are to be published in book form. We have had many opportunities of discussing the Movement with Mrs. MacPherson and found her not only well informed respecting it, but understanding and sympathetic, accepting as she does its fundamental principles.—Ed. H. of L.)

THE Editor of the "Harbinger" has asked me to write a message for Australia before I go away. Thinking of the eighteen months I have spent here, I ask myself what I can say that may be helpful to my friends (and enemies) who are active in the Spiritualist Movement. I have come to know this movement fairly well. I have sat with the leading mediums. I have attended many Spiritualist Churches and meetings.

There is much strife in the movement. There are many factions. There is a regrettable proportion of fraud, and—since even leading Spiritualists deliberately close their eyes to fraud and deny it—there is much hypocrisy. On the other hand, there are examples of great charity, self-sacrifice and devotion. These things I can say truthfully from personal observation.

But I am a mere outsider, and what I may say is not perhaps so relevant as what Australian Spiritualists are constantly saying of each other. Discussing rival mediums or rival societies, I have heard this said, over and over again: "Oh, yes, she is a medium of a sort, but she is on a very low plane." Or, "That circle is no good to me; they are contacting the Astral Plane." Or, "You must see Mrs. X. She is on a very high plane." Or, "I find it very hard to read for you, Mrs. Macpherson, because you function entirely on the Mental Plane." Or, "When I heard Krishnamurti preach he was manifesting entirely on the Christ Plane." And so on and so on.

What Plane Am I On?

Now, when one hears this so frequently, one begins to question oneself. What plane am I on? Am I on a high plane or a low plane? . . . If we are not honest we

may invent the most romantic and high-faultin ideas about ourselves. We indulge in a sort of spiritual snobbery, pretending we have very high Guides and Controls and—as several very amusing mediums claim—Masters. The Fifth Plane! The Seventh Plane! Dear me, how grand! No wonder we all look down upon each other!

My job in life, as nobody will deny, is that of the East Wind. I try to blow away cobwebs, especially cobwebs of delusion and snobbery, whether they exist in my own mind or anyone else's. And I want to say to you flat, and I hope it makes you wriggle and feel very uncomfortable: WE ALL BELONG TO THE EARTH PLANE. Yes, Sir. Yes, Madam. You and I and Mr. Huston and Mrs. Leisk and Mr. Tozer and Mrs. Reilly and Krishnamurti, every one of us belongs to this earth plane. We were born into it to experience it, to improve it, to grapple with it, and, please God, to leave it better than we found it. As we serve it, so shall we be judged. And if you want to know infallibly what plane a man contacts in the seance room, you can assess it by observing his service to his fellows on earth.

The Earth Plane.

The earth plane, so far as Australia is concerned, is an exceedingly beautiful place except for the cruelty and heartlessness of some of its inhabitants. Australia is fertile; there is land, food, sunshine and space for all. Yet I have seen dreadful slums here. I have seen little children suffering from malnutrition, hundreds and thousands of them. I have seen ex-soldiers unemployed, crippled, blinded from the last war. And I have seen young lads growing up towards the same terrible fate. But I don't see Spiritualists doing much

about it. They are so intent on Other Planes that they neglect their own.

They are so enamoured of spirits Over There that they forget the spirits who are Here.

For we are all spirits, whether in the flesh or out. People who die out of this world are spirits, but so are people born into it. You, my reader, are a spirit. You will never be more a spirit than you are now.

This world is our plane. So long as we allow the poor here to be exploited by the rich, so long as we countenance unemployment, slums, poverty, misery on this plane, we are guilty of neglecting our nearest duty. A person who is always running to get in touch with other planes, whilst neglecting this one, is like a frivolous, empty-headed wife who neglects her own dirty and comfortless home whilst she runs out to play bridge with strangers.

Earth's Claim Upon Us.

Let us realise, let us recognise, honestly and fearlessly, that this earth is our plane. To it we owe our loyalty, our love, our incessant labours for its betterment. The peoples of this earth are our comrades who have first claim upon all our activities. It is less meritorious to spend time and money in getting in touch with one's mother in the spirit world than it is to help and succour someone else's mother here. It is better to prevent future wars than to sit in seance to converse with "dead" soldiers.

Children who are born into this world are the spirits we should concern ourselves with, not children who have passed into another. They who have passed over are guarded and guided; they are in no danger of starvation and war. It is the people who come onto our plane who are in danger, simply because we are living in a dirty, untidy, dishonest and diseased world which we are doing very little to clean up. We ought to be desperately ashamed of it, but we are not. Spiritualists ought, as a body, to join and support and ardently work for every movement against war. But do they? They ought to be keenly interested in politics, they ought to be behind every attempt to abolish unemployment and exploitation. But are they?

We may make very grand claims as to the plane upon which we are functioning, but unless we strive with every thought and muscle for the betterment of our earth we shall, on passing out, be allocated to the plane which such heartlessness and blindness fully deserves.

NECROMANCY.

THE word necromancy is derived from two Greek words meaning "corpse" and "divination," and refers to ancient heathen practices in which dead bodies and the blood of human victims were used by the priests for divination. Hence the command to the Israelites in the Old Testament. This can surely have no bearing on modern spirit communication, nor to the innumerable psychic phenomena recorded in the Old and New Testaments. The denunciation of Spiritualism as the work of the devil, and the sweeping statement that all Spiritualist deny the personality of Jesus, is not true.

Are not those who make such statements like the scribes and pharisees, who said of Jesus Christ: "He casteth out devils by Beelzebub, the prince of devils."

If modern communications and psychic phenomena are all the work of devils, then whose works are those recorded in the Bible, or related of the Church fathers and saints? If all modern phenomena are the work of the devil how then do we know, and what security have we, that all the "ange's" who appeared to the prophets and the early Apostles were the agents they professed to be, and were not agents of the devil masquerading as angels of light?

If there is no certainty to-day that a communicating spirit is good and true then there never was any such certainty in Bible times.

There are some Spiritualists who deny the personality of Jesus, but there are thousands who accept Him as their Lord and Master. The spiritualistic belief includes the Fatherhood of God; the Brotherhood of Man; Human Survival and Communication with the Departed; and that There is No Death.

Our Friendly Spirit Visitors.

Children's Playmate From "The Other Side."

A FEW summers ago, a lady took a small house in a seaside town on England's south coast, and spent the holidays there with her little boys. On their return home, the mother heard the children speaking of some child they called "Bobo." Asked who "Bobo" was, the boys explained that they meant the little girl who used to play with them at the seaside.

Curiosity led the lady to make enquiries. She was told that a small daughter of the owner of the house had died there, and her little spirit had been seen on several occasions.

People will always deny that the spirits of the dead can revisit this earth; but there will always be a strong body of opinion in favour of the opposite view. Many houses and localities are said to be "haunted," as the expression goes, by the disembodied people who knew them in life.

Not All Terrifying.

Not all these apparitions, either real or fancied, are terrifying, awesome, or malignant. Indeed, some of them—like that of the little girl mentioned above—are quite friendly. A household in which there is a "family ghost" becomes quite used to it.

A married couple were invited to stay with some friends at an ancient manor-house in Devon, and on their return told a story of a tall, beautiful lady with powdered hair who passed silently through their bedroom while they were dressing for dinner. They related how, when they asked the daughter of the house about the lady with the archaic style of hair-dressing, they received the reassuring reply, "Oh, she won't hurt you; there is no harm in her; we often see her."

Unnatural Daughters.

Then there is the story attached to a farmhouse in Shropshire, the owner of which, dying, left all his fortune to his two daughters, charging them to look after their mother during her lifetime. Instead of which the unnatural women turned their surviving parent adrift. A

new servant, coming to the farm, would often see an elderly man walking about the garden, though he never entered the house. When she asked her mistresses about the queer stranger, she was told, "It's only our old father." The daughters showed exceptional want of feeling in every way!

Visitors to a certain mansion in Lancashire say they have seen a lady in a white gown of bygone fashion pacing the hall and corridors. The family are quite frank in disclosing that the white-clad form is that of an ancestress of theirs, who perished tragically centuries ago. After all, if one has to live in a haunted house, it is as well that it should be haunted by such quiet and inoffensive and well-behaved ghosts!

Never Interferes With Anybody.

Such a one is the "little thin woman with sandy hair" who is said to roam about an old house in Pembrokeshire. She never speaks to or interferes with anybody, so nobody speaks to or interferes with her. She is of the same category as "the old man in brown with a long grey beard" who pervades another ancient mansion not so very far away. "There is," avers a reputable eye-witness, "nothing terrifying about the apparition."

One could hardly say the same about the young woman who would glide down the main staircase of a manorhouse in Somerset and vanish as soon as she reached the bottom step. The terrifying part about her was that instead of wearing her head in the usual way on her shoulders, she carried it "tucked underneath her arm." This habit of hers so roused the curiosity of the tenant of the mansion that he took up the floor-boards at the spot where the apparition was wont to vanish. There was found a woman's skeleton, with the severed skull lying beside it. The poor remains were buried in consecrated ground, and thereafter the visitations ceased.

This habit of carrying one's head about

is also characteristic of the first Lord Holland, who on certain nights in the year walks up and down the "gilded chamber" in Holland House, Kensington. He was executed for his political activities under Oliver Cromwell.

These spirits have their old fads and fancies just like living people. A lady with

a lovely sad face who roams a castle in Perthshire only appears to visitors and has never been seen by the family. She, too, is one of the quiet and harmless sort. So is the old lady whose high-heeled shoes can be heard tapping up and down the staircase in a house in Porchester Terrace, London.

Dead Husband "Found."

Remarkable Story By Dr. J. J. Bell.

Dr. J. J. Bell, a member of Bradford City Council, told a gathering of the Yorkshire Psychic Society of the beginnings of his belief in Spiritualism and some of the astonishing happenings he has since experienced. "I am no theologian, and no philosopher," said Dr. Bell. "I am essentially a practical man, and I have mixed up with things as I have found them in daily life."

Dr. Bell said that as a child he was brought up in a faith which separated the hereafter into two parts. There was heavenly bliss for those who had lived angelic lives, and for the rest—diabolical hell. But his experiences as a young medical man in Bradford in the early years of the century made him revolt against this theory. Natural revulsion was followed by natural uncertainty and natural doubt. And this was followed by an awakening to psychic knowledge.

In 1904 he attended a Bradford woman, a beautiful but uneducated girl. She married later and had a child, but the child was deformed and died, and shortly afterwards the husband, who became ill through constant care for the sick child, died also. The mother made no progress toward regarding her former health until Dr. Bell sent her away to another district. Two or three months later she returned. "She was entirely transformed," said Dr. Bell. "She asked me if I knew what had happened. I suggested that she had found a second husband, but she said 'No, I have found the first.'"

Later the woman developed spiritualistic powers, and received messages, and

for five years afterwards Dr. Bell and friends held investigations. "She developed complete trances," said Dr. Bell, "and we received messages in French, Hindu (which we could not translate ourselves), in fragments of Zulu, and broken English. I then discovered the possibility of communication, and after asking for messages from my brother, received incontrovertible evidence of his ego.

