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(Continued on Inside Back Cover)

The Harbinger of Light

A MONTHLY JOURNAL DEVOTED TO

Psychical Research, Spiritualism, and Spiritual Philosophy

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

Founded 1870 by W. H. Terry.

SEPTEMBER 1, 1938.

PRICE 9d.

VOL. 69—NO. 10.

The Wesley Bi-Centenary

By H. SOANES, P.R., Brisbane.

A GREAT deal of interest has recently been taken, and written about in the Press anent the bi-centenary of the foundation of Methodism, and the early life of its founder the Rev. John Wesley. Is it not significant, however, that, so far, no reference appears to have been made to the astounding Epworth manifestations, which it is claimed, and in which I agree, undoubtedly greatly influenced and left an indelible mark on Wesley's belief and character? As the Wesley's experience with the said manifestations are not generally known, I feel confident that, in addition to the Church, there is a large number of your readers who will find, at this time, the following statements of unusual interest. The Rev. Charles L. Tweedale, author of "Man's Survival After Death," states *inter alia*:—

"The account of the long-continued and extraordinary manifestations at Epworth parsonage is interesting, as being one of the earliest well-attested narratives of its kind.

"The psychic manifestations in the rectory of Epworth, Lincolnshire, then held by the Rev. Samuel Wesley, M.A., are among the most interesting on record. The following account is taken from accounts which originally appeared in "The Armenian Magazine" for 1784, and includes extracts from the diary of the Rev. Samuel Wesley, Rector of St. Andrew's, Epworth, under date 27th August, 1726, and also from the letters and narratives of several members of his family, includ-

ing the Rev. John Wesley, the founder of Methodism."

"Concerning noises heard in my house at Epworth, Lincolnshire, in December and January, 1716.

"From the first of December my children and servants heard many strange knockings in every storey of my house, and in most or the rooms. Something like the steps of a man were heard going up and down stairs at all hours of the night, and vast rumblings below stairs and in the garret. At last we heard several loud knocks in my chamber, nine distinct loud knocks which seemed to be in the next room to ours, with a sort of pause every third stroke. I thought it somebody in the house, and having got a stout mastiff dog hoped he would soon rid me of it. Next night six knocks but not so loud.

"Next night but one we were awakened by noises so violent that it was in vain to think of sleep while they continued. I rose, and my wife with me, and we went into every chamber. We heard it behind us, we heard also a loud crashing of bottles as if all were broke to pieces, and another sound like a peck of money thrown down before us. The same kind of sound three of my daughters heard at another time.

"We went through the hall when the mastiff came whining to us, as he did always after the first night of his coming, for then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children. We still heard

it rattle and thunder in every room above and behind us, locked as well as open.

Wednesday night, December 26:—

"A little after ten my daughter heard its signal, with which she was perfectly acquainted. It was like the strong winding up of a jack. It began knocking in the kitchen underneath, then seemed to be at the bed's foot, and at last at the head of it. I knocked with my stick on the joists of the kitchen. It answered me as often as I knocked.

"I went upstairs and found it knocking hard. I asked it what it was and why it disturbed innocent children and did not come to me in my study if it had anything to say.

"One night when the noise was great in the kitchen, and on a deal partition, and on a door in the yard, the latch thereof often being lifted up, my daughter Emilia went and held it fast on the inside, but still it was lifted up and the door pushed violently against her, though nothing was seen on the outside.

"When at prayers the names of the Prince and King George were mentioned, it would make a great noise over our heads constantly (there were thunderous knocks at the 'Amen').

"I have thrice been pushed by the invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of my study door as I was going in.

"I followed it into every room in the house, both by night and by day, with lights and without, and have sat alone for sometime, and when I heard the noise, spoken to it to tell me what it was, but never heard any articulate noise, and only once or twice feeble sounds a little louder than the chirping of a bird. (Rev. Samuel Wesley.)

"Extracts from the letters and published narrative of Susannah, Emilia, Nancy, and Molly Wesley.

"We heard a great noise as if a piece of sounding metal was thrown down outside our chamber. We were lying in the quietest part of the house."

"It would answer to my mother if she stamped on the floor and bid it." (Mrs.

Wesley asked it to answer to her own knocks, if it were a spirit).

"It would knock when I was putting the children to bed just under me where I sat."

"It was more loud and fierce if anyone said it was rats or due to natural causes." (This has been often noted.—C.L.T.).

"Besides, something white was seen thrice; first by my mother, second in the dining room one evening, the last time in the kitchen."

"The sounds very often seemed in the air in the middle of the room, nor could they ever make any such themselves by any contrivance."

"When Nancy came into the chamber in the daytime it commonly walked after her from room to room, and followed her from one side of the bed to the other."

"It never came by day until mother had ordered the horn blown." (Mrs. Wesley had caused a horn to be blown in all the rooms with the idea of scaring away anything intruding.)

"After that time scarce anyone could go from one room to another without the latch being lifted up before they touched it."

"Whether the clock went right or wrong it always came as near as could be guessed about a quarter to ten by the night."

"Kizzie said, 'Let it answer me if it can,' and stamping, the same were imitated many times successively."

"The room trembled as it passed along, and the doors shook exceedingly so that the clattering of the latches was very loud."

"The children were asleep, but panting, trembling, and sweating exceedingly."

"The door, latch, hinges, and windows jarred, and the house shook from top to bottom."

"A few days after, between five and six in the evening, I was by myself in the dining room. The door seemed to open and someone walked in a nightgown trailing upon the floor (nothing appearing) and seemed to go leisurely around me."

"My father adjured it, but it seemed to take no notice, at which he became angry and called it a deaf and dumb devil and again adjured it to speak. When he had

done it knocked on the bed's head so loudly as if it would break it to shivers."

"It came gradually to Hetty's bed, who trembled strongly in her sleep."

"The Rev. Mr. Hoole (Vicar of Haxey) read prayers once, but it knocked as usual at the prayers for the King."

"Extract from the narrative of the Rev. John Wesley—

"We then heard a knocking over our heads, and Mr. Wesley catching up a candle said: 'Come, sir, now you shall hear for yourself.' He went upstairs. When we came to the nursery it was knocking it the next room and when we were there it was knocking in the nursery. And there it continued to knock though we came in, particularly at the head of the bed in which Miss Hetty and her sister lay. Mr. Wesley observing that they were much affected, sweating and trembling exceedingly, was very angry, and pulling out a pistol was going to fire at the place from whence the sounds came, but I caught his arm. He then went close to the place and said sternly: 'Thou deaf and dumb devil, why dost thou frighten these children that cannot answer for themselves? Come to me in my study that am a man.' Instantly it knocked his knock (the knock he always used at the gate), as if it would shiver the board to pieces, and we heard nothing more that night.

"Till this time my father had never heard the least disturbance in his study. But the next morning as he attempted to go in his study (of which none had the key but himself) the door was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was a knocking first on one side, then on the other, and after a time in the next room. He went into that room and adjured it to speak to him, but in vain. Upon this he said: 'Go all of you downstairs, it may be that when I am alone it will have courage to speak.' When they had gone a thought came and he said: 'If thou art the spirit of my son Samuel I pray thee knock three knocks and no more.' Immediately all was silence. Soon after our large mastiff dog came and ran to shelter himself between them (Mr. and

Mrs. Wesley) while the disturbance continued. At first he used to bark and leap ne ono side and the other, and that frequently before anyone in the room heard any noise at all. But after two or three days he used to creep away before the noise began. And by this the family knew it was at hand, nor did the observation ever fail."

A Psychic Family.

Tweedale states: "It is manifest from the above account that this most gifted family was largely endowed with psychic powers, and being all together in the house supplied at once both the channels of communication and part of the necessary forces enabling the manifestations to be made.

"No student of psychical matters can fail to be impressed, on reading this remarkable narrative, with the fact that the Wesleys, in a sense, **rank among the pioneers of Modern Psychical Research.** Had Mrs. Wesley continued her questioning, or the elder Wesley arranged for a negative signal, as he did for an affirmative one, or been a little more patient in the matter, communication would have been established, whereas, on receiving no reply, by the three knocks he had requested, to his query: 'Art thou the spirit of my son Samuel?' he gave up the quest.

"The narrative also states that he often asked it to speak, and heard nothing but low chirping sounds, and once on getting no answer of any kind, called it a "deaf and dumb devil." Had he thought of arranging a signal for 'no' as well as 'yes,' and persisted, the mystery had been solved. As it was, the spirit, **not** being that of his son Samuel, was not able to answer Wesley by the affirmative signal arranged, while on the other hand, 'Old Jeffry' did not speak with an articulate voice simply because he **could not** compass it at the time, nor could he appear to any of them, although the beginnings of **both** such manifestations are apparent in the narrative.

"Had communication been established by a code of signals through the sounds which 'Old Jeffry' could produce so vigorously, there is not much doubt but that

the definite form and the articulate voice would have followed. Unfortunately Wesley had little precedent to guide him in this matter, and did not know that those who have passed over to the other side of life have to acquire knowledge (even as in the earth life) of the conditions and powers of their new spheres. It takes time in many cases before one who has passed over is able to manifest himself to those on this side, either visibly or by articulate speech. New forces and powers have to be mastered and their use learned.

What Wesley Missed.