"A Glorious Place."

"I received in this way messages from a sister also after she had passed over. I asked her what she was doing, and she replied that she was in a glorious place and perfectly happy. She missed her baby, but she was in the garden of God nursing the children of others who had gone before they grew up. I also had messages from a brother about his life in America, about which I had known nothing, and messages from another brother about his family life, of which previously I had no knowledge.

Dr. Bell also told of a communication from his father after death, and described a message from his own son who died four years ago, and who was himself a psychic investigator.

IT IS OUR BUSINESS.

"Let us alone" is still the cry of wicked men. Why trouble us with your reforms? Let us gamble, and cheat, and drink, and grow rich by vice, in peace. You churches, and ministers, and reformers attend to your own business and leave us alone.

Victor Eugene Cromer.

AN AUSTRALIAN OF WHOM WE ARE PROUD.

By ELSIE FLORENCE GRIMES, B.A.

AUSTRALIANS have much of which to feel proud. Such a glorious country is this that we really have some excuse for the temptation to regard it as "God's Own Country," and to sing: "This little bit of the world belongs to us."

Of Mr. Cromer, we Australians are justly proud. If his method of healing had been by suggestion (which, however, it was not), his splendid physique would have gone a long way towards inspiring the idea of health in the minds of his patients. Tall, strong and straight, dark haired, and with large, dark eyes of a compelling directness, yet softened by a child-like gentleness, he was splendidly typical of Australian manhood at its prime.

Tenderness, humour and strength were harmoniously combined in this truly lovable healer. I remember once sitting in a circle with Mr. Cromer and several others. We were all in deep meditation. The silence was pregnant with devotion and praise. And then, suddenly, in the midst of this holy stillness, a wireless (standing nearby on a little platform) blurted out with painful emphasis, and deliberate pause between each word: "I . . . am . . . going . . . to . . . give you . . . a . . . recipe . . . for . . . orange . . . marmalade. . . Take . . . twelve . . .

large . . . oranges . . . and . . . wash . . . them . . . well. . . ." I was, I confess, guilty of wandering thoughts, for the incongruity of meditation and marmalade struck me rather forcibly. I am afraid that Mr. Cromer must have been equally guilty. We caught each other's eyes, and could not refrain from laughing. The

other members of the circle then awoke to their surroundings, and we all enjoyed a few moments of merriment before returning to our prayerful attitude.

Mr. Cromer was always like that. With him laughter and reverence went hand-in-hand. In his meetings there was nothing sinful or irreligious in interrupting prayer by laughter. And how the children revelled in his gatherings! No compulsion was required to bring them to his rooms where holiness and peace were not incompatible with jokes and fun, romping and play.

Mr. Cromer wrote a number of articles for "The Harbinger

of Light," on a variety of topics. One which I have re-read recently, on the subject of fairies (May, 1921) is of particular interest. We all know how Mr. Cromer loved the little fairies, which he could see clairvoyantly, and which he has so often described to us. Of the many different types of fairies, the flower fairies, I think,



appealed most to him. He maintained that by a certain form of meditation these dainty creatures could be attracted, and he used to delight in making magnetic circles (by the power of concentration) in which the fairies danced and disported themselves.

His Transition.

The feeling of loneliness and loss in many a heart was acute, when, on 2nd February, 1930, this kind and friendly helper was called to other spheres of activity. The suddenness of his passing was tragic. Just a few days' illness with appendicitis, peritonitis supervening, and he had left us, so it seemed. But no—Mr. Cromer is still alive, busy, happy and intensely interested in all suffering humanity. And he has left his comforter with us—as did Jesus of yore—the Power of the Holy Spirit.

I cannot do better than to close this "In Memoriam" with Mr. Cromer's lovely Healing Affirmation:—

"Divine Order is now established in my mind, body and affairs through my understanding of the indwelling Christ.

"The Divine Love ensouls me; my whole

body is glowing with the radiant power of Divine Love; Love thrills through every fibre of my being. I radiate Love, Love, Love.

"The Peace of God that passeth all understanding fills me. Every cell of my body is filled with Peace, Peace, Peace; every atom of my being is soothed by the inflowing Peace; lovely Peace saturates my whole being.

"Divine Life permeates me. I am thrilled and energised by the more abundant Life flowing from the throne of God, giving me Life, Life, Life.

"The healing power of the Holy Christ Spirit throbs through me, and I am filled with Health." (V.E.C.).

And of those of his patients and students—all of them friends whom he never forgets—who may chance to read this, I just make this one request. On 2nd February, at noon, please try to arrange a quiet period, wherever you may happen to be, for a two minutes' silence, a silence to be spent in broadcasting the power which Mr. Cromer taught us to contact and transmit to others, and which has proven, after seven years, that it has not left us nor forsaken us.

Is Mankind Improving?

A.G.C., in the "Christian World," London, England.

FLORENCE Nightingale was once visited by an old friend, an Indian prince. She expatiated on the marvelous improvements she had lived to see in the management of hospitals, in drainage, ventilation, and sanitary work of every kind.

The visitor asked a disconcerting question: "Do you think people are improving?"

"What do you mean by 'improving'?" said Miss Nightingale.

"Believing more in God," answered the Indian.

That is the only improvement that really counts. Indeed, all other advance, unless moral betterment keep pace with it, will issue in our undoing. Material achievement is a menace if it outstrips spiritual. The trouble with the modern

world is just here. Mechanical invention has been making giant strides, while moral achievement has been lagging behind, marking time. This is increasingly recognised nowadays, and the recognition is a reassuring sign of the times.

But what is not so clearly seen is that moral betterment is at bottom a matter of belief in God. How can there be moral progress without a moral standard? "How men and women behave," as Bishop Gore says, "depends on what they really believe about the unseen foundations of life, about God and duty." "Behave," "believe": the two words, outwardly similar, have a vital inward connection. "The soul of all improvement is the improvement of the soul," and the improvement of the soul is a matter of 'believing more in God.'

Peace---or War?

By R. C. KEAST, Sydney.

IN so far as humanity is concerned, as most Spiritualists are probably aware, many discarnate intelligences view with profound apprehension the immediate future. Certainly there seems justification for this; for it is doubtful if at any period in history international relations revealed such ominous possibilities as at present. The most disquieting aspect of the situation is that all of the leading nations of the world are now almost frantically arming themselves, as if in preparation for war. Military expenditure, in almost every country, has reached alarming proportions, and notwithstanding the deplorable economic consequences, is most readily sanctioned by the various governments. The protests of the great pacifists—Sir Norman Angell, Professor Gilbert Murray, Lord Robert Cecil and others of their type—are becoming as voices crying in the wilderness—where there is no audience!

After the titanic upheaval of 1914-18, the warring nations of the world, now enfeebled, penitent, and all articulating peaceful aspirations, gradually ranged themselves, side by side, within the League of Nations. Myriads of earnest and intelligent people everywhere fervently believed that, in international affairs, a new and noble era was about to dawn. Longfellow's lines:

"The law of force is dead; the law of love prevails";

seemed about to be realised. But during recent years it has become increasingly evident that at least not in all cases have the nations definitely and permanently renounced war in favour of peace.

One nation after another, becoming restive under the lofty idealism of League principles, has virtually repudiated its allegiance and severed its connection with not only a resultant impoverished League, but with a group of free-lance nations seeking another and less peaceful alignment. Pacts, it is authoritatively stated, have already been concluded between the great anti-Communist nations—Japan,

Germany and Italy—a formidable enough trio, heaven knows, against any possible coalition whatever.

It is, of course, true that, as English Ministers are constantly declaring, Britain desires only peace. America, through her responsible statesmen, is repeatedly giving expression to similar protestations. France, too, according to her rulers, positively abhors war; while Russia, Germany, Japan, and even Italy, aver that, notwithstanding their military preparedness, they, also, prefer peace—making such utterances, as they often do, to the whirr of bombing aeroplanes, the rhythm of marching armies and the glint of countless bayonets!

The regrettable fact is that the nations either distrust one another, fear invasion, or desire expansion, and still cherish the illusion that only fleets and armies can render them impregnable—or invincible! Ultimately, of course, the position resolves itself into this, that, notwithstanding the vaunted achievements of modern civilisation, its progress has been mental rather than moral, material rather than spiritual. While science has been dynamic, religion has been dormant. And in international relationships might rather than right, force rather than peace, are all too frequently the methods adopted.

Through Spiritualism there has been uttered of late words of warning. Many discarnate intelligences—among whom are to be found several of earth's former rulers, and statesmen—are now deeply perturbed at the future confronting the race; for, as they well know, another great war would occasion not only dreadful suffering and irretrievable damage, but it would, also, shatter the very pillars of civilisation. Yes, the time has arrived when we must face stark realities. Chivalry which, during the Middle Ages especially, characterised war, has now departed, never to return; and with it has gone what little glamour and glory war ever possessed. Henceforth, war will be of such a diabolical

cal nature that even the awful war in Spain, with its pitiless slaughter of women and children, will appear to have been little more than a mild prelude.

Yet, present tendencies are such that statesmen almost everywhere are now envisaging another international upheaval. One recalls Tennyson's words:

Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie, like a shaft of light, across the
land!

Several weeks ago, at a seance attended by the writer, a discarnate being claiming to be W. E. Gladstone manifested, giving expression to gloomy foreboding. Only last month, at another such seance a spirit purporting to be Abraham Lincoln communicated, and after referring to the disturbed nature of international relationships and to its attendant perilous possibilities, urged upon all Spiritualists the desirability of doing their utmost to prevent another war, and to perpetuate peace.

Let us Spiritualists, then, with other earnest people, concentrate upon the principle of peace. Let us actively, ceaselessly and prayerfully co-operate with, not only our peace-loving statesmen, but with their advanced and enlightened colleagues in the spiritual realms. It is sufficiently realised that if only, in this regard, substantial groups of people in each nation were to link together in unity, destructive forces would become impotent and further war be rendered impossible. Let us, then, as Spiritualists of the great British Empire—that Empire upon which the sun never sets—do our utmost in frustrating present belligerent tendencies, ushering in that new era when peace shall be universally enthroned; and when war shall be relegated to its fitting place in the past when, owing to humanity's mental, moral and spiritual immaturity, such barbarous methods, between nations, were employed and condoned.

Then an enlarged and ennobled League of Nations—one embracing all countries and comprising the ethical principles of the Sermon on the Mount—may exercise its amicable and beneficent sway over inter-national relationships.

HOUDINI'S SPIRIT.

The Seance That Failed.

A DECADE of waiting while a ruby light gleamed over Houdini's shrine reached a climax last night in the tenth and final seance by the widow on the anniversary of Houdini's death, but half an hour of prayer failed to evoke the spirit of the famous magician.

The spectacular attempt was made in the presence of 200 of Houdini's friends on the roof of the Hollywood Knickerbocker Hotel, high above the bright boulevard lights.