"In our own experiences at Weston the phenomena, commencing with loud knocks, gradually advanced over a period of several years, though a wonderful series of events, until they culminated in a figure apparently as real and solid as an ordinary mortal, and capable of conveying messages in a clearly audible voice. 'Old Jeffry' discouraged, however, by the non-success of his extraordinary efforts, apparently gave up the task in despair, for we read that at the end of two months the 'disturbance' (poor Jeffry's desperate efforts to commune) ceased, and nothing was heard there afterwards. Thus, in all probability, was the advent of Modern Psychical Research put back nearly a century and a half. On what slender circumstances do great issues often depend.

"That these manifestations, however, exercised a marked influence on the mind and career of the rector's son John is certain. Tyerman, in his *Life and Times of Wesley*, says: 'We have little doubt that the Epworth noises deepened and most powerfully increased Wesley's convictions of an unseen world, and exercised an important influence on the whole of his future life. His first notion that the 'disturbance' was occasioned by a messenger of Satan . . . has been shown to be utterly unfounded, but the impressions this experience produced were of the utmost consequence in moulding his character, and in making him one of the most earnest preachers of the Christian creed that ever lived.

Wesley's Spiritualism.

"His later and maturer conceptions are indicated by the following quotation from his sermon on 'Good Angels':—'The good (spirits) are at least equally strong, equally wise, equally vigilant, God has in all ages used the ministry of angels. They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure and confirm us in the truth that is after godliness.'

"John Wesley was a firm believer in the power of spirits to manifest to mankind and to intelligently intervene in human affairs. Of this there is abundant evidence in his writings. He says:

"What pretence have I to deny well-attested facts because I cannot comprehend them. It is true that many men of learning in Europe have given up accounts of apparitions as old wives' fables. I am sorry for it, and with my latest breath I will bear my testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions confirmed by witnesses in all ages."

Dr. Adam Clarke.

"Dr. Adam Clarke, the well-known and scholarly commentator who reprinted the whole account of these manifestations in his *Memoirs of the Wesley family*, had in his possession a letter from Emily Wesley to her brother John, dated 16th February, 1750, thirty-four years after the events at Epworth, in which she says:

"I want sadly to see you and talk some hours with you, as in times past. One doctrine of yours (and of many more)—namely, that no happiness can be found in any, or all, of the things of this world—I want to talk to you about, seeing that I have sixteen years of my own experience which lie flatly against it. Another thing is that wonderful thing called by us 'Jeffry.' You won't laugh at me for being superstitious if I tell you how certainly that 'something' calls on me previous to any extraordinary new affliction, but so little is known of the invisible world that I at least am not able to judge whether it be a friendly or an evil spirit."

"This letter is of the deepest interest,

and shows clearly that wonderful thing Jeffry," that wonderful "something" which manifested to her and her sisters so closely in 1716 continued to manifest to her privately throughout her life."

A Remarkable Experience.

The following very remarkable account is taken from the journal of the Rev. John Wesley, and was related by the lady herself:—

"Some years ago I was addressed in the way of marriage by a Mr. Richard Mercier, then a volunteer in the Army. When the regiment left Charleville he promised to return in two months' and marry me. He went to England, his father having bought him a cornetcy in the horse, and there purchased many articles for the wedding, and returning to Ireland let us know that he would be at our house in a few days. On this the family was busied to prepare for his reception and the ensuing marriage when one night, my sister Mary and I being asleep in our bed I was awakened by the sudden opening of the side curtains, and starting up, saw Mr. Mercier standing by the bedside. He was wrapped in what seemed to be a loose sheet, and had a napkin, folded like a night cap on his head. He looked at me very earnestly, and lifting up the napkin showed me the left side of his head, bloody, and covered with brains, the room meantime being quite light. My terror was excessive, which was increased by his stooping over the bed and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance he gently withdrew his arms and ascended through the ceiling. When I could speak I told them what I had seen. A day or two after news came that Cornet Mercier, going into Christ Church, Dublin, just after the bells had been ringing, and standing under the bells, one of them, which had been turned bottom upwards, suddenly turned again, struck the left side of his head, and killed him on the spot."

Upon comparing the foregoing manifestations with those of the Fox family (and others) at Hydesville, in January, 1848, when the establishment of definite and

recognised communication was brought about, and modern Spiritualism born, a great similarity of communication approach at once becomes apparent.

If the Rev. John Wesley were with us to-day, and made the same statements, claims, and summary of his convictions, as he most assuredly did during his great mission when in the flesh, Orthodox religions would undoubtedly proclaim him a Spiritualist, and scorn and persecute him, for believing in and trafficking with his Satanic Majesty.

DO WE BELIEVE IN FAIRIES?

The Bishop of Ely, Dr. B. O. F. Heywood, in the course of an address to a diocesan conference at Ely recently, in speaking of the late frosts which have spoilt the fruit crops in this district, said they presented a problem to the Christian believer as suggesting—for those who regard Nature as another name for God—that God damaged His own handiwork and struck a blow at His servants.

But in Dr. Heywood's opinion Nature did not perfectly express the will of God. They had the authority of the Bible for believing that something has happened and continues to happen in sub-human nature which might be compared with the Fall in human nature. Dr. Heywood continued:

"Discarnate rebellious spirits may have some temporary and limited power to exercise evil influences in the realm of nature as they apparently have in the realm of humanity.

"In endorsing disbelief in angels and demons the members of the Doctrinal Commission seemed to me to be showing a certain lack of imagination, and to be creating rather than solving problems."

The Bishop recommended his hearers to read the Epistle to the Romans, VIII., 18-23, in which St. Paul seemed to suggest that not man only, but the whole creation needed redemption.

What are the Facts About Extra-Sensory Perception?

Reprint of a radio address given on the Zeith Foundation Programme.

By C. WARD CRAMPTON, M.D.

Formerly assistant professor of medicine, Post-Graduate Hospital and Medical School, Columbia University; Gold Metal St. Louis Olympic Congress, 1903, Crampton test of circulatory efficiency.

YOUR question is "What can be said about the ability of man to receive and understand a knowledge of things afar, to be aware of things distant without the use of the customary sense faculties?" What now, are the facts? It is true that man can be aware of distant happenings. There are two classes of facts, the first of which is occasional, the second experimental. Occasionally men have seen or felt or heard or known of occurrences at a distance. The radio audience of this hour has become acquainted with typical instances. These are facts. They cannot be denied. They cannot be explained away. Although we may not be able to reproduce them at will, yet they form data for science.

While science is always rigidly sceptical and guarded, yet it admits and wonders on much it cannot explain; for example, the ultimate nature of light, protons, electrons, time, mass or substance. Science, however, believes in influence at a distance and has studied it in the influence of the sun upon the distant planets, the moon upon the earth as indicated by the tides. We know certain definite things about these occasional manifestations. They consist of three things; first, the distant event; second, the transmission; and third, the reception. As a rule the distant event happens to someone known to the one to whom the experience happened—someone known and often held dear—but this is not always the case. Often there is a high emotional content in the distant event, as in fire, flood, danger and death; but neither is this always the case. Distance makes no difference, and there are other factors which merit close study.

Next the transmission is to be considered. It is instantaneous, apparently. If the one who has the experience anticipates the event and has knowledge of what

is going to happen, this becomes a premonition and quite a different matter. This difference has a great significance, for it bears heavily upon the nature of time. A study of the person to whom the experience happens is of great interest. Man has from ancient times tried to learn how to place himself in a position or condition in which he can receive messages from human sources and other sources at a distance. He has recorded his efforts in philosophy, religion, metaphysics and science.

Scientists who have conducted experiments with extra-sensory perception have found that the human power of reception varies in different individuals. It is stepped up by stimulants, reduced by fatigue and sedatives. But they have definitely proven the elemental fact of extra-sensory perception. In addition, there are notable instances in which scientists have claimed to have been aided in their work by extra-sensory reception from "outside sources." Swedenborg, a thorough scientist, believed his work was so guided. A Nobel Prize winner of to-day holds the same views. He has often demonstrated knowledge of things at a distance and telepathy.

There seems to be generally, throughout the world, an increasing interest in the extra-sensory field and an increasingly insistent call from all classes of people for information on this subject, and the guidance which may come of it.

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Solomon, 1000 B.C.—Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Buddha, 550 B.C.—Drink not liquors that intoxicate and disturb the reason.

Xenophon, 300 B.C. — Temperance means, first, moderation in healthful indulgence, and, secondly, obstinence from things dangerous, as the use of intoxicating wines.

Pliny the Elder, 79 A.D.—There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

Chaucer, 1340.—Character and shame depart when wine comes in.

Shakespeare, 1600.—O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln, 1842.—Liquor might have defenders, but no defence. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not an open question.

Frances E. Williard, 1895.—I did not say that poverty causes intemperance in the same degree that intemperance causes poverty, nor do I think it does. Indulgence in alcohol makes misery for all the world.

Gladstone, 1898.—The ravages of drink are greater than those of war, pestilence and famine combined.

Ramsay MacDonald, M.P., 1915.—There is nothing that damps down and finally smothers the happy domestic fire more effectively than drink.

M. Georges Clemenceau, 1920.—It is definitely settled that alcohol is a poison; a poison destructive of human energy, and, for this reason, of society as a whole.

Sir Wilfred Grenfell, 1928.—Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor.

Viscount Snowden, 1936.—If the money spent on drink was spent on clothing and other useful and necessary goods, six times more employment would be provided.

Evangeline Booth, General, Salvation Army, 1938.—Drink has drained more blood—hung more crepe—plunged more people into bankruptcy—armed more villains—slain more children—snapped more wedding rings—defiled more innocence—blinded more eyes—dethroned more reason—wrecked more manhood—dishonoured more womanhood—broken more hearts—blasted more lives—driven more to suicide—and dug more graves—than any other poisoned scourge that ever swept its death-dealing waves across the world.

Dr. Charles Mayo, 1938.—You can get along with a wooden leg, but not with a wooden head. It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor. The man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone. . . . If there ever was any great man who accomplished anything through the use of alcohol, I would like to have the fact pointed out.

The Wording on the Voting Paper is fixed by Parliament; therefore be sure that you understand it and on October 8th Vote as Below:

That Licences Shall be Abolished.

YES X

Red Cloud's Talk

WHERE DID HE LEARN ENGLISH?

QUESTION: Where did Red Cloud learn the modern English in which to communicate with Mrs. Estelle Roberts?

Answer: When Red Cloud returned to contact the earth and first spoke to us through me, his English consisted of about twelve words; but he informed us that he was being helped in the phonetics of this language by doctors and friends on his side of life.

He slowly gained the mastership of our language, and even today lapses into words of a language which I do not understand.

That Feathered Headdress.

Question: If Red Cloud's headdress and robe were buried with him some couple of thousands of years ago they would be rotted by now! So where did he get his new feathers and his cape?

Answer: I am not sure whether this question is sincere or merely frivolous, but I will give the benefit of the doubt and answer shortly.

In the etheric world in which the spirits live in the finer texture of their matter they are able to obtain whatever clothing they desire, even as we here obtain what we desire from the texture of our matter—being earth.

Where Red Cloud Lives.

Question: Where does Red Cloud live?

Answer: The individual spirit who assumes the name of Red Cloud having reached the 10th sphere of understanding, normally has his being in that state of conscious life and environment which is not less solid because of being on a different and higher vibration, interpenetrating with ours. Red Cloud volunteered through the law of Free Will to contact the Earth, and consequently is now in the Astral belt.

Why Tables Are Lifted.

Question: Why is a table more sensitive to unseen influence than, say, an arm-chair?

Answer: A table is not necessarily more sensitive or capable of being manipulated than any other object.

I have seen a piano rise on several occasions, pictures moved, vases and ornaments shifted, and a large dining table lifted, all this being accomplished by those in the spirit world with a view to attracting attention.

But it often happens that a light object is easier for such a demonstration.

Fashion Changes Over There.

Question: Do fashions change in the Spirit world?

Answer: The only change of fashion in the Spirit World is the change of character, which, according to its development, brings about light or darkness, beautiful or sombre colours, according to the individual's mental outlook.

Sunshine, Trees and Pets.

Question: On the other side does the sun shine? Are there trees and grass and flowers? And, above all, shall we meet our animal friends again?

Answer: I wish all people could see what I see. Yes, our earth sun is a reflection of the spiritual sun. All matter reflects spirit in a degree. The spiritual sun's warmth is felt according to our spiritual evolution, and this applies also to the atmosphere.

There are trees and flowers, birds and animals, etc.—all life, in fact, is spirit in the first instance reflected in higher and lower degree.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.

When dealing with aught that lies beyond our own control, I have found it well to adopt the following motto: Go with whatever you most desire; go without whatever you do not wish to affiliate with; go against nothing. I may say that in those three statements I can sum up the gist of my public and private teaching in this connection.—W. J. Colville.

"After-Life Dream Experience"

By ANDREW KIDD.

A DISTINGUISHED American scientist had died. His widow, grief-stricken, wrote to Mr. J. W. Dunne, known throughout the world as the "man who plays with time." "Is there hope of reunions with loved ones after death?" she asked the author of "An Experiment With Time." He replied "Yes." And to millions who are asking the same question he gives the answer in "The New Immortality."

Following the widow's letter, Dunne began extensive experiments to obtain irrefutable scientific proof of human immortality. These experiments are explained in "The New Immortality," which is expected to create a sensation when published shortly.

Dunne was the first man in Britain to design and fly a military aeroplane. With H. G. Wells, he used to experiment with model aeroplanes in his back garden. Scientific experiment led Dunne to explore the biggest mysteries of the world—those of time, life, and death. In a quiet, matter-of-fact way, he spoke to me of his scientific proofs of immortality. "I think," he said, "that people will be greatly relieved to know that there really is a future life."

At present many people do not believe in immortality, and as a result they are despondent, sad, even suffering from suppressed neurasthenia.

"Proof of immortality will bring new hope and happiness to mankind. Materialism—all that is associated with the accumulation of wealth—would vanish. There would be no place for war."

"I asked Dunne to tell me something of his new discoveries. 'What happens when one dies?' I inquired. According to Dunne, you enter into a dream state on death. You continue to live in a dream. This may not sound very exciting until you know something about Dunne's researches into dreams. The dream world, says Dunne, is more real than the physical world. 'In the dream world after death,' he declared, 'man will be able to see what we call 'past' experiences in any order he

pleases. He will be able to blend them together and create new stories and new adventures.

"Let me give a simple illustration. My small son is fond of playing on my typewriter, knocking out individual letters on the keyboard. I, being a little more proficient can type out complete words and sentences, such: 'Now is the time for all good men to come to the party.' So with our dream existence after death. We will be able to blend our dreams like words into a complex pattern.

"In dreams we will renew our friendships we knew on earth, have the companionship of the animals we loved. For animals will have the same immortality as mankind. So with flowers. The rose that has once bloomed blooms for ever."

Mathematically, Dunne also proves the existence of a God in his book. There is no doubt, he said, that all our minds are part of one Great Supermind, acting as controller of our individual creative abilities. The man in the street will be able to test how far Dunne is right by examining his own dreams. At the moment of waking you may remember something of what you have dreamed a fraction of a second before. With practice, says Dunne, you will be able to write for an hour or two recording all you remember. You may observe that in your dreams past, present and future experiences are blended. Things of which you dream come true.

The Universe exists for man. It is man's heritage, man's arena, man's throne. It has no secrets which he cannot grasp, no barriers which he cannot surmount, no forces hostile to him which he cannot conquer.—Orlando J. Smith in "Eternalism."

*

I am glad to think

I am not bound to make the world go round,

But only to discover and to do,

With cheerful heart, the work that God appoints.—Jean Ingelow.

GHOST WOUND UP THE MUSICAL BOX.

MR. HARRY PRICE, who has investigated more "ghost" mysteries than anybody in the world, has found one mystery which has really baffled him. "I do not think that anybody will ever solve it or find an explanation," he said. "I was one of many scientists who investigated the Willy Schneider mystery at Munich in the castle of Baron von Schrenck-Notzing. Willy Schneider was a young dentist and the most extraordinary medium. Three very reliable people watched Willy Schneider, bound and clad in tight-fitting cloth. Red lights were burning.

"First, grey-coloured limbs materialised in the curtains of a cabinet. I dropped my handkerchief and they trod on it. I could see it folding under the steps. They touched my knees. There was an old musical box which had to be wound up for every tune. The ghost of Willy Schneider did it with the greatest ease. We put the musical box in an iron cage. The same thing happened.

Table Broke.

"I was holding down a small table. The spirit was ordered to lift it. The table was forced from my hands. I held it with all my force until it broke. The arms of a luminous clock in front of us were put by unseen hands at any figures on the dial we mentioned. We examined every day everything in the house—walls, floors, carpets, furniture. We never found anything out of order."

I know I have the right to draw from the universal all I would to fulfil any upward, noble longing of my soul; and I know I shall receive if I harmonise myself with the throbbing vibrations of infinite force. That harmonising, however, is my task, my responsibility, and my joy.—Floyd B. Wilson in "Man Limitless."

✱

An idealistic world can be when men are idealists all.—Frank Speaight.

COLOUR AND YOU"

A Series of Lectures in Colour in Health and Disease by "Dr. Hylton," Chief Healing Guide of "The Gateway" through his medium Rene Edouin.

Colour, in health and disease, is one of the things few people stop to think about, yet it is not too much to say that the effect of Colour is far-reaching on both mind and body. It is not claimed that the Lectures are in any way exhaustive or advanced. They are not. The booklet is of the nature of an introduction for the use of those who have thought only vaguely on this matter of Colour. It is the aim of Dr. Hylton to bring some realisation of the simply everyday factors in the lives of normal men and women which go to make for happiness or unhappiness.

In the Library. Can supply on order. Price 1/9; post free.

Life itself has speech and is never silent. Its utterance is not, as you that are deaf, may suppose, a cry:—it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of harmony.—From "Light on the Path."

The Case For Astral Projection

By SYLVAN MULDOON.

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

■ ■ ■

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

PRICE, 9/6; POSTAGE, 4d.

WHITHER ROME?

THE following, on "The Roman Catholic Objective," taken from the Wangaratta diocesan paper, "The Living Church," of last October, illustrates not only the trend of Roman Catholicism, but its objective.