The widow said: "I don't believe his spirit can ever come. The last hope has gone. I shall never try again."

In a letter to the "Daily Herald," London, Mr. Maurice Barbanell said: It is reported that Harry Day sat up half the night in an attempt to get a "spirit message" from Harry Houdini. He did not succeed for the simple reason that spirit messages are only received when a medium is present—and Harry Day does not possess mediumship.

Mrs. Beatrice Houdini also failed to get a message from her husband. But the widow of the famous magician has already received from him, after his death, a secret code which he agreed he would transmit.

I enclose a facsimile of a sworn statement made by Mrs. Houdini the day after she received the code through the mediumship of Arthur Ford, a well-known American psychic. Her declaration made at New York City on January 9, 1929, reads:—

"Regardless of any statements made to the contrary, I wish to declare that the message, in its entirety, and in the agreed-upon sequence, given to me by Arthur Ford, is the correct message pre-arranged between Mr. Houdini and myself."

Mrs. Houdini also sent to Walter Winchell, the well-known American newspaperman, a letter for publication in which she confirmed that she had received a spirit message from her husband two years after his death.

The Home Circle.

By J. Stuart Morrison, Chaplain, Prana Chapel, Melbourne.

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THE Home Circle is the most satisfying method of investigating the phenomena of Spiritualism and of contacting spirit friends and guides from the other side. The essential purpose of such a group is to provide a channel through which teachers from the world of spirit, and also our own dear ones in the Higher Life, can meet with us in fellowship for the purpose of furthering the cause of the Spiritual Kingdom.

A true home circle is a cheerful but religious gathering of incarnate and discarnate spirits who are mentally, psychically and spiritually attuned to each other, and bound together by bonds of mutual love in their work on behalf of the spiritual welfare of Man.

Home Circle Not for Development.

The difference between a home circle and a developing class is that the object of the latter is solely to awaken and unfold the psychic powers latent in the sitters, whilst that of the former is Service, and a solemn and reverent desire to investigate, and to attain a knowledge of the true and beautiful truths of Spiritualism.

This distinction should always be remembered. Every member of a home circle should be willing to sit with the object of devoting all the powers of his higher self to the service of the circle as a whole, and not with the selfish idea of awakening his own psychic faculties. Rest assured that your spirit friends will draw upon your powers and use them wherever possible or necessary, and your latent faculties will become manifest when you are fitted to use them. Should you be chosen at any time to act as the medium for the circle, accept that mission with grateful humility, clearly recognising the fact that it is not you who are responsible for the phenomena, but is the result of the combined forces of every sitter, and of

the efforts of the spirit group who are attending to the welfare of the circle.

Hold your home circle in love for Love's sake, in truth for Truth's sake, in righteousness for Righteousness' sake, seeking no reward but that of an opportunity to serve. This is the true road to spiritual development and psychical unfoldment, and the resultant powers will be far more pure and spiritual than those faculties which are forced into manifestation by methods which concentrate on the psychical rather than the spiritual side of the subject.

Unless the motive is pure, the will firm and self control reasonably good, it is best to leave all psychical activities well alone, for mediumship is dependant on a certain sensitiveness of personality, the capacity for receiving thoughts and impressions from external sources. This tendency may be aggravated by unwise development or impure motives to such an extent that the subject is always open to the influence of vagrant thought-forces—good, bad and indifferent—and the faculty becomes quite beyond control. The sensitive may become easily influenced, nervous, excitable, temperamental, irritable and subject to the extremes of melancholia and hilarity. Human weathercocks of this nature—people who react to every wind that blows—are usually a nuisance to themselves and a menace to the good name of Spiritualism.

Psychic Development.

Psychic development is brought about by regular sittings during which the psychic substance and/or psychic energy is withdrawn from the sitter to such an extent that Nature increases the supply of these powers. This abnormal production of psychic substance and energy (ectoplasm and magnetism) is brought about partly by spirit-etheric means and partly by certain organic activities which

cause an unusual stimulation of the glandular and nervous systems. For this reason it is wise to avoid sitting in a circle when indisposed or when passing through a period of physical transition as the menopause. Psychic development whilst passing through this stage is liable to aggravate the usual neurasthenic tendencies brought about by the subtle physical changes which the subject is undergoing. Any psychical overstimulation may cause a fixation of these, normally transient symptoms, and induce a psychopathic state of sensitivity which, whilst often being mistaken for mediumship, is really a form of nervous disorder.

There need be no danger if you remember these few words of warning, but there is sometimes a temptation to become so enthusiastic and engrossed in psychical matters that the physical well being is almost forgotten altogether.

Before attempting to unfold your psychic powers it is well to make an earnest study of the philosophy of Spiritualism and also of the fundamental principles of psychic science, at the same time paying attention to those things which tend to ensure the maintenance of perfect health as: regular exercise of a moderate nature; occasional sun and fresh air bathing; a daily bath or rub down with a coarse towel; regular habits; a correctly balanced diet and natural methods of breathing. To ensure the physical cleanliness and fitness of the body is as much a part of your spiritual development as your daily period of prayer and devotional exercise. Remember that even your physical body is a spiritual vehicle ordained by God for your use during this phase of spiritual unfoldment, and that the physical plane and its activities form as important a part of the divine plan as that of any other realm of the world of spirit.

The Best Conditions.

The best conditions to ensure elevating spiritual phenomena are: good health; sound nerves; a balanced and well controlled mind; absence of care and worry; harmony with one's fellow sitters and one's surroundings and sympathy with the aim of the circle to which you are attached;

moral elevation; noble aspirations; purity of thought and actions; altruism; cleanliness both of self and surroundings; dim light; good ventilation; freedom from draughts; moderate temperature; plenty of fresh cut flowers; good music or singing; and physical comfort. Don't be a Spartan, you cannot relax if you are uncomfortable.

Jealousy, pride, cupidity, selfishness or self-centredness, worry, emotional disturbances, mental or physical exhaustion are fatal to successful sittings.

(To be Continued.)

THIS PLANE AND THE NEXT.

Address by Miss Lind-Af-Hageby in
Bristol.

"THERE exists nothing as we know it that is not the materialisation of some internal force or principle of thought," declared Miss Lind-Af-Hageby, (president of the London Spiritualist Alliance), when she spoke at a meeting arranged by the Bristol Quest Club.

"The alliance," she said, "stood for the belief in survival and existed to prove that communication between this plane and the next was possible suitable conditions obtaining. There are always two sides to life; the spiritual and the material—and I use the word spiritual in the philosophic sense, she proceeded. It pre-supposes spiritual force in everything, and that matter is clothed with spirit. It does not need a very great intelligence to appreciate the futility of materialism as a creed of philosophy. There are manifestations of psychic phenomena and force within everything—everything you can think of is the materialisation of somebody's thought."

LEST WE FORGET.

"Their works do follow them."

February.

Transitions.

2nd.—Victor E. Cromer, 1930.

12th.—Dr. Von Schrenck-Notzing, 1929.

15th.—Dr. Peebles, 1922.

16th.—J. J. Morse, 1919.

19th.—Cavalier James Smith, 1910.

Abraham Lincoln, Charles Darwin were born in this month.

Spiritualists---and Others.

By GUY P. J. L'ESTRANGE.

SPIRITUALISM is spreading—but not as quickly as it ought to spread; not as quickly as it **would** spread if all the people who call themselves Spiritualists were to “pull their weight.” Let us look facts in the face: There must be many hundreds of men and women styling themselves Spiritualists, who are not entitled to the name at all. Being a Spiritualist is not merely a matter of believing in communication with the so-called “dead.” The honour of calling themselves Spiritualists only belongs to those who truly strive to lead their lives in accordance with the highest principles of the Movement.

You may have attended scores of seances, and yet be outside the fold. If you are not honestly doing your best to propagate the teachings of your spirit friends, irrespective of opposition and persecution, you are actually belittling the Movement by informing people that you are a Spiritualist. The world will judge Spiritualism by what is known of those who claim to be its supporters. If it is seen that they are happy, good-living people, anxious to promote the well-being of their fellow-creatures, Spiritualism will inevitably rise in the popular esteem. But if they show themselves to be no better than other folk, the public will surely have a right to ask: “What’s the use of Spiritualism, after all?”

Spiritualism’s Responsibility.

Those who are enthusiastic about the principles of Spiritualism carry a great responsibility. All the troubles which beset the modern world can be automatically solved by attacking them from the Spiritualistic standpoint—and while the great problems of international discord and widespread unemployment are still perplexing politicians, Spiritualists must ask themselves how far they are at fault. Mr. Baldwin, Premier of Great Britain, recently told a vast assemblage of former Canadian soldiers: “If the dead could return,

there would be no more war.” Surprisingly enough, he was wrong. The “dead” do return, but many people—some experienced Survivalists, even—will not heed their message. Our spirit friends persistently emphasise that all mankind constitutes one vast brotherhood, and that warfare is therefore fratricide in its worst form—yet the world continues to prepare for armed conflict.

Some time ago I wrote a pacifist article for a well-known Spiritualist weekly, and was much abused by many people in consequence. One angry reader felt quite sure I was totally ignorant of “the facts.” I only know that the wisest and most practical man who ever walked this earth urged us to love our enemies. “All they that take the sword shall perish with the sword,” He declared. If Spiritualists think they can improve on His teachings and His methods, I am not a Spiritualist.

Spiritualism in its purest form is synonymous with true Christianity—and it is in this form that it should be accepted and propagated. Let us have no adulterated versions, please. If a man is not prepared to face up to its tenets, with all their implications, he has no right to designate himself a Spiritualist. The greatest need in the world to-day is a universal consciousness of the Fatherhood of God, and the Brotherhood of Man. A sincere Spiritualist is he who, despite all difficulties, labours tirelessly to promote that understanding.

INDEX TO ARTHUR FINDLAY’S TRILOGY.

“On the Edge of the Etheric,” The Rock of Truth” and “The Unfolding Universe.” Compiled by Dr. Albert Neale (Psychic Press).

This work, which was compiled as a labour of love, has 15,630 references, and should prove of great assistance to students and speakers. Price 3/9, post free.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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Editor:—REV. J. T. HUSTON, N.D.

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EDITORIAL.

MANY years ago whilst in charge of a suburban Church I needed £100 to enable me to carry on a special piece of work in connection with it. Sitting in my study thinking over various plans whereby the money could be raised I heard a voice, clairaudiently, "See Mr. Stanford!" As I was stranger to Melbourne I wondered who Mr. Stanford was and said aloud "Who is Mr. Stanford?" Then I remembered having met him some months previously when on a visit. I felt so impressed to call upon him that I did so. With some embarrassment I explained my object in calling. To my astonishment he said "I was expecting you and I have been told to give you £100," which he did.

Some time after midnight on a recent Sunday I awakened suddenly with a clear-cut plan in my mind with respect to enlarging "The Harbinger of Light." This was a matter that I had not even been thinking about. And, as is usual with me, after a heavy Sunday's work I sleep dreamlessly and soundly and do not awaken until the morning. However, I made it my business to call upon our printers—The Hilton Press—and put the suggestion to them that I had received in the night, with the result that we shall be enabled to enlarge the magazine by eight more pages at an early date.

It would take too much space to explain the details of the scheme submitted to the printers, but in addition we shall need all the help our subscribers can give us. Will you do your part in making the magazine known and endeavouring to secure either agents or subscribers for it? Remember that any profit that we make will enable us to still further improve it. We have been encouraged by the approbation we have received from subscribers in all parts of the world, but we need a little more money to enable us to carry on without anxiety. Generous donations during 1936 enabled us to meet our obligations. But the same liabilities must occur in 1937 and as we desire to pay our way from the returns in the usual course of business, we can only do so by increasing our list of subscribers.

I would like to take this opportunity of telling our subscribers how helpful the managing director, Mr. H. V. Moffat, has been in the production of the magazine. Knowing printing prices as we do, we are certain that he makes little profit, if any, from the "Harbinger." He has also placed his experience at our service and has helped us in many ways.

Dr. R. J. TILLYARD.

Badly Hurt in Car Crash.

Dr. R. J. Tillyard, former Government Entomologist at Canberra, was seriously injured on Tuesday, January 12th, when his car turned over seven miles from Goulburn. His spine may have been affected. Dr. Tillyard's daughter, Miss Hope Tillyard, was also badly injured on the right leg. She was driving the car, which is believed to have skidded approaching a bridge. After turning over it landed upside down.

In 1926 Dr. Tillyard passing through America on his way to London had certain psychic experiences in the presence of the famous medium "Margery." On reaching London he courageously made, in the columns of "Nature"—a leading scientific periodical—a plea for a wider and more generous outlook on the part of science towards Psychic Research.

Psychic Experiences.

Story of an "Apport"

AT the Edinburgh Psychic College, Major Bryson, of Ayr, spoke of his psychic experiences, which included "direct voice," materialisation, photographic, and other phenomena.

Speaking of "apports," he narrated in detail an apport incident relating to himself. He was invited by the owners of s.s. Martaban in 1923 to go on a trip round the North of Scotland to Liverpool. They had a terrible night; and when he arrived at Liverpool he sent off from the wireless-room a telegram to his home stating that he would be home the following night at 6.30. Three weeks later he attended a sitting with a well-known direct voice medium in Glasgow. He was told through his control that he would get an apport at the close of the sitting. The medium was told to bend down, and, following directions, four of the people there, including a Magistrate, placed their hands on the medium's neck. The Magistrate, whose hands were uppermost, reported that he had got a bit of paper. He looked at it, and found it was a duplicate of the wireless message which he had sent from Liverpool three weeks earlier.

At a later sitting, he asked the control how he got hold of the cablegram; and the reply was, "We knew you were on that ship. We knew you sent that wireless telegram. We went through to your house and ransacked the drawers and desk, and could not get the wire which they received—the Post Office wire. The next best thing would be to get the one on the ship. We went to the ship, and got that wire, and gave it to you."

He asked where the ship was at the time, and was told that it was "far, far away—hundred of miles away." He found when the ship was due back, and he went down when it arrived and interviewed the wireless operator. He asked him what exactly happened when he handed in a wireless message. He was told that three copies were made—one for the ship, one for the Post Office, and one for Marconi, and that these were filed and kept. He

asked him to bring down the book with the messages, and it was found that there were only two copies—No. 2682 and No. 2684. No. 2683 was missing. He produced the copy which he had received in Glasgow—No. 2683—to the wireless operator's considerable astonishment. He asked where the vessel was on the date when he got the apport in Glasgow. The wireless operator got the captain's log, and found that the vessel on that date was about 300 miles east of Suez, in the Arabian Ocean.

THE SECRET OF MEDIUMSHIP.

A LONDON clergyman, speaking in the Oddfellows' Hall, Edinburgh, recently, under the auspices of the Edinburgh Psychic College, gave a definition of mediumship. He was the Rev. C. Drayton Thomas, a well-known speaker and writer on survival. He said that mediumship was different from an extension of the ordinary senses. He did not think an extension of any of their five senses would help them to get in touch with the kind of thing they were talking about. What about a sixth sense—what in Scotland they called sensing?

His father, who was a Wesleyan Methodist minister—one of the most accurate and conscientious men he had ever known—had told him, speaking through the mediumistic channel, that this sensitivity which enabled some people to hear and see clairvoyantly was owing to the fact that in these people the ethereal body was more active than in ordinary people. Most first-rate mediums said that even when they were little children they heard and saw strange manifestations.

PASSING OF DR. TILLYARD.

Just before going to Press we have heard of the passing of Dr. Tillyard to the Higher Life which took place on Wednesday, 13th January. An article will be published in our next issue on his life and his experience with "Margery."

Arthur Ford to Visit Australia.

By F. W. Buick, Secretary and Manager for The Arthur Ford Tour of Australia.

FOR some months past arrangements have been going on whereby it would be possible for Mr. Arthur Ford to visit Australia on a lecture tour. Word has recently been received by Mr. Ford's agent here that he will leave America on February 2nd and arrive in Sydney on the 22nd of that month. Mr. Ford, who is as well-known in England as he is in his native land, is one of the most famous "sensitives" alive to-day. Apart from being famous with his public demonstrations, he is equally well-known for his interesting lectures on psychic matters; the combination of the two gifts of such a high standard is somewhat rare. If the response is strong enough from the various States it is the intention of Mr. Ford to visit every State in the Commonwealth.

This year Mr. Ford was elected President of the International Assembly of Spiritualists of America, this is a new organisation which is trying to bring about a better type of Spiritualist Church in America. In view of the fact that the Movement here needs something of the same kind, and above all a boost, every advantage should be taken by the various churches and organisations from the reaction that can come to them if they will co-operate and help make his visit to this country a success.

The time has arrived in Australia when the Movement must assert itself and prove to those who would be apt to scoff at what it stands for, that there is more in it than just sitting around a table in a dark room and waiting for the table to move. Let us prove to them that we can bring comfort to those whose loved ones have passed on. It is felt that through the visit of one of such high standing in the Movement as Mr. Ford is, many people will want to hear him who have never before attended a Spiritualist service and that is where the re-action to local movements is going

to be felt. Mr. Ford can only stay in Australia for a limited period and it is hoped that during that stay he will talk to many thousands in the various States who are interested in a Movement that is bringing comfort and understanding to uncounted thousands. As soon as it is known what dates Mr. Ford will be in the various States it will be published in "The Harbinger of Light."

WILL CHEIRO COMMUNICATE?

Countess Hamon Says "Yes"

DETERMINED to succeed where magician Houdini and his widow recently failed, Countess Lena Hamon will attempt communication with her husband, famous as Cheiro, the clairvoyant. The countess says, "The Houdini seance did not succeed because both were sceptical."

Cheiro and Houdini during life bitterly opposed each other's views concerning life after death. Now that Mrs. Houdini has failed Countess Lena is more than ever anxious to vindicate her husband's faith in phenomena.

She said: "I am expecting my husband to converse with me from the other world as soon as he has recovered from his last fatiguing illness. One seance held shortly after his death failed because he had not had enough time to recover, but we expect a complete manifestation in a seance shortly. Just as he guided hundreds of people through his inspired readings of their palms, so I am sure he can guide us now."

"THE ART OF HEALING."

By E. S. Souster.

THIS is a practical and helpful health book covering each phase of healing. After giving a general survey of the art of healing it deals with physical healing, mental healing, spiritual healing and the philosophy of healing. Price, 2/-; Postage, 2d.

Remarkable Healing in U.S.A.

HOW I CURED MYSELF OF CANCER. BY JOHANNA BRANDT, D.N., P.N., M.A.

(Reprinted from "The Spiritualist News").

I HAD suffered from Cancer in its worst form, until the accidental discovery of a new food by which I was completely cured within six weeks.

I was born in the heart of South Africa in 1876. My pioneer forefathers practically lived on game, as did most South Africans in those days. I do not know whether this excessive use of animal food has anything to do with the fact that the South African race is unduly stricken with the disease, but I think so. And apart from that I have a theory, based on years of close observation, which seems a most reasonable explanation of the increasing prevalence of cancer. I have no hesitation in stating that cancer is not only due to wrong living, wrong eating and drinking, but to the use of drugs and inorganic poisons, inoculations and injections.

Cancer is a destructive process, the death and disintegration of a given part of a living body. This then must be due to the presence in the body of substances with which nature is unable to cope. Organic poisons and the living germs of disease may be disposed of effectually, but no adequate provision seems to have been made for the elimination of inorganic substances. In time the corroding action of these substances injures the nerves and tissues. Nature does not lie down to the task but collects the poisons and deposits them in some spot to look after themselves. A cancer is formed. The actual disintegration of that part of the body takes place.

Up to a certain point, by constantly carrying the poison to the affected area, nature succeeds in keeping the rest of the body exceptionally healthy. But as disease spreads, the blood becomes so contaminated that the entire system is poisoned. The action of the heart slows down, the brain becomes clouded, auto-intoxication sets in.

At this, the final stage of the cancer, with dropsical swelling appearing of the legs, it does not seem humanly possible to save a patient. And yet I have witnessed the gradual return to life and health, even in such far-gone cases, under the miraculous action of the grape.

And I have understood why cancer cannot be cured by fasting. Nothing can take the place of the fasting cure in acute diseases, but in the case of cancer a solvent is required to break up the inorganic deposits by which the cancer has been formed. This we find in the grape.

Fasting is no Use.

If fasting could cure a cancer, I would surely have been cured between 1916 and 1925. I had perfect faith in the fast. Time and again I fasted beyond the starvation point, living on my own tissues with a tenacity of purpose which was almost supermortal. With each fast the disease was checked, life was prolonged, but by taking the wrong foods after the fast, I undermined the system and caused the enemy to take a new hold of me.

The direct result of all that fasting was the development of an unusually clear mind. I lived by inspiration, and I knew that, could I continue experimenting by fasting and dieting alternately, I would some day find a food that would agree with me.

This happened in Pretoria in 1925 when, after a seven day's fast, I ate a large bunch of grapes with their skins. I was at the last stage of exhaustion. The effect of this food was magical. With strength renewed and free from pain, I continued the grape diet and was cured of my trouble within six weeks.

The news has been spread far and wide. Many lives have been saved. To broadcast this message of hope quickly over the whole world, I set out for America on the fourth of July, 1927.

In January I turned to Mr. Bernard Macfadden. This benefactor of humanity took the matter up immediately and the story of my discovery was published in a full-page article in the "New York Evening Graphic," on January 21st, 1928.

The response from sufferers in every part of the United States and Canada was astonishing. Prominent physicians came forward and offered to supervise the cancer patients under my treatment. This was most gratifying, and the results of these test cases have been marvellous beyond expectation.