"Archbishop Mannix, speaking at East Kew on our Synod Sunday, ended his address, according to the 'Tribune,' with these words, 'Even if the burthen continued indefinitely, he was confident that the Catholic people, inspired by the spirit of their forefathers, would stand by their schools and the Catholic system of education. In that way they would keep their people together until Australia more and more became a Catholic land. His prayer was that Australia would be a Catholic land in its entirety some day.'

"The schools are to be supported because 'in that way' Australia will gradually become Roman Catholic—like Austria, Spain, Portugal, South Ireland, Mexico, Brazil, Argentina, Peru, Bolivia, and the other South American countries. It is a terrible list, including the most turbulent, immoral, badly governed, backward, impoverished and illiterate nations that are to be found in Christendom and under the influence of European ideas. No wonder that the more powerful governments, like France and Italy and others, have had to assert themselves in order to pursue the path of progress."

Roman Church and the Census.

Comparing the unbiased census figures of 1901 with those of 1933 (the last census), says "The Church Times," it will be seen that the Roman Church, in spite of the immense sums of money she is spending, **declined in numbers relative to the population more than any other denomination.**

In 1901, when the population of Australia was 3,773,801, she claimed 22.7 per cent. of them. In 1933, with a population of 6,629,839, the proportion had dropped to 19.3 per cent. Thus her relative strength dropped 3.4 per cent. The Church of England, in the same period, dropped from 39.7 to 38.5 per cent.—a drop of 1.2 per

cent. Even these figures, however, do not reveal fully the serious decline from the Roman Church. For it has to be remembered that a decline (let us put it this way) from 227 to 193 is much more serious than that from 397 to 385. The first represents a decline of 34 persons out of an original total of 227; which is about 15 per cent. The other is a decline of 12 persons out of an original total of 397; which is about 3 per cent. It will be seen, then, that—relative to the whole population the Roman Church had declined 3.4 per cent. to the English Church's 1.2 per cent.; and relative to her own former proportionate strength the Roman Church had declined about 15 per cent. to the Anglicans' 3 per cent. These figures are probably well known to the Roman Catholic authorities and may go some way to account for the extraordinary efforts that are being made to "whip up" the cause by multiplying the number of agencies of various sorts and by importing large numbers of Southern Europeans.

"THE LAST CROSSING."

By Gladys Osborne Leonard (Cassell & Co)

Those who remember this author's "My Life in Two Worlds" will concede the convincing quality of her experiences.

In this, her latest book, she gives new and striking proof of communication from the Beyond. Here again her experiences are all personal, and carry the same conviction as those she has hitherto related.

There is no one more qualified to write on psychic matters than Mrs. Osborne Leonard. She is acknowledged to be the greatest medium in the world, and, with her long experience in psychic science, everything she writes calls for serious consideration.

Moreover, this book has a general appeal, whether one is interested in psychic things or otherwise, because it contains so much vital material concerning the Last Crossing which each of us must take.

Regular price, 7/6. SPECIAL PRICE FOR SEPTEMBER, 5/-; post 3d.

SPIRITUALIST FAITH.

Attack by Church.

Alarmed at the growth of Spiritualism in Great Britain, the Church of England plans to declare open warfare on the new faith. Appointed by the Archbishop of Canterbury, Dr. Cosmo Gordon Lang, a committee of prominent churchmen, doctors, and scientists has been secretly investigating the claims of mediums. The committee's report, it is revealed, will be ready in a few weeks. According to present indications the Anglican Church will launch its attack on Spiritualism along three main lines:—

(1) Clergymen who openly practise Spiritualism will be disciplined.

(2) Law suits will be brought against certain mediums on the grounds of false pretences.

(3) In co-operation with a group of leading doctors, a nation-wide campaign will be started to warn the public against the dangers of "meddling with the unknown."

Church authorities have long been perturbed by the increasing popularity of Spiritualism. The Church of England particularly has been hard hit. Thousands of members of congregations all over the country have gone over to the new cult. A number of Anglican priests are open and avowed Spiritualists.

Dr. Winnington Ingram, Bishop of London, started the drive against Spiritualism by forbidding any church or church building to be used for seances. Then the Anglican authorities decided on more drastic action. Under the Archbishop of Canterbury's commission a committee was set up to probe the whole Spiritualist movement. The president of this committee, which included several high Church dignitaries and two women, was the Bishop of Rochester. Discussing the Church's attitude towards Spiritualism, a member of the committee is quoted as saying:

"We feel that attempts to communicate through mediums with those in the other world are wrong, dangerous, dishonouring to the dead, and a waste of time for the living. Even those who practise it admit

its dangers, and further admit that it is possible to get into contact with evil spirits that can do nothing but harm. We believe that the mediums, consciously or unconsciously, read the thoughts of the people who come to them, and that is the explanation of the revelations which appear to come from the other world."

OXFORD PLEA FOR SPIRITUALISM.

"Let Church Awake While There is Yet Time."

The Rev. G. Maurice Elliott, author of "Spiritualism in the Old Testament," speaking to the Oxford Spiritualist and Psychical Research Society in the Reform Club, Oxford, recently said Spiritualism was widely misunderstood.

Mr. Elliott said he had resigned his London living because he could not take the Prayer Book services as they stood. Some of the parts were blasphemous and some silly. "Since the Confraternity came into existence some 18 months ago, it numbers, among many clergy, 80 who have spoken to the dead. Two canons of Westminster have come among us because they have spoken to the dead. One of the greatest authorities on the Old Testament in Europe—the Bishop of London's examining chaplain—is with us.

Archdeacon's Request.

"A leading medium has six letters asking for sittings from an Archdeacon of Westminster. Mrs. Stobart and I addressed the Modern Churchmen's congress at Cambridge. Afterwards Dr. Major came up to Mrs. Stobart and said he was whole-heartedly in favour of what we were doing. The best of the modernists are alive to the situation. The Church lost one of its greatest vicars—Wesley. It lost the Methodists, the Baptists, the Congregationalists. Let it awaken while there is yet time. The Bible constantly refers to the confirming of the power with signs following. There was never mere preaching in the early Christian Church. There was prophecy and there was also the discerning of spirits."

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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

Address all communications to the Editor and make all drafts, cheques, postal notes and money orders payable to "The Harbinger of Light" Pty., Ltd., Wentworth House, 203 Collins Street, Melbourne, C.1, Australia.

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

Editor:—REV. J. T. HUSTON, N.D.

VOL. 69. AUGUST 1, 1938. No. 9.

PSYCHIC HEALTH CLUB.

IN line with our new propaganda—illustrated lectures on Spirit Phenomena, etc.—it is our intention to form a club which will be known as the "Psychic Health Club." It is observed that a number of religious and semi-religious bodies have Health Clubs of their own, but our Spiritualistic Movement has not. This seems remarkable inasmuch that Spiritualists, as a body, are among the leading advocates of natural methods of Health and Healing. We feel that our Movement must take its rightful place, and with the aid of Leaders, Mediums, and Teachers from the Spiritual Churches and Societies of Melbourne, we feel sure that this can and will be done.

The purpose and objects of the Club will be to instruct its members in the following:

Physical: Physical Culture, (Curative Exercises), Breathing Exercises, Diets, Foods, Naturopathic Remedies, and Treatment of Disorders.

Mental: Spiritual Psychology, Mental Healing, Treatment by Suggestion.

Spiritual: Diagnosis, Spiritual Healing.

Meetings of the "Club" will be held one evening each week.

The Club will not be affiliated with any

one particular Church or Society, but will be for the benefit of the whole Movement. We hope, however, that we may get helpers from each Church or Society, and so consolidate the Spiritualist Movement in these particular phases of its work.

The Club is to be formed as soon as possible, and we earnestly request your suggestions and offers of service.

R. G. HUSTON,
Propaganda Mission,
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TRAVELS IN SLEEP.

An enquirer asks whether we really travel in sleep. It is not an easy problem, because the question whether the spirit actually and in fact leaves the body and travels (in the physical sense) in other realms is a much-vexed one. Some psychical authorities maintain that the experience is more properly describable as "extension of consciousness." The main consideration for us is that some dreams are clearly of a spiritual nature, that is to say, they show clear evidence of real experience on another plane of consciousness—"veridical dreams" as they are called. Sometimes they are visions of future events, subsequently verified, or knowledge is gained of events taking place at a distance. The question whether the spirit really travels is important, of course, but really a side-issue. The main point for us is the reality of the experience, whatever it may be.

OCTAVES OF LIFE.

By W. ERNEST HUNT.

THE piano with its repeated octaves, and the organ with its eight-feet, four-feet, and sixteen-feet stops, give us a working simile of worlds beyond worlds, differing in their range of vibration. Each octave and each rank of pipes is complete in itself, though definitely related to all the others; and each is a kind of higher octave world, with everything in it relatively the same, as compared with the world that preceded it. Chords, progressions, harmonies and so forth are all the same relatively, even though absolutely they are different.

Every note in any octave is definitely related to its companion note in the next octave, because even now a note's first overtone is its higher octave, and this always sounding even when the ear cannot distinguish it. So also there are higher overtones still, sounding unheard.

Our physical body is our normal octave self, the soul is a higher octave, and spirit a yet more advanced self. Each of these selves dwells in a corresponding world complete in itself, but related to all the others. The transition from the physical to the soul world is the passing from the lower to the higher octave. It certainly is not death: while even the change is not so noticeable as one might suspect, for the relative similitude tends to minimise the absolute difference.