I never expected anything so miraculous to happen.

Method of Treatment.

First, I prepared the stomach for the change of diet, by abstaining from all food for two or three days, drinking cold water and using the enema of two pints of luke-warm water daily.

The secret of the cure lies in the fact that the grape is not mixed with any other food. It is only on the exclusive grape diet that the wonderful healing took place.

Remember the three fold purpose that had to

be accomplished:

- (a) The breaking up of diseased tissue.
- (b) The elimination of poison.
- (c) The building up of new tissue.

All this was attained by taking a grape meal every two hours. Starting at eight, this would give seven meals daily.

Procedure:

(1) I drank one or two glasses of pure cold water first thing in the morning.

(2) Half an hour later I had my first meal of grapes. I washed them well and discarded the seeds. I chewed the skins thoroughly, and swallowed them as roughage, food and medicine.

(3) **Time.** I had a meal every two hours from 8.0 a.m. to 8.0 p.m.

(4) **Variety.** I found that any good variety may be used—purple, white or blue. Hot-house grapes and the seedless variety are better than none. The best time for a cure is when the grapes season is at its height.

(5) **Quantity.** It is well to begin with a small quantity of one, two or three ounces per meal. Gradually I increased this to double the quantity. In time I found that about one half pound may be taken safely at a meal.

The minimum quantity to start with would be one pound daily, steadily increasing this to a maximum weight of four pounds per day.

(6) **Complications.** A sure indication of the presence of poison in the system was when grapes were found to disagree. For this I reduced the quantity of grapes still further and drank more cold water. The action of the grape is very drastic, and the complications rising therefrom were considered highly favourable proofs that I was still vital enough to respond to the cure.

(7) **The Mind.** The process of regeneration is quickened by the cultivation of a peaceful and hopeful state of mind. The grape cure is a means to an end—the development of brain power spiritual perception and the new capacities for the enjoyment of life. Through the direct and powerful action of the grape on the entire nervous system, the conquest of the lower self becomes possible.

Stages in Treatment.

Four Stages. There were four stages in my six months' treatment.

- (a) The exclusive grape diet.
- (b) The gradual introduction of other fruits and sour milk.
- (c) The raw diet. This includes raw vegetables, salads and fruits, nuts, raisins, dates, figs, cheese, cream, sour milk and buttermilk, honey and olive oil.
- (d) The raw diet is continued, but under favourable circumstances I allowed one cooked

meal at midday. No liquids, no salads and no fruits at the cooked meal.

There is an excessive loss of weight and often an alarming weakness in cancer patients who are undergoing the grape cure. That these symptoms are not due to want of nourishment, is proved by the fact that a healthy, normal person can live on grapes alone for months while going about his daily occupations. It stands to reason then, that one who is lying in bed would be sufficiently nourished on a grape diet if it were not for the internal battle being waged against the disease.

On the principle of the grape cure, when the patient has been reduced to skin and bone, there is nothing left to feed the cancer, and it disappears spontaneously. His life, therefore depends on the continuation of the grape diet until the cure is thoroughly complete.

It is interesting to watch the turning of the tide. The patient may have reached the final stage of prostration in which he is too weak to take grapes, and has to be fed with a teaspoonful of pure juice every fifteen minutes, and yet I have seen them emerge from that valley of the shadow of death, **providing no medicines, drugs of stimulants other than the grape be administered.**

In the Order of Harmony, of which I am the founder, all healing is done on the Principle of Harmony. This includes the employment of magnetism, mental and spiritual power, as well as the forces of Nature in earth and air and the sea and sky, water, sunlight and fruit. It is an all-embracing system, perfect in its simplicity and economy.

It includes physical culture, spinal exercises, skin drill, spinal adjustment and the acquirement of manipulative technique.

But it was the exclusive grape diet that cured me in the end.

After nine years' battle with death, I discovered almost accidentally that fresh grapes when taken alone, answered the three requirements of solving, elimination and building.

Like everyone else, I had been eating grapes for years. The finest grapes in the world were to be found on our table at "Harmony in Pretoria." That was the mistake. We ate them with other foods, and the grape, more than any other fruit, is liable to fermentation.

Nature's Laboratory.

Grapes are chemically converted into poison when taken into a perverted system. They become a source of real danger. In Italy, where so many grapes are grown, cancer is as common as in any other country. The grape is mixed indiscriminately with other food into it.

The stomach is Nature's own laboratory. Put the right combinations of food into it, and the

result is the fabrication of every essence necessary for life and health.

But the stomach is also a still. At the temperature of blood-heat the process of digestion is carried on in the form of fermentation. The manufacture of alcohol takes place. This seems to be indispensable to the well-being of the body. But an excess of alcohol, or artificially-made alcohol, causes a poisoning of the system. Auto-intoxication, self-poisoning or toxæmia is the result.

This is true when foods are mixed in the stomach in a haphazard way, and especially so when to this mixture is added the grape, it becomes a dangerous enemy.

On the other hand, when by fasting the system has been prepared for the change of diet, the grape becomes our greatest friend, our saviour from the ills of the flesh.

The grape is, so far as I know, the most powerful solvent of chemical deposits. And at the same time the most drastic eliminator, because of its extraordinary properties the avenue of excretion becomes superbly active under a proper grape diet.

Results Vary.

The first result of the cure is therefore different in every case. According to the condition of the patient, the first effects are distressing or instantly beneficial. To emphasize this point. A perfectly healthy person does not suffer under the grape cure. Debility and undue loss of weight are evidence of much poison in the system. To avoid complication it is therefore advisable to make the change gradually by fasting and using the grape diet alternately.

The average person has been taught to regard every symptom of disease as an evil to be suppressed immediately. Nothing can be further from the truth. The disease is evil certainly, but the symptoms of disease are curative processes. This we find especially true under the grape cure.

I have known abnormal growths, tumours, cancer, ulcers, abscesses and fibrous masses to be dissolved by the powerful chemical agents in the grape. Diseased tissue and the fatty degeneration, every form of morbid matter, is broken up into minute particles and thrown into the blood-stream to be carried to the organs of elimination. No wonder that complications arise.

To the inexperienced person it is disconcerting to find strange and new symptoms of the disease under the grape diet. He needs someone to explain to him that poisons that have been locked up in the system for many years have broken loose and are running riot in the blood, seeking an avenue of escape. Hence the unusual rise of temperature, that eruption of the skin, those splitting headaches, those undue sweatings. The

anxious mind of the patient should be set at rest by the assurance that **all these are highly favourable symptoms of the process of the purification being carried on internally**, proof positive that he is still vital enough to respond to the treatment. Let him then rejoice with every new evidence that nature is still able to cast out the poisons that have been dislodged and broken up by the magic of the grape.

So much depends on the mental attitude of the patient that everything should be done to enlighten him on this most important aspect.

Recovery.

The most hopeful sign of recovery I found is the manifestation of new pains and aches. Nerves that have been inactive for years are becoming relaxed, are renewing their functions and doing their share in the work of reconstruction.

The medical properties of the grape cannot be overestimated. The grape is rich in iron. It is the finest natural tonic in the world. It also contains a particularly high percentage of protein and is on that account a quick repairer of tissue waste. As a flesh and blood forming element, it has no rival.

The grape is the complete food, the perfect food. Quite apart from its value as a solvent, it stands alone among the foods of nature as a builder. The grape is the most strength-giving food. It is nourishing, sustaining and completely satisfying. The peerless grape above all things is a nerve and brain food. It acts directly upon the nervous system, causing a beneficent relief from strain. Tense muscles and nerves relax. Rest and peace come for the sufferer. But before this goal is reached, strange and intense pain may be experienced.

I used to think that fasting was the quickest cure we knew. There is no comparison between the fasting cure and the grape cure. Nothing can take the place of the fast in acute cases, but the fast does not entirely eliminate inorganic deposits, and these are mainly the cause of chronic diseases. I think that is the reason why cancer cannot be cured by fasting alone.

The marvellously rapid action of the grape, on the other hand, is particularly noticeable in case of extreme prostration and the alarming debility which marks the course of the cancer patient.

Children that have been taught to fast when they feel out of sorts, have no difficulty in abstaining from food altogether. After a fast of two or three days they go on the grape diet and are usually able to return to school at once. They have had no complications, and there has been very little loss of time. Furthermore, by the extraordinary cleansing of the blood they resume their studies with their mind clear and alert.

But how about the unfortunate child who has been taught to believe that he will die if he is not stuffed? A little strategy must be employed keep him in bed. In fine weather his cot should be out of doors, of course. Give him a small bunch of grapes every two hours. Count the grapes and pop one into his mouth every half minute, telling him to watch the clock himself and to chew until it is time for the next one. This is a great game. Then take him to the Zoo some day and teach him to watch the monkey, that chews and chews, and when he has quite finished chewing he chews again. He knows no tummy-ache!

And Drink ?

The matchless grape is the supreme cure for the craving of alcoholic liquors. Supplying, as it does, the purest form of the alcohol which is such an indispensable element in the maintenance of life and health, the grape should form the exclusive diet of our unfortunate fellow creatures in our reformatories, jails, asylums and penitentiaries.

In our hospitals it should be the only form of nourishment permitted before and after an operation, and during convalescence.

There is nothing new about the grape cure. Over a hundred years ago Doctor Lambe, a pioneer reformer and dietitian, cured cancer with grapes. We must see to it that this art, once revived, is not lost to the world again.

It used to be quite a common thing to let patients loose in the vineyards of France and Italy, and permit them to eat their fill.

The effect on the body, however, was not as wonderful as the effect it had on the mind. I had been seeking desperately for nearly nine years, and now, after a seven days' fast, acting under high inspiration in satisfying a natural craving for grapes, I suddenly knew that I had struck something on which the deliverance of perishing humanity depended. A deep, inner spiritual conviction that this simple remedy was a Divine gift, flooded my being. Since the memorable turning point, an abiding soul-rapture has been mine. The surface storms of life can never touch it. To share this with the world is my highest aspiration.

The spiritual beauty of the dream grows when worked out in detail on the physical plane. Each day brings new revelations, fresh surprises, more amazing proofs.

Not until you have experienced it yourself, can you realize what it means to possess the power of demonstrating facts to an unbelieving world.

To Whom It May Concern:

I, Clarlotte Helen Benton, having tried the grape diet, and so learned from experience of its marvellous power for good, feel that no greater good can be done than by passing this helpful article on. Each year I make as many copies as I am able to find time for. I give them to those who are needing such help, and also to the ones whom I believe to be great of heart and always ready to help humanity in general, and who, in turn, will pass the article on.

Although through living in accordance with physical culture rules and regulations, I have always kept more healthy than most people, yet as hard as I tried, I had never been able to avoid the common cold entirely. Going on the grape diet each year has for me solved this problem, since I learned of it.

One year I thought I could not afford the grape diet. That year I not only had colds, but I had the 'flu. That was a lesson to me. Each year, from now on, I shall manage in some way to contrive to go on the grape diet. It pays, not only in shillings and pence but in efficiency and a saving of time for work that needs to be accomplished.

Take the grape diet, it not only keeps you free from ills of the flesh, but keeps the brain clear. In short, if you desire to be one hundred per cent. fit always, get the grape diet habit. And do not forget, a good habit formed is as hard to break as a bad one.

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Questions and Answers.

CONDUCTED BY THE HON. ASSISTANT EDITOR, J. STUART MORRISON.

Readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, etc., in fact, everything within the range of our subject on which they require an authoritative reply. In each issue answers will be on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

Methods of Communication.

A Scribe.—These must necessarily vary. It is not so much a question of the best method in the absolute sense as of what is best for the individual concerned. Some people of advanced mind prefer the method of impression and silent communion. That, of course, is the best as being most in harmony with spiritual methods. But we must not on that account despise the humbler means, which involve the use of physical agencies. The one talent may look small but it is none the less to be put to the best use, and may in that way bring a greater reward than comes to the possessor of five or ten talents who does not employ them wisely. Study your gifts and select that which you can use with the best results. But do not concentrate too much upon it. You may have the gifts of inspiration in writing and also clairvoyance. Make a speciality of the one which comes most naturally to you, but use both if it entails no ill consequences or results in one faculty impairing the value of the other. Meantime we repeat that the best method of communication for any person is the one that is most natural to him.

Companionship in Spirit Life.

C. Vernon.—Our companions in the next life will be those with whom we are naturally in affinity—there are no artificial bonds there. Just as each spirit will gravitate to its proper sphere with mathematical exactness so will it attract or be attracted by those in harmony with it. In that way earth relationships will, unless they are true relationships of a spiritual kind, speedily be dissolved by the working of spiritual law which is absolute and unerring.

Instructions for Use of Trumpet.

Trumpets for the Direct Voice Seance cannot be purchased in Australia. However it is not a difficult matter to get one made. Any tinsmith or whitemetal worker could make it. Aluminium or tin may be used. Cardboard, fastened with paper fasteners has been used with success, also celluloid. Fasten the inside edge with cement, seccotine in the case of the cardboard and celluloid cement for the other. The dimensions are: Length 18 inches, wide end 8 inches, narrow end 2 inches. The edges of each end should be turned

over, but outwards, so that the join on the inside is perfectly smooth. Around the wide end, on the outside, paint a band, 1 inch wide, with luminous paint. Before using, wet the inside of the trumpet, but dry it thoroughly after the seance. The medium should eat sparingly. A fruit and salad meal is advised before seance. When sitting in the circle let the medium drink plenty of water, which the sitters may also do. This seems to help in freeing the ectoplasm, necessary for the production of the vocal apparatus. Seek instruction from your circle guide. Should such not be available, if you will prepare a list of questions relating to the information that you are seeking I will gladly answer them. We publish a type-script booklet entitled "The Home Circle Handbook" (1/8 post free) which gives important instructions with respect to the matter.

Experiments in Psychic Photography.

M. R. F., who contemplates experiments in psychic photography, asks whether the experiments could be made in the garden in a good light, or whether indoors would be better, and in what light. Outdoors would be quite suitable in the summer, after some indications of the necessary mediumship have been obtained, indoors. For the winter it would be better to experiment indoors either with exposures in the dark by the aid of a nine to ten inch magnesium tape or wire, or in a good light with time exposure. As to plates, any good plate would be sufficient, such as Imperial Rapid, with the same exposure—according to the light—as would be required for registering visible persons or objects.

Methods of Investigation.

"Lakeside" asks, "Is it necessary to visit mediums in order to gain evidence of the claims of Spiritualism?" It all depends on the investigator. Some people are willing to accept the testimony of others; others insist on seeing things for themselves. And of course it is necessary continually to point out that visits to a medium are not essential if the investigator happens himself to be a medium. Our standpoint on the subject is that while not presuming to dictate the course to be adopted by inquirers, the recorded evidence is abundantly sufficient to

demonstrate to the thinking mind the reality of an unseen world and the possibility of entering into communication with its inhabitants—dis-carnate humanity.

Rapping Phenomena.

"Sceptical."—We can put aside for the moment the question of spirits, and refer simply to the fact that supernormal rappings are a well-established fact, thoroughly authenticated and testified to by thousands of persons of whom we are one. It is one of the most elementary of the phenomena and if it strikes you as comic or undignified we would only remind you that it is the most common way in human life of making one's presence known when other means are not available. Many years ago sceptics wrote many books and articles "explaining" the rap as something done by a trick, as, for instance, the snapping of the toe joints of the medium. To-day such books are mere rubbish to those who know that blows and knocks of sledge hammer violence are sometimes produced in places far out of the medium's reach. Raps lead on, as a rule, to much more interesting and evidential manifestations, and are quite rudimentary, although they are very valuable and have broken down the unbelief of a great many materialists.

MARY PICKFORD—SPIRITUALIST.

SPIRITUALISM has one of its strongest advocates in Mary Pickford, who is to marry Charles ("Buddy") Rogers, film star and dance-band leaders. She has convinced scores of her friends in Hollywood of the truth of survival, has comforted them at times of sorrow.

When her mother and her brother Jack passed on, one of her most agonising thoughts was whether they all would ever meet again. By attending seances she received messages that convinced her of their survival. "I have climbed back to a bright outlook where understanding replaces sorrow," she declares. "I have been poor and I've been cold and I've been hungry and heart-broken. And so I'm not just taking idly when I say that it isn't what happens to us that matters a hoot. It's the way we react to each experience."

NOTES FROM THE SOCIETY FOR PSYCHIC RESEARCH, SYDNEY.

The world-famed medium, Mr. Arthur Ford, is sailing from Los Angeles on the 2nd February, 1937, for Sydney. Mr. Ford will be working under the auspices of the Society for Psychic Research (Australia) Sydney, and it is the intention of the Society for Mr. Ford to visit the capital cities and the large towns in each State.

The work of this medium is very well known in the Continent, in England, and especially in America. This visit should stimulate interest in psychic work in the whole of Australia. In our March issue an article will appear on the work of Mr. Ford; and also fuller details of his visit will be given.

* * *

Recent research work by members for the Society was that of the weighing of a medium in trance. This was done a number of times, and during the first of these the following interesting results were obtained.

"The medium was placed in a carefully weighed chair and arranged so as to be on the scales for the whole period of her trance state. (The committee consisted of three men and three women. Of the men, one was a scientist, another a doctor, and the third a work's chemist. The women, two trance and one inspirational medium). Once the medium, on whom the experiment was being conducted, was in trance a careful reading of the scale beam was noted. After a lapse of five minutes, the other medium also tranced and was placed on a carpet in front of the experimental medium. Then gradually, over a period of ten minutes, the medium on the chair began to gain weight, and at the height of the gain an entity commenced to speak through her. The explanation given, was that during this experiment it was shown how an entity could gather physical power and take it with them to the medium to be used as "power." When the entity left the medium on the chair, the weight she had gained was lost, but the time from when the weight commenced to be lost till the medium regained her normal weight was only about ten seconds.

It was not ascertained whether the weight was drawn from the second medium in trance or from all the sitters. The total weight gained was one pound and ten ounces. During the weighings the second medium was in very deep trance, and the doctor reported that for a considerable time he could get no register whatever of a pulse beat.

The whole experiment was carried out in a bright red light, and a small beam of light from a torch was used by two of the men to check the beam readings of the scale.

Further work was carried out with the first medium, which gave different results, which will be reported in a later issue.

Spiritualist v. Clergyman.

SPIRITED REPLY TO CLERICAL CRITIC

By Mrs. St. Clair Stobart, Chairman of the Confraternity of Clergy, Ministers and Spiritualists, in the Eastern Daily Press, Norwich, England.

WILL you kindly allow me to reply to a letter of the Vicar of St. Giles-on-the-Hill, Norwich? The Vicar comments on three statements said to have been made by me at the laying of the foundation stone of the new Christian Spiritualist Church. The statements are alleged to have been: (1) "Seances were held in King Solomon's Temple; (2) The early fathers of the Church openly proclaimed and practised Spiritualism in the same way that it is practised to-day; (3) Books were written to enable people to distinguish between good and evil spirits, and one of them was read in church, just as we read the Lessons, until the 5th century."

In reply (1) I did not affirm that seances were held in King Solomon's Temple, but I drew attention to the fact that the interior arrangements of the Temple provided for a dark room in which the "Oracle" (the word is used in I. Kings, chapter vi.) could be consulted by those who went to "enquire of the Lord." This in conformity with the practice referred to in I. Samuel, chapter ix., verse 9, when we are told that "Before time, in Israel, when a man went to enquire of God, thus he spake, 'Come and let us go to the Seer; for he that is now called a Prophet was before time called a seer.'"

The Early Church.

(2) In one short letter it is not possible to give all the available evidence, but the following quotation from the works of Origen, considered by St. Jerome to be the greatest master of the Church after the Apostles, is illustrative. Origen in his controversy with Celsus is reputed to have said—"I doubt not that Celsus will rail at me, but mockery will not prevent me from saying that many people have embraced the Christian faith, in spite of themselves, their hearts having been suddenly changed by some spirit, either in an apparition or a dream; so that in place of the aversion they felt for our Faith, they loved it to the death. I take God," says Origen, "to witness, of the truth of what I say. He knows that I would not recommend the doctrine of Jesus Christ, by fabulous tales, but by incontestable facts." And those facts were Spiritualist facts.

The celebrated Bishop of Hippo, St. Augustine, also mentions "apparitions of the dead, coming and going in their accustomed dwellings, and making predictions which are realised, of events to come." (Letter to Euodius). And in his treatise

"De cura pro mortuis," he says, "The spirits of the dead can be sent to the living and can unveil to them the future which they themselves have learnt, either from other spirits or from angels, or by divine revelation."

And I would ask the vicar to re-read the 14th chapter of Paul's First Epistle to the Corinthians. He would realise that in the services of the first Christian Church—the orthodox Christian Church, founded by the immediate disciples and followers of Jesus—Spiritualism was an important part of the curriculum. Clairvoyance, clairaudience, trance, direct voice, speaking with tongues, and the employment of mediums were conspicuous features.

(3) The books to which I was specially referring are "The Shepherd of Hermas" and "The Didache," or "The Teaching of the Twelve Apostles." The former is supposed to have been written by the disciple of that name mentioned in the 16th chapter of Paul's Epistle to the Romans. But by whomsoever it was written it indicates the means of distinguishing good from evil spirits. St. Clement of Alexandria and Origen speak of it with respect. It has a place in the most ancient catalogues of the canonical books received by the Roman Church. And it is said to have been read in the churches, as we now read the Gospels and Epistles, until the 5th century. ("Christianity and Spiritualism," by Leon Denis).

The celebrated document known as "The Didache" was discovered in 1873 in the library of the Patriarch of Jerusalem, at Constantinople. It is said to have been written between the years A.D. 120 and 160. It also furnishes the rules for distinguishing good from evil spirits. It could well be studied by Spiritualists to-day.