In point of fact many people who die do so without knowing it. There is, of course, nothing of extinction or cessation, though there may be a period of rest or sleep. Consequently finding themselves stronger and more active, with a body which serves them better than their old one, they cannot square these facts in with their preconceived ideas of death.

This passive conscious reception of inspired thought is the highest development of which a psychic is capable, and can be practiced by the perfectly developed adept, both while in the body of the flesh and when out of it, and clothed only with the body of the spirit.

SIR OLIVER LODGE.

By a "Sunday Referee" Reporter.

AT 87, still working, on June 12th last, Britain's Grand Old Man of Science celebrated his eighty-seventh birthday. He marked the occasion by taking a day off from work. The scientist is Sir Oliver Lodge, presiding genius of physics and of spiritualism.

For months Sir Oliver has been engaged on the greatest task of his life. He is setting down in clear language an account of the science to which he has devoted his genius. The book is nearly complete. It will be called "Physics for Everyman."

Sir Oliver has also arranged for the completion of another investigation. The result will only be known after his death. In his study the veteran scientist keeps a sealed packet. It is carefully locked away and he alone knows the contents. The packet will be opened when Sir Oliver has "passed on."

As a Spiritualist he believes that after death he will be able to communicate with his relatives from the spirit world. Whether this is true or not will be proved by the contents of the package. But to-day there is no thought of "passing on."

Works at Will.

Miss Jane Alvey, Sir Oliver's devoted secretary for many years says:

"Sir Oliver has no regular hours for his writing, but turns to his work when he feels like it. He gets up just as early in the mornings as he always did. And, of course, he is getting through a large amount of reading, too."

Formerly a keen golfer, eighty-seven-years-old Sir Oliver now gets exercise by strolling about the garden and the nearby fields, clad in picturesque cape and wide-brimmed hat, with his daughter, Mrs. Langley, and others of his many relatives.

Spirit return has entered the palace of the king, the hovel of the poverty-stricken, the cottage of the peasant, placing the occupants on the same level in respect to spiritual favors.

This Health Section is also published under a separate title and sold for 3d., Postage 1d. or may be sent to any address for 12 months for 4/-, post free.

HEALTH *AND* HEALING

A Monthly Journal Devoted to: HEALTH OF BODY, SOUL, MIND, AND SPIRIT.

Editor: Rev. J. T. Huston, N.D.

SEPTEMBER 1, 1938.

PRICE, 3d.

VOL. 1.—No. 2.

FOOD *and* DIET

BY THE EDITOR.

SUGAR.

THE word sugar was originally applied by the ancient Indians and Arabs to the vegetable honey contained in the stalks of the sugar cane and called by them Saccar. It reaches us through the Latin Succus—juice. In such a form it was a most valuable food. The term "sugar" is generally applied to the product of the sugar cane as sold in stores, but scientifically speaking it applies to quite a number of substances. Sugars are divided into two groups, the first consisting of cane and beet sugar, malt sugar (Maltose) and milk sugar. The second consists of grape sugar, fruit sugar and honey.

Cane sugar is not as good a food as commonly thought. In its natural state, in the juice of the sugar cane, it is combined with various substances, chiefly lime, and is then a valuable article of diet. In the process of manufacture the sweet principle, sucrose (sugar) is separated from its natural combinations and made almost chemically pure. The sugar is now an artificial product, and as an article of diet its good is counterbalanced by the harm it does to the system. By the law of chemical affinity, it takes lime from the food and the blood, the sugar and lime readily combine, resulting in the bones

being poorly nourished. Should there be already a deficiency of lime in the food, the bones and teeth suffer, and the blood is in consequence robbed of its red corpuscles, which are produced in the spongy tissue of the bones.

The excessive use of sugar brings in its train a long list of ills. Besides various disorders of the digestive tract, Bright's disease is thought to be one of its results. Cane sugar cannot be assimilated until it is changed by the digestive processes into grape sugar; often the overtaxed system fails to perform this digestion properly, and sour stomach and various digestive disorders follow.

Glucose.

Glucose is pure, wholesale and cheap. It is made by converting the starch in maize (cornflour) into sugar, under conditions that are wholesome and perfectly clean. The maize from the first process, when it is carefully cleaned, to the last, when it is ready for use, is handled by machinery and under the strictest hygienic conditions. Indeed, the only people who actually touch the maize and the glucose is the man who picks the cob from the stalk on the one hand, and the actual consumer on the other. I am emphasising this, because so much prejudice exists against using a truly valuable article of diet.

Glucose is not as sweet as other sugars, and it ferments more readily. It is mostly used in confectionery and in the preparation of syrups. It should not be used in excess.

Honey.

The almost universal craving for sweets of some kind shows a real need of the system in that direction. It would be a real advantage to the health and vigor of the present generation if honey were, at least, partly restored to its former place as a sweetener. In this respect it is ideal, as well as being one of the best articles of diet, even though it be more expensive to buy. Though it is only half as sweet as sugar, these disabilities are compensated by its health-preserving virtues and its nutritive value.

Honey is the nectar of flowers, prepared and pre-digested by bees. It is one of the driest of foods, as it contains only 20 per cent. of water, whereas bread contains 39 per cent. and beef steak 65 per cent. of water. This is a point at which honey has the advantage, even at the current rates of steak at 14d. and honey at 6d. per lb.

There are several reasons why honey may be often profitably substituted for sugar in cooking. It is more healthful. Foods prepared with honey keep better than if prepared with sugar; one of the properties of honey is that it absorbs moisture from the atmosphere, and cookies and cakes on this account are much less likely to get dry if honey is used as a sweetening, and are less likely to grow musty. Honey is a preservative. Fruit put up with it not only keeps better, but is brighter.

The indiscriminate substitution of honey for sugar in ordinary cooking recipes is not recommended, for the properties of honey are quite different to that of sugar, and would produce a heavy cake, so that an entirely different recipe must be used.

NATHANIEL DARSON,

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LECTURES ON TEMPERANCE.

By Isaac Selby, Upper Central Hall,
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September 7th.—“The History of Drink in Australia,” Rev. J. T. Huston Presides.

September 14th.—“Drink the Enemy of the Nationalisation of Health,” Dr. W. A. Kemp Presides.

September 21st.—“American Orators on Temperance,” Miss Helen Bailie Presides.

September 28th.—“New Zealand. Its Scenic Splendours and Social Problems.”

Admission Free (Collection) to all Lectures but the last. Lectures begin at 8 p.m.

DOCTORS AND DISEASE.

Dr. Robert Hutchison, eminent London consultant physician, in delivering the Dr. Isaac Gilchrist Lecture before the University of Aberdeen, 1936, as reported by the “British Medical Journal,” said:

“So few, in fact, are the diseases we can really cure that one is tempted to believe that if all the doctors went on strike for a year the effect on the death-rate would be unappreciable. That is not to say, of course, that doctors are of no use, but only that they are of use in a different way from what the public imagines. In most cases of illness the doctor is really a mental poultice; he is a source of comfort, confidence and consolation to the patient and his friends; but if he is honest with himself he will admit that the number of patients who would have died but for his attendance is lamentably small.”

Sister Minnie Truslove

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— HEALTH *and* HEALING —

Mrs. EFFIE LEISK

By THE HEALER.

THIS deservedly famous medium is again in Melbourne, and everyone is intensely interested when listening to those genial controls, Dr. Munro and Dr. Willett, as well as others who speak through her. Personal information is given, everyday matters are discussed; health questions are gone into; and, above all, advice on spiritual matters is given. One is struck by the large amount of good done. A personal friend of the writer, unfortunately afflicted with a very grave illness, listened for three quarters of an hour to an exhaustive analysis of his case, expressed in medical terms. Character is examined, from which one can gather in what direction it needs building up, and the necessary steps to be taken towards betterment of qualities.

The two controls mentioned thus act the part of understanding teachers in a way that physical teachers cannot, the controls having great clairvoyant powers; and so are able to see where difficulties lie. Then one's business affairs may come under notice, and sound advice be received. A friend, who is entirely new to experience of this kind, was thunderstruck to be told, at his first sitting, of a change for good looming up. The beginning of the change came two days later, much to his satisfaction, and he is now convinced of the truth and genuineness of what passed. His eyes are now open to spiritual possibilities of which he did not before dream.

Another learnt that he had healing powers, which only needed use to perfect them, and yet another was advised to cultivate her budding clairvoyance. The immediate result of such happenings is that

people are put to useful work immediately. How many others have latent qualities, only needing discovery in order to introduce them to the beginning of a useful life?

"Astral Shells"

A recent visitor to Melbourne publicly painted in gloomy terms, certain aspects of astral life, stating that on the astral plane were to be found what he called "shells," which floated about in a moribund condition and quite lifeless, although retaining astral form. He stated also that difficulty was there experienced in detecting their state, in order to distinguish those who might more properly be termed a spirit. Further, he said that such moribund shells could be galvanised into a semblance of life, and that it is these galvanised shells which come back, and speak through mediums. The idea of such shells is intensely repugnant, and their presence would give one an aversion to the astral world. Dr. Munro was asked if the shell idea was correct. To this he replied emphatically that it was not, and that such ideas long since were exploded, being simply a theory taken from certain literature. He gave the comforting information that, to the average person, no unpleasant features existed on the astral plane such as the visitor described. He pertinently asked if he acted like a shell.