The Resurrection of the Flesh.

The vicar further complains that I implied that the Churches have neglected, if they have not denied, the doctrine of survival after death. He resents the imputation and says that the teaching of survival is one of the best recognised doctrines of the Christian faith. He says that the implication "cannot be sustained against a Christian society which professes and teaches the Apostles' Creed." But, in reply, let me remind the vicar that in the Apostles' Creed the resurrection of the body is mentioned. And in the Athanasian Creed we are again told that all men shall rise with their bodies. And that the

physical body was signified is shown by the question asked of parents at the baptism of the child, Do you believe in the resurrection of the flesh? And are we not told in the Exhortation at the Communion Service that it is "only by the meritorious Cross and Passion of Jesus Christ that men may obtain remission of their sins and be made partakers of the Kingdom of Heaven?" Whereas we, as Spiritualists, believe that survival is not a doctrine of faith. It is a law of Nature from which no man can escape.

We Spiritualists lay ourselves open to justifiable criticism in many respects, but we can at least claim to have brought the subject of man's survival of death out of the misty region of faith into the clear atmosphere of proven fact. And we of the Confraternities now seek to show justification of our claim in the beliefs and practice of the original orthodox Christian Church.

CONCERNING SPIRITUAL GIFTS.

Trance Address by Mr. Reuben A. Webb, given at the Dunedin Spiritualist Church.

AFTER explaining the more widely known gifts, such as trance and inspirational speaking, clairvoyance and clairsaudience, the sensitive (Mr. Webb) said the control was not approached through the usual channels, but from above. This was not meant in any sense of superiority, nor in a geographical sense, but in a spiritual sense only. The manner of control was then explained as a return to contact with the sensitive through the phases of growth and transition experienced by the entity controlling, actual contact being made by the guides and spirit friends who were nearer to him than the actual control usually was.

Thus the etheric or spiritual nature of the sensitive was contracted, but the success or otherwise of the message depended largely upon the type of people, as that of the spirit friends, contracted. In the case of uplifted psychics, spiritual people who tried earnestly, patiently, and lovingly to gain knowledge by aspiration and prayer, the contact was such as to obviate the necessity for entering into their intellectual state, that was to say, the state more nearly related to the physical body.

Mental and Physical Mediumship.

The next (lower) stage related to the mental region, and lower still to the physical regions, whereby phenomena such as levitation of tables, apports, and so on were produced. This last-named type of control produced results which were demanded, strangely enough, by the most cultured critical minds, such as the mind of the scientists, who were not content with the highest

form of manifestation, such as trance inspirational speech, or clairvoyance and clairsaudience, but required manifestation by the lower forms which produced something "tangible," something "evidential."

There were many others, however, who had fully grasped the higher aspects of spiritual control and were convinced thereby, while the so-called cultured had stumbled, and missed the way. Nevertheless, when bereavement or hardship were experienced, people were often comforted by the more "evidential" types of manifestation, so that these types were of value in the work of spiritual upliftment.

The Body Divine.

The control went on to say that no disparagement of the human body was intended in the remarks which had been made. The human body was divine, just as the spirit was divine; when it had become of no further use—that was, when the spirit had earned transition—it went back to Nature, and the Divine Chemist used it again to produce other things of beauty in the natural world. To those to whom God had given these various gifts the control then addressed himself, urging them to consider life as a progressive march upward, as a progressive experience which would bring them nearer to the divine, so that, whatever their type of spiritual gift, whatever phase of mediumship they practised, they should, by aspiration and by prayer, seek to progress in it until they had reached the highest and most beautiful phase whereby they might help mankind to that state of spirituality which was the goal of every soul.

A COOKING PROBLEM.

IN an article in "L'Astrosophie" on the sensitivity of matter to the action of thought, the Editor (Mr. Rolt-Wheeler) writes: A medical friend of mine, a specialist on digestive maladies in one of our largest hospitals, once asked one of his patients whether his wife was a bad-tempered woman. The man admitted that she was always nagging. "As long as you live with her, I cannot cure you," said the physician; "she cooks her sour temper on to every dish you eat." Few people realise the extent to which matter is susceptible to the effects of thought. Psychometry has made this clear to us. During the process of cooking, when the food is undergoing a molecular change, this impressionability is augmented. A dinner prepared with the desire to serve a pleasing and wholesome meal, is infinitely more digestible than a dinner prepared with indifference or unwillingness.

Who Are The Genuine Mediums?

By ARTHUR FORD.

(Mr. Arthur Ford is well-known in England, and particularly in London, as a convincing clairaudient Medium and a lecturer of great persuasive power. He was formerly a minister of the American Episcopal Church.)

THE editor of "The Dale News" asks me to write my views on this question: "Should honest but undeveloped Mediums be kept off our platforms until their work becomes more evidential?" If I were to answer that in one word, the answer would certainly be "yes." However, there are so many problems in connection with mediumship, and so many types of Medium, that one cannot generalise about the subject.

The whole movement rests upon mediumship. Without Mediums to prove the fundamental fact, our philosophy has no more claim on the intelligent person than anyone of a hundred other systems of thought. We need Mediums at this time more than we need lecturers, writers or teachers. But we need Mediums for whom we do not need to apologise. One good Medium is worth more to the movement than all the officials, lecturers and writers put together.

In the early days of the movement we knew very little about the laws of mediumship. The spirit-world seized upon sensitives of a passive nature, without regard to their educational equipment. As the contacts became established we were able to learn the methods employed by the spirit-people, began to understand something of the principles involved. Then the swing began away from passive mediumship, often of a physical nature, toward the mental and conscious type of mediumship. Most platform Mediums belong to this latter group.

Undeveloped Mediums.

There is no excuse for the undeveloped non-evidential Medium on the public platform. The same technique which enables a person to develop a modicum of mediumship would, if faithfully practised over a longer period, result in a well-rounded and worthwhile development. The trouble is that as soon as a certain type of person is able to see a clairvoyant picture, or receive an impression, he stops his development and takes to the platform. In other words he gets a shiver and hangs out a shingle. This problem has its origin in vanity and self-conceit. The more ignorant a person the more conceited as a rule. Consequently our platforms are cluttered with undeveloped Mediums whose work is probably quite sincere, but definitely unevidential. This type of person usually makes absurd claims for his guides and teachers, and accepts any suggestions or criticism as an affront to his

spirit-helpers. The person completely ignores the law which declares that "like attracts like."

On the other hand, the highly developed Medium, who has been willing to pay the price in time and effort to develop mediumship of an accurate and evident sort, is often the target for every sort of libellous and cruel accusation from the larger number of undeveloped and conceited workers. These evidential Mediums, who are featured on our programmes, who attract large crowds, who keep the movement alive, are constantly under fire from those who should be the first to recognise their value to the Cause. The personal and professional reputations of the better known platform Mediums are in perpetual jeopardy.

Jealousy and Opposition.

In half a dozen camps and dozens of conventions (in America) where there are always a few highly-developed Mediums and a great number of undeveloped ones, I have analysed the situation. If we listen to the jealous arguments of the "lesser fry," it boils down to this:

If a spirit speaks through a good Medium and knows his name, knows to whom he speaks, talks like an intelligent person would talk if he could get back, and in every way proves that he survives as a conscious entity, with memory and character . . . then the charge is made that the Medium is a fake. He is accused of having secured advance information, of having had access to the famed "Blue Book."

If, on the other hand, a spirit comes through an undeveloped Medium and does not know his name, doesn't know whom he wishes to reach, in fact, knows nothing and talks like an utter idiot, then the message is "genuine!"

Not a very pretty picture. It must be rather disconcerting to the investigator to discover that when his loved ones speak through an "honest Medium" they have deteriorated to the point of absolute imbecility. Yet that is the painful situation which we face in our camps and conventions.

The Mysterious "Blue Book."

For years I have read of and heard of this "Blue Book." The magicians and other enemies of the Cause have had much to say about it. I have a standing offer of 1,000 dol. for even a glance at this book, if it exists. I have never seen it, and none of the Mediums whom I know have ever seen it. Who has the book and how does one gain access to its wealth of information? The utter stupidity of such an accusation is apparent. How could its contents be useful to a platform Medium, who constantly faces strange audiences and delivers evidential messages to

people whose names he does not know? Is it possible that those who talk so glibly about the "Blue Book" are its official custodians? If so, they evidently are too ignorant to read, if one is to judge by the paucity of facts in their messages.

It is about time that the Mediums whose reputations are at stake, and the officials of the movement, did something drastic about this sort of attack from within our own ranks. Such methods, if employed, would make us all liable to indictment for conspiracy to defraud. If those who make these statements are in a position to prove their charges, they must have been a party to such practices. If so, they are equally guilty. Are they willing to face a showdown on the issue?

Development and Culture.

The average platform Medium of a high degree of development is a person of some degree of culture. He is usually generous in his attitude toward his fellows. Most of them are constantly trying to help sincere workers whose development needs a boost. If, instead of wrapping themselves in the robes of selfrighteousness and smug conceit, some of these less developed Mediums would emulate their example, they might attain to a place where there would be no need for feeling jealous. Jealousy is a vice of little minds, and always a proof of inferiority. One does not feel jealous of a person who is not superior to oneself.

Many of the undeveloped Mediums will become splendid workers because they are sincere in their efforts to grow. These should be encouraged in every way. Many more, so long as they cling to their present attitude, deserve nothing of the Movement.—"The Dale News."

THE STEPS THROUGH PARADISE.

The first step that the faithful man made placed him in the Good Thought Paradise.

The second step placed him in the Good Word Paradise.

The third step placed him in the Good Deed Paradise.

While the last step placed him in the Paradise of Endless Light. (Persian).

MEN ARE FOUR.

He who knows not, and knows not he knows not,

He is a fool; shun him.

He who knows not, and knows that he knows not,

He is simple; teach him.

He who knows, and knows not he knows,

He is asleep; waken him.

He who knows, and knows he knows,

He is wise; follow him. (Arabian).

PSYCHIC HEALING IN BRISBANE.

Contributed by M.C.

THIS wonderful manifestation of Spirit Power is of great service to those who come within its influence, and offers great opportunities for mediums and those who work through them, to give to humanity a great and beautiful gift. One form of this work is called Telepathic Psychic Healing, which is used when the patient cannot get into personal touch with a medium. Some three years ago, "Dr. John Elliotson," through Mrs. D. Leisk, organised a Healing Circle in Brisbane, and gathered around him a band of spirit healers, six in number, who co-operate with the circle in this work. Some of the cases have been most interesting, and I append a few which I have personally been in touch with. One case:

M.G. had sent an article to the class and Dr. John made the diagnosis through Mrs. Leisk. M.G. was a young woman of nineteen years of age, with motherhood in view, but had been told by her earth doctors that a spinal affection made it impossible for the birth to take place, either mother or child must be sacrificed. For three months the woman was in the care of the spirit workers, with the prayer circle sending out healing vibrations every week, with the result that the babe was born in a normal way, and is now a beautiful child. The mother also has found her general health improved.

:: :: ::

Another Case. A returned soldier was suffering from palsy of head and hands, and had a complete nervous disturbance. He came to the circle and received personal treatment every Thursday, magnetic healing being given by one of the spirit band through a healer belonging to the circle. This patient, Mr. H, is now wonderfully well, has lost all palsy, and mentally and physically is a new man.

An old lady, Mrs. H., whose name is on our list, but who never attended in person, had a series of warty growths on her side, which were very uncomfortable, and were liable to become malignant. The excrescences varied from the size of a two shilling piece to a threepenny piece, and rose up, in several cases, half an inch above the surrounding surface. Her case was taken in hand by the band of spirit healers, and her general health improved. She found, after some months, the growths dried up gradually and fell off, leaving no sore or trouble of any kind. This affection was of many years standing, and was a great worry to the patient.

Mrs. S., who suffered with insomnia and neurasthenia, attended the circle and after magnetic treatment was able to sleep, and is regaining rapidly her normal health.

Mrs. C., a young lady who had never attended the circle, was very ill with pneumonia, had her name given in by her mother. The day we first contacted her vibration, the earth doctor said was the crisis of the disease, and was being given oxygen three times a day, and the heart almost giving out as there was a chronic heart weakness. This patient had a hard battle, but was conscious of the spirit power. After a few weeks her recovery was established, none of the circle, except the mother, contacting her personally.

Another case of pneumonia, similar to this, was that of the sister of one of our members. The patient lived a hundred miles away, when we were asked to help. She was in the last stages, and had been given up by three earth doctors. The vibration was contacted by prayer, and the presence of the sister, who had been a member of my circle. We were told by Dr. John, that the band had to build around the patient a magnetic wall, which carried her over the crisis, and which was absorbed by the patient. This case also was brought to a successful issue.

A little mother-to-be, who was in a bad way, and was in hospital three months expecting every day she might have to undergo an operation, was brought under the care of the spirit healers, and came through everything safely and normally, and has now a lovely child.

: : :

A Mrs. S. came to us, and her case was diagnosed as a case of dropped bowel, with a great amount of inflammation. Pus had formed, and earth doctors advised an operation. This was unwelcome to the patient, as she was very depleted, and felt she could not face it. After a few magnetic treatments, the patient went away for a holiday, still under the care of the band, and now, having contacted her again, we learn that her health is firmly established, the old trouble having disappeared entirely, and the weakness, etc., quite gone.

In many cases, those whose names have been brought to us, have been very near the "border line," and these have received care and loving attention when they passed into the Great Beyond, and the passing eased and soothed by the presence of the spirit helpers.

We have had many messages of thankful appreciation from the Other Side, and it is a joy to think that we can help humanity by making a bridge of love and sympathy in order that the spirit helpers may more easily contact those who are needing help in this earth life.

THREE "GHOST" STORIES.

THE CONTRIBUTOR'S EXPLANATION.

By Ed. B. Makin.

WHEN a person says that he does not believe in ghosts he is only showing his lack of knowledge of the subject. I will give three different instances of ghosts I have actually seen.

I was no more than seven years of age when I had my first visitor. The house I lived in had a bedroom that could hold comfortably four full sized beds. In the winter months my mother used to hang a heavy curtain across the centre of the room to help to keep it warm. I slept with one of my brothers in the half farthest away from the door.

One night I woke up, hearing someone calling my name. I sat up. The moon was shining in at the window, but I could see nobody, and my brother was fast asleep. Then, to my surprise, the curtains parted, and there stood my grandmother—my father's mother. She just smiled at me, then gradually the curtains came together again.

Next morning we had a telegram to say that she was dead. I did not know she had even been ill. This kind of ghost is the result of photo-telepathy. Among many grandchildren, I was the old lady's favourite, and in her last moments all her will power would be concentrated on me to such an extent that she was able to send her thoughts from her deathbed, 40 miles away, and to impinge her image in front of my eyes.

Was it Delirium?

One visitor of another kind came during the war. I had been stationed in East Africa until I was rotten with malaria, and, finally black-water fever. I was put on a hospital ship and sent to South Africa. I was very ill during the voyage, and long after lights out, I would be wide awake, watching the orderly go his rounds.

Each night, for five or six nights, a woman dressed in a long black cloak, with a black veil over her face, used to walk out of a companion-way on the opposite side of the ship from where I lay, round an open hatchway and to my bedside. I never saw her face, but in a voice that was music, she would attempt to coax me to sleep. I remember replying that I could not sleep and did not want to even if I could. Her voice would gradually get harder, until in a voice of thunder, she would command me to sleep, at the same time throwing her cloak over my face, when I would remember no more until daybreak.

This kind of ghost is purely the product of an overtired and disordered mind.

1. 2. 3.

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

The Haunted Manor.

Some years ago I was working in a small village in Surrey. There was a manor house that had not been occupied for many years, and was reputed to be haunted by something so terrible that the oldest inhabitants would not talk about it, and the present generation did not know what it was. All I could find out was that that was about the time when the ghost walked that is, late spring.

I decided to investigate, and finding there was no furniture of any kind in the building, I moved in a camp bed, a small spirit stove, a flash lamp, etc., and began to spend as many nights as I could there.

I had been there nearly every night for a month and nothing had happened, and I was on the point of giving up when one night I awoke suddenly. My scalp was pricking, and I was bathed in sweat. I knew there was not a stick of furniture in the place, yet in the room above me I could hear a struggle going on and furniture being overturned.

Next came a woman's muffled scream and sounds of a door opening and the patter of bare feet above me on the landing, with booted and spurred feet thumping and jangling behind.

Pursued by Cavalier.

I got out of bed, grabbed my torch, and rushed out of my room into the hallway. Faintly outlined in the dim light (I did not require my torch to see) was a young woman running down the stairs with her clothes hanging from her waist. Her head was wounded. I could even hear the sound of her hand on the stair rail.

Behind her came a young man in what I took to be Cavalier dress, carrying a long knife or sword, with which he kept thrusting at the young woman. I had just time to notice these details when the whole picture faded away, although the sounds carried on into the room where I had been sleeping before dying away.

I waited a while, but as nothing further happened, I lit my lamp, and made myself comfortable until daylight.

I told one of the old men what I had seen, and he said I had seen the ghost of the manor, but begged of me not to tell any of the younger people.

The Explanation.

The explanation is quite simple. As is well known to-day, all wood and metal, under certain circumstances, acts as receivers of both sound and vision, although at present we are not able to make much use of this fact. The human body is continually sending out magnetic waves. In the case of the two people just spoken of, the emanations from their bodies would be very powerful, owing to the terror and agony, in the

case of the young woman, and very likely the terror of the young man as he realised just how heinous a crime he had committed. The oak timbering and panels of the house would make excellent material for receiving these powerful waves, which they would hold, and give out again when light, humidity of the air and general atmospheric conditions are as near as possible to that of the night of the tragedy.

This, of course, is only a rough explanation. Yes, there are ghosts, but they are powerless to do either evil or good.

SPIRITUALISM AND ITS TEACHINGS.

By W. Britton Harvey.

The principles and teachings of Spiritualism, as set forth in 'The Harbinger of Light,' Melbourne, may be summarised as follows:—

1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.

2.—That Jesus was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!

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

4.—That man is responsible being, and AS HE SOWS ON EARTH SO HE WILL REAP IN THE LIFE TO COME.

5.—That man is a spiritual being now, even while encased in flesh.

6.—That those who have passed on are conscious—not asleep—and that their personal identity is maintained.

7.—That communication between the living and the "dead" has been scientifically proved.

8.—That there is a Light (divine life) that lighteth every man that cometh into the world.

9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develops after earth-life in the spheres beyond.

10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.

11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.

12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

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WHY I BELIEVE IN SURVIVAL.

You are Right "My Boy," Go On.

MY father-in-law lay dying. I had conveyed to him a written request to this effect. If when the soul had left the body he found that there was another life, would he return and tell me. Sixteen years went by and I had forgotten all about my request. I had just arrived in Australia and by chance I met the late Mr. M. J. Bloomfield, he was an entire stranger to me we were standing outside the 'Harbinger' office when a lady came past. She was introduced to me and immediately told me that there was a message for me. She described the gentleman in spirit life most accurately yet strange to say I did not recognise anyone of that description. However, said she I will give you the message, it is this: "You are right 'My Boy' go on." A few moments later I was alone and just turning the Melbourne Town Hall corner when it struck one like a flash of lightning. The description in every detail was that of my father-in-law.

Moe, Victoria.

W.S.

IN this question of immortality, which is being so widely discussed at the moment, may we not be begging the question in seeking its solution through the so-called "evidence" of spiritualism?

Why not test the evidence of reason, as prompted by our inner consciousness. We have only to look at life as we know it on this planet to realise that even at its best it is essentially incomplete in itself.

We pass through years of joys and sorrows, love and sacrifice. We strive to develop brain, character, personality, and to create for ourselves a place in the sun. Why? To what end? What real purpose have we served in this life if, as we are apt to suppose, death ruthlessly blots out all that life has stood for?

Would it not all be a farce, a travesty, if there were absolutely nothing more in it than the cradle and the grave?

Nature herself makes it clear that nothing is lost. Surely it is most unreasonable to imagine that life, which in its origin is divine, could be utterly annihilated by death?

This conviction is the conviction of reason, and can afford to ignore so-called physical "evidences."

JAMES TOONE.

ABOUT three years ago, I suffered a very great loss which tested my faith in Christianity, and left a great longing and yearning "to know."

I started to attend Spiritualistic services and meetings, but the addresses left much to be desired, and the clairvoyance was not sufficiently evidential to be convincing.

Out of these attendances, however, I was brought into touch with friends who, in the quietness of my own home, have brought to me the proofs I so desired. Since then I have been able to get into vital touch with the loved ones I had lost, to walk with them, and to ask question and to receive answers in the direct voice. Now "I know and am sure."

I am convinced in my own mind that the day is not far distant when the Christian Church will be compelled to make communion with our departed loved ones the crowning glory of our Gospel.

FATHER.

DOUBTLESS, there is much evidence to prove the continuity of life beyond the grave. Many great men in the world of science have already stated facts that have convinced them.

The subject is one for deep thought and impartial examination, though even abstruse subjects may have to be measured with a practical yardstick.

Like 'Hamlet' it is well to bear in mind that there are more things between heaven and earth than are dreamt of in our philosophy.

W. L. FREEMAN.

WILL YOU HELP?

HERE IS SOMETHING THAT YOU CAN DO.

WE desire to obtain a complete list of Spiritualist Churches and Societies in the Commonwealth, New Zealand and South Africa. Will you assist by sending us the name and address of the Society or Church in your district and where and when it meets—also the names and addresses of the President or Leader and Secretary.

The name and address of the sender of the information will enable us to acknowledge the information.

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