Other Controls.

Dr. Munro is full of humour, and is very sympathetic and broadminded in his outlook on life. His advice is always tactfully given, with a dry touch of Scotch wit. Dr. Willett is a scholarly man, who passed out at the time of the San Francisco earthquake. At the time of writing he is giv-

ing at Terry Hall a series of lectures, through the medium in trance, on Psychology and allied subjects. Having studied during his lifetime under a master in India, Dr. Willett is well qualified to address us. His charming personality, his finished diction, and his faultless oratory, are all magnetic, and so attract his listeners. He is certainly a contradiction to the shell theory.

Another visitor from the Other Side, who speaks through Mrs. Leisk, is Rosina Lambert, who, when in the flesh, was a flower seller in the East End of London. She is a warmhearted woman engaged in helpful work amongst East-enders as they pass over, and who intends keeping to her Cockney talk so that a familiar language will meet such when they appear on the astral side of life. One rocks with laughter listening to her. As a compliment the writer was told he was the "water in the pump." Another was the "roar in the lion." Her use of expressions like these, together with other Cockney humour, do not detract from her evident greatness. They only intensify it, because all through is the great desire to help humanity. She is never vulgar, and is an illustration of the naturalness of life after death, where we all retain, for a time at anyrate, the same mental and other qualities we possessed in our physical condition. Progress of course comes later on. A striking bit of evidence that Rosie is a spiritual visitor was the fact that she told us, that, before speaking through the medium, she was in another room in the house and there was occupied in examining crystal and other objects. As the medium had not been in the room in question, it was evident that Rosie was able to move about and get knowledge of things, in a way that a physical person could not. She laughingly said that the only shells she knew, were on the seashore. Then there is the former Salvation lassie, who in excited tones and in broad Scotch, told us she had found she was capable of giving messages. Messages from friends of this kind are a very practical help to numbers of people. Thus all spirit people are direct aids to humanity. They visit us in our homes, they guard us from harm, and are

the unseen host of helpers to the world.

All who can are recommended to get experience of Mrs. Leisk's mediumship. It is almost a duty to gather experience of this kind somewhere or other, as it broadens one and makes one more tolerant and understanding.

MEDICAL DISCOVERIES ARE BLAMED FOR ILLS.

Canadian Physician Scores Many Modern Discoveries and Calls Them Harmful.

HITS TONSIL OPERATION.

(By Universal Service, U.S.A.).

PARIS, June 8.—Many modern medical discoveries were scored by Dr. Paul Trudeau, Canadian physician prominent here, in a remarkable and exclusive interview granted Universal service.

"We have been getting too far from nature and it is time we retraced our steps," said Professor Trudeau, and pointed to the growth of catarrhal maladies as an instance. "Fifty years ago catarrh was an almost unknown disease," he said. "To-day it is universal. Three out of every five Americans have it in some form or another.

"The principal reason for this lies in the popular faith in the operation for the removal of the tonsils as a cure all. The tonsils are a vital part of the human anatomy in that they act as a filter of the air we breathe. Take them out and that filter is removed, impurities lodge in the bronchial tubes and catarrh is almost certain to result. Better a swollen tonsil than permanent catarrh, which may and very often does lead to tuberculosis, pneumonia, pleurisy and death.

"When the tonsil operation began to be practiced in 1896 there were only a few isolated cases throughout the world. The operation was a dangerous one then and often resulted in fatal hemorrhage. But the surgery became simplified into an operation no more immediately dangerous than the extraction of a tooth, and public

ignorance made a fetish of the so-called 'remedy.' "

Similarly, Professor Trudeau condemned hasty operation on the nose. "The nasal membrane is one of the most delicate in the entire system and very little suffices to permanently damage it," he asserted. "Yet there are thousands of specialists in the removal of the septum—a protective bone placed there by nature—who cannot take care of their would-be patients, so numerous are they."

Dr Trudeau recommended the exterior application of lights as the best means of curing nasal maladies.

"Plenty has been written condemning hasty abdominal surgery," he resumed, "but despite this more than 200,000 people annually go gladly under the knife. I do not hesitate to say that not ten per cent. of appendix operations are justified by the patient's condition. At the same time I do not condemn surgeons for practicing the appendix operation if they genuinely believe in its efficiency. Most diseases, other than infectious ones—and many of those are included, too—are caused by three things: Mistaken diet, mistaken clothing, lack of exercise.

"Good food, porous and light admitting clothing, fresh air and a moderate amount of exercise remain the great preventive mediums, serums and 'medical discoveries' to the contrary notwithstanding."

A VALUABLE FOOD RAISINS.

Dietary studies show that, because of lack of knowledge of the nutritive value of foods, whole families are often underfed. They can overeat and still suffer from malnutrition. On the other hand, with proper food, healthy bodies can be built, and supplied with all the energy required for mental and physical work.

All the power to renew daily the mental and physical vigor of the family is stored in Raisins. They are rich in food iron, and are far superior to all forms of artificial sweetmeats. Grape sugar will not destroy teeth; on the contrary, it contains the necessary elements for nourishing sound, healthy teeth.

True economy in the purchase of food-

stuffs is the art of obtaining the highest value in food for the money expended. The remarkably high food value of Raisins makes their use every day and for every meal a real economy, brightening the home with the blessing of health. One pound of Australian raisins represents an energising food value equal to each of the following:

1½ lb. of beef.
6 lb. of apples.
5 lb. of bananas.
4½ lb. of potatoes.
4 lb. of milk.
20 eggs.

These are scientifically proven facts, recognised by the medical profession.

PASTEURISATION OF MILK.

Extracts from Anti-Vivisection Journal,
December, 1937.

"... and now we pass to Miss Loat's pamphlet on the pasteurisation of milk. We have long stood in admiration of Miss Loat's encyclopaedic knowledge of the particular subject she has made her own but the erudition she displays in this masterly exposure of the pasteurisation racket is astonishing. Here she shows with the most confounding evidence that nothing more mischievous and dangerous has come out of the Pasteurian dogmas than their application to the milk question. She has that quality in argument which completely disarms her opponent. She is never dogmatic and she marshals an array of evidence taken from the most authoritative sources, which seem unanswerable. She not only shows that pasteurisation deprives milk of its most valuable properties, but that children fed on it suffer, and must have their diet compensated by fruit and vegetable juices. She exposes the nonsense written and talked about "bovine tuberculosis" that pasteurised milk has actually caused twenty-nine epidemics of disease in America and a very serious typhoid epidemic in Montreal, and above all that medical investigations have shown that tuberculosis is not caused by milk, but by poverty, slums, over-crowding and a fume-poisoned atmosphere. To all these

charges she brings technical evidence to prove her case. Thus we face a situation whereby the mass of the people are exploited in every direction by those who base their case on the laboratory. For not only is the consumer to be fleeced, in the interests of the monopolist, but the small retailer and farmer is to be forced, often against his better judgment, to pasteurise or go bankrupt. And in addition, as Miss Loat points out, pasteurisation tends to lack of cleanliness, for "milk that would have had to be thrown away is now pasteurised, bottled, and put into cold storage until it is wanted." Added to this also "those who handle the milk in the pre-pasteurisation stage can be as careless and dirty as they please, it is going to be pasteurised so what does it matter?"

DIETETIC RULES.

THE personal factor must always be taken into account, but generally speaking the following rules should be observed:—

1. Carefully select your foods for the day, having respect to the quantities of proteid and other elements required.

2. The fewer dishes at a meal the better, varieties of food, especially in course, is a frequent cause of over-eating.

3. The elements omitted at one meal, make up at the next.

4. Your circumstances and requirements will determine the number of meals necessary daily, as well as the quantity of each element. Don't eat between meals.

5. Eat the foods richest in proteid at the beginning of a meal.

6. The last meal should be taken at least four hours before retiring.

7. In summer, use fruit salad, vegetables and nuts; or two meals consisting of: (1) breakfast foods and fruit; (2) salad vegetables, or fruits, cooked grains, and some food rich in proteid.

8. On cold days increase the quantities of fats and carbo-hydrates.

9. Drink plenty of water during the day. It is better not to drink at meals, water checks the flow of saliva, and weakens the digestive juices; drink half an hour be-

fore meals, or not for two hours after.

10. How you eat is as important as what you eat. The first process of digestion begins in the mouth, and it is the only one that we have control over. Do not make a failure of it.

11. Fruits, nuts, and grains agree well together and should form the bulk of the first and third meals.

12. Fruit should be ripe and of good quality. Vegetables should be young, quite fresh, and sound.

13. Uncooked fruit and salad vegetables (lettuce, celery, etc.) agree.

14. Fruits cooked or uncooked, and cooked vegetables are a bad combination and result in fermentation.

15. If fruit disagrees, use it at the beginning of a meal, especially if warm foods form part of the repast.

16. If you cannot digest fruit at one meal try it at another (breakfast is generally the best) and use but one kind of fruit at a time.

Acid fruits are best eaten after noon, so as not to interfere with the excretion of uric acid, which usually takes place in the morning. For the same reason foods containing uric acid should not be taken in the morning.

17. Cooked vegetables and other cooked foods are best taken at the second meal.

18. Use vegetables of the drier sort, such as peas, beans, etc., with those of a watery nature, such as cabbage, etc.

19. Soups should have a vegetable basis, contain as little water as possible and be eaten with croutons or Melba toast.

20. Potatoes baked in their skins agree with all classes of food.

21. Grains are more easily digested baked than boiled. Rice, wheat, and maize are best in the form of dextrinised breakfast foods. Many cannot digest boiled grains.

22. Cane sugar produces irritation and catarrh of the stomach, robs the food of its lime, and encourages a tendency to obesity, diabetes, and rheumatism.

23. Milk disagrees with persons whose digestion is slow, or who have dilated or prolapsed stomachs, and those who are subject to constipation, bilious attacks, and sick or nervous headaches.

Laxative Foods.—Sweet fruits, fruit juices, nuts, olive oil, honey, sugar.

Constipating Foods.—Concentrated foods, such as dried milk, cheese, condensed milk, white of egg, boiled milk, white bread, oatmeal, gruels, rice.

Antiseptic Foods.—Acid fruits and juices destroy disease-producing germs, especially those that can develop in the stomach.

Blood-making Foods.—Yolk of egg and vegetables rich in potash and iron.

Fattening Foods.—All foods rich in carbo-hydrates. Thorough mastication is of the highest importance.

Tissue-forming Foods.—Foods rich in proteid. These should always be eaten at the beginning of a meal.

THE GLORY OF THE BLOSSOMS.

FRUIT — NATURE'S OWN FOOD.

By Elsie Florence Grimes, B.A.

ALL over the countryside the fruit trees are now a glory of blossoms. Soon the blossoms will fade, and the fruit begin to ripen.

We human beings build beautiful churches wherein to worship God. Under stained glass windows—marvels of exquisite workmanship—we kneel to pray. Yet under the blue of the sky are churches built by no human hands. How often do we adore Him under the blossoms of the fruit trees—shrines of nature outrivalling in loveliness the most splendid edifices which man can erect?

Fruit is Nature's own food. It is the food given us by God, Himself, to nourish our bodies, just as the glory of the blossoms is given us to nurture our minds with beauty. To quote from the Book Genesis: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food." Here are simple rules laid down for human guidance. Even in the matter of food God has given us advice, and it would be wise for us to follow it.

The Art of Cooking — The Bane of the Civilised World.

The art of cooking is the bane of the civilised world. God has provided us with natural food, already cooked by the beams of the sun. He has given us luscious peaches; mellow apricots; red, ripe tomatoes; golden oranges; cool, green cucumbers; juicy, yellow pineapples. But in our vanity we think that we can improve on God's handiwork. Do we ever stop to consider that it is nothing short of blasphemy for us to attempt to improve the food which He has already made perfect? What an insult it is to God for housewives to endeavour, by their puny efforts, to go one farther than their bountiful Provider by turning into pies and other "made dishes," the luscious fruits of vine and tree which He has already prepared for our consumption!

Why do women cook? Let us be quite honest. Many women love to cook because it is a hobby. And we are proud of our cooking. If we place a dish of rosy apples on the table everyone exclaims: "What lovely apples! How marvellous is Nature!" But if we place a pie before the family our vanity is consumed by the remarks: "What an excellent pie! What a marvellous cook you are!" And so our self-conceit is "puffed up," as the shrewd St. Paul puts it. We would rather have our cooking praised, our pies admired, than hear the handiwork of God extolled.

Let us honestly admit that His fruits are more perfect than our pastry. Let us eat the purple grape, just as He made it (and not distilled into the soul-destroying wine); let us have fruits—uncooked undespoiled—for our breakfast; let us have salads, cool, fresh and crisp, for our lunches. And so not only will we grow into a healthier race, physically, but our souls will grow God-wards. Because we are honest enough to admit that He is a better cook than we, and because we have the will-power to fight against the feeling of self-satisfaction imparted by indulgence in our hobby of cooking, He will reward us with Peace, Health, Strength and Joy—the prerogatives of all who live close to nature and to God.

HEALING BY SPIRIT.

Work in England.

Revived interest in spiritual healing and the use of psycho-therapeutics in parish work are regarded by the Rev. Dr. Alfred Kaufmann, of Bournemouth, who reached Melbourne in the Moreton Bay last month, as the outstanding features of contemporary religious life in England.

Born in Sydney, and engaged formerly in mission work in Melbourne, Dr. Kaufmann has returned to take charge of the Australian Church, Russell Street, Melbourne, for six months.

Remarkable work in spiritual healing and psycho-therapeutics was being done at Milton Abbey, in Dorset, he said. The Rev. John Milliard was in charge, and there had been a great advance from theory to practice during the last few years. "I feel that the Church in Australia is ready to investigate this great subject, and that within a few years there will be spiritual healing centres in many parishes," he said.

WAR ON CANCER.

Operations Passing.

Hope for the cancer-stricken was given by Sir Thomas Horder, the eminent physician, in an address to patrons of the Empire Cancer Campaign some time ago.

"I am not sure that the whole treatment of cancer is not in the melting pot," he said. "I believe the crude method of cutting off cancerous growths, which is not a cure in the true sense, will soon be a thing of the past.

"We are undoubtedly learning how to control the disease, although a cure has not yet been found.

"We have now got to the point of treating every patient as subject to non-operable measures."

The late Sir Frederick Treves, when surgeon to the King, in an interview, commented on the fact that the increase in cancer coincided with the introduction of

preserved foods, concentrated foods and extracts, cold storage supplies, and tinned meats and fish. The coincidence might possibly be accidental, but it was a most conspicuous feature. He declared that the matter demanded vigorous research.

WHAT ARE VITAMINS ?

The Ductless Glands.

THE Ductless Glands are so-called because they have no apparent connection with the circulation by means of ducts or capillaries, their secretions exuding into the blood stream. These secretions contain "HORMONES" (a Greek word meaning: to excite or to awaken.) These hormones are chemical substances produced in various glands, which, passing into the blood stream, excite organs functionally associated with them into activity, this is especially the case when the organs are threatened by disease germs.

The secretions of the ductless glands stimulate the defences of the body against disease; control nutrition and growth; and regulate the body's chemical activities. The ductless glands vary in size from one-sixteenth of an inch in diameter to five or six inches in length.

The Spleen.

The spleen is the largest of the glands, being from five to six inches long. It regulates the blood tension in the arteries, the ratio of the red blood cells to the white, and the iron content of the red cells. It is here that the white cells of the blood are born. The spleen also controls the amount of food-salts taken into the system, especially calcium and phosphates.

It is essential to stimulate the spleen's activity in diseases of germ origin, as: typhoid, malaria and similar infections, diseases of the alimentary or intestinal canal, in diseases of malnutrition as neuropsychasthenia and scrofula, also in depraved conditions of the blood.

Adrenals or Suprarenal Capsules.

The adrenals are situated in the abdominal cavity adjacent to the kidneys. Their secretion is responsible for the

proper tone and contractile power of the walls of the blood vessels and possibly of the heart itself.

Addison's Disease is due to a defect of these glands. This complaint produces extreme and progressive prostration, and muscular weakness; the most striking symptom is "bronzing" of the skin and eyes (saffron-hue).

The active principle of their secretion is Adrenalin. In drug form it promptly and efficiently checks hemorrhage, because it contracts the walls of the small blood vessels; one part in 10,000 of water is generally used.

Thyroid and Parathyroid.

Little is known about the Thyroid Gland, other than it is essential to health and physical strength. It secretes a hormone that is indispensable to the body. If it is deficient it points to a lack of vitamins in the blood. Stamina, mental capacity, and nervous energy depend upon this gland's activity.

It is situated in the throat, attached to the trachea or windpipe. It possesses no ducts, its secretion being absorbed by the lymph and from the lymph it is taken into the blood.

When this gland is undeveloped or inactive in children, it results in forms of mental degeneracy or idiocy, cretinism and bodily malformation.

In adults its inactivity produces myxedema, (a disease with mucus-like dropsy.) Goiter is a disorder of the thyroid gland.

The special function of the gland is to control the excretion of nitrogenous waste. Consequently a high proteid diet is harmful in disorders of the gland, in such cases a low-proteid diet as a fruit diet, or a fruit, vegetable diet is recommended. Fresh fruits, nuts, beaten up eggs, salad vegetables, and milk should be very largely used. Lemons and oranges are invaluable.

The secretions of the gland also exert an anti-toxin action, destroying the body-poisons due to the decomposition of the proteid food substances, alcohol and poisonous drugs.

When the gland becomes inactive, toxemia follows. Toxemia is blood poisoned by excess of body-poisons and the waste

products of the processes of life, the result being the degeneration of the functions that destroy and eliminate the body-poisons.

It will be seen that the health of the gland and its activity is of tremendous importance to the body's welfare and that it has both directly and indirectly a very great influence on vitality, physical strength, and resistance to disease, also upon the purity of the blood, and upon the supply of nervous energy and metal vigor.

Thymus.

The thymus gland is situated in the chest, and seems to have an action very similar to, or supplemental to that of the thyroid. Disease or deficiency of the gland is a frequent cause of malnutrition (marasmus) and goiter; and is also responsible for soft bones, bow legs, crooked spine and chalky teeth.

The Pituitary Body.

The Pituitary Body is a small gland situated at the base of the brain, and protected by the dense bone at the back of the skull. It exercises control over all the organs of the body; stopping their growth when they reach their normal size, and preventing the accumulation of fat or tissue.

It consists of two lobes (anterior and posterior) one in the front of the other, but possessing diametrically opposed natures. The front lobe controls the heart and vascular system, regulating the amount of blood in the circulation. This lobe secretes the substance known as Thyon which is discharged directly into the blood and has a remarkable effect on vitality.

When the back lobe is over-active, the patient puts on excessive fat, because it controls the taking up of starches and sugars by the system. Any diminution of, or interference with this gland leads to a high toleration of sugars with the resultant accumulation of fat.

Two food elements are a vital necessity to the health and the well-being of the body. They are:

Food Salts—chemical substances contained in uncooked foods, and essential to the production of the digestive fluids and

to the eliminative or cleansing secretions used by the blood and by the lymph.

Vitamins—microscopic organisms, also contained in natural uncooked foods. Without sufficient vitamins health cannot be maintained.

Should there be a deficiency of either food-salts of vitamins the various functions of the body become impaired, physical tone is lowered, and various distressing symptoms arise. The supply of these two important food elements is the key to health and vitality.

These two elements are always associated, but are found in different forms and in varying quantities in different natural foods.

They are more or less destroyed by cooking or preserving, and are lost in proportion to the food's staleness. Cooked foods may keep the eater alive, but the processes of life will not be carried on as they should be, the absence of food-salts and vitamins depriving the various organs of the body of their power to extract the essential nutrients from the food eaten, with the result that the blood becomes impoverished, the body's tone lowered, and resistance to the inroads of disease greatly lessened.

Both of these food elements are abundant in the alkaline foods, as fresh fruits, nuts, salad vegetables, milk and eggs. They are most abundant in lemons, oranges and limes. The skins of fruits, being part of the pulp as on apples, cherries, etc., are rich in both elements and are eaten. Peels (easily removed by the fingers, as on oranges, tomatoes, etc.) contain neither element and should not be eaten. The outer layers of grains are rich in both elements which can be extracted with distilled water.

Vitamins are contained in foods in microscopic quantities, the proportion being about one part of vitamin in 10,000 parts of food, and yet this small amount is indispensable to the health and welfare of the body. Being such a rare and valuable constituent, every care should be taken to secure the body's requirements by the use of the Alkaline Diet.

Vitamins are the source of those wonderful secretions produced by the Ductless Glands, hormones, without which

their functionally associated organs could not perform their functions satisfactorily.

They are also necessary to the various digestive processes of changing the food eaten into a form that will nourish the body, as starches into sugars, proteids into peptones, etc.

Five different vitamins are at present known and are designated Vitamin A, B, C, D, and E respectively.

Vitamin A is contained in whole milk, butter, animal fats, lettuce, salad vegetables—especially carrots, and in fresh fruits. Spinach is rich in this vitamin and contains vitamin B and much organic iron (which alone can be used by the body).

Daily ration: $\frac{1}{2}$ oz. butter or 1 pint whole milk (uncooked and unpasteurised), 1 tablespoonful of vegetable salad.

Lack of this vitamin retards nutrition and growth, and induces Rickets, eye diseases, and lung affections.

Vitamin B is contained in wholemeal bread, fresh wheat bran, fresh ripe fruits, nuts, eggs, green vegetables, hop yeast, Marmite.

Daily ration: 1 oz. nuts, an orange, onion or tomato, 1 saltspoonful of Marmite.

Lack of this vitamin retards desire for food, retards growth, and induces pellagra and nervous diseases.

Vitamin C is contained in fresh fruit and green salad vegetables.

Daily ration: 1 orange, and 1 tomato or 4 ozs. of salad vegetable, which should include cabbage or lettuce.

Lack of Vitamin C retards tissue growth and induces scurvy and skin diseases.

Vitamin D. The same as Vitamin A.

Vitamin E. The fertility Vitamin. Contained in salad vegetables, butter and wheat germ.

Daily ration the same as for Vitamin B.

Herbade.

This is a preparation to provide food-salts and vitamins in a concentrated, and easily taken form.

Scrub well and grate up equal parts of root vegetables (carrot, parsnip, potatoes, beetroot, etc.).

Wash well and cut up finely the outer leaves of lettuce, cabbage, spinach, celery, etc. These leaves should be unbruised and

all vegetables should be **fresh** and young.

The peelings of potatoes, apples, quinces etc. may be added. Pass the whole through a food chopper, using the finest cutter.

Put a cupful of this mixture into a jug and add to it half a cupful of clean fresh bran and three pints of hot (not boiling) water. Cover the jug with a cosy and stand it in a warm place for four hours, stir from time to time. Then strain through cheese cloth and squeeze out all the infusion by twisting the material.

Dose. One teacupful to which is added half a teaspoonful of marmite, or an equal part of barley or vegetable soup. To be taken a few minutes before meals.

FOODS SUPPLYING VITAMINS.

Explanation: 1. contains some Vitamin. 2. contains more vitamin. 3. rich in vitamin. Vitamin E is in most foods in all four sections. A healthy diet consists of foodstuffs from each of the four sections. Foods which do not supply vitamins should only be eaten in small amounts.

Foods Supplying Vitamins A and D.

Cod and other Fish Liver Oils	3	3
Liver of Fish, Birds Mammals	2	2
Fish Roe	2	2
Egg Yolk	2	2
Butter, variable	1 to 2	
Milk	1	1
Cheese	1	1
Body Fat of Mammals	1	0
Body Fat of Fish	0	1
Heart, Kidney	1	?
Green Vegetables	2	very
Carrots	2	little
Tomatoes	2	D

Foods of a similar nature **not** supplying Vitamins A and D.

Vegetable oils, such as Olive, Almond, Linseed and Cotton Seed Oil. Nut Butters. Margarine made from Vegetable Fat. Lard. Pork and Bacon Fat.

Foods Supplying Vitamin C.

Orange, Lemons, Grape-fruit and Tangerines, Tomatoes, Raw Green Vegetables	3
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Swede Turnips, raw Carrots, if young, raw Liver, raw Raspberries, Blackberries, Peaches, Pineapple, Apples, Bananas at least 1, most other fruits, tinned 2
fruits, Green Vegetables cooked a short time **WITHOUT SODA**
Potatoes, Boiled, Tinned Vegetables (Variable), Milk (raw), 1
Liver, cooked a short time.

Foods of a similar nature **not** supplying Vitamin C.

Dried Fruits, such as Figs, Prunes, Dates, Currants, Raisins, Sultanas, etc. Fried Vegetables. Greens cooked with soda. Fruit or Vegetables cooked for a long time, or twice cooked. Jam, Marmalade, Artificial Fruit Jellies. Milk, heated twice. Milk—sodium citrate. White Turnips, Beetroots, Grapes, contain little or no Vitamin.

Foods Supplying Vitamin B or B1.

Yeast, dried. Wheat Germ, 'Bemax' Yeast Extract, 'Marmite' Bran, Middling, Buckwheat, Peanuts, dried Peas, Beans, Lentils, Nuts.	4
Egg Yolk, hard Roe (fish), Liver, Heart, Kidney, Wholemeal Wheat, Rye, Maize, Oatmeal, Whole Barley, Whole Rice (brown). Orange, Tomato, Artichoke, Potato, Leek, Parsnip, Cabbage, Watercress.	1

Foods of a similar nature **not** supplying Vitamin B or B1.

White Flour and Bread, Cakes, Macaroni, etc., made with it. White Rice. Pearl Barley, Cornflour. Egg Substitutes, Sago, Tapioca, Sugar, Syrup, Treacle, Coconut, Beetroot, Carrot, Turnip, Lettuce, Celery, Sprouts, Brain, Tripe. Soft Roe (fish) Mussels.

Foods Supplying Vitamin B2 or G.

Yeast, dried. Yeast Extract, "Marmite."	4
Lean of Meat (beef) Liver (pork) Fish (canned Salmon). Egg White, Wheat Germ "Bemax." Middling, Bran, Milk Egg Yolk, Tomatoes.	3
	2
	1

Foods **not** supplying Vitamin B2 or G.
The Fat of Meat, Butter, Egg Yolk, White Flour, White Rice, Cornflour (Maize), Sugar, Syrup, Carrots, Swede Turnips, Beans, Peas.

Health Culture.

THE NATURAL ROAD TO HEALTH.

Established by Dr. Abramowski and Rev.
J. T. Huston in 1908.

R. G. HUSTON, A.A.P.A.

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Hours: Daily, 10 to 4. Saturday or Evening
by appointment.

Send for Enquiry Form for My Free Opinion and
Advice.

Our natural food—fruits, vegetables, nuts, and grains—contain everything required for the nourishment, growth, and general well-being of the physical body.

When the functions of the various organs, tissues, and glands of the body are impaired or diseased, the Creator has provided certain plants for their restoration.

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be made known? And He hath given men skill that He might be honored in His marvellous works. With such doth He heal men and taketh away their pains." (Ecclus, 38:4.)

Minor complaints can be remedied by correct diet, or obedience to the natural laws of life and of health. More serious affections need, in addition, certain foods in their most active form. These are wild vegetables or herbs. Herbal practice is simply an extension of food treatment, and is one with it.

Wild vegetables and fruits contain more food-salts and vitamins than cultivated varieties. Cultivation gives larger sized plants and fruits, and substitutes fruit sugar in fruits for the more active properties of the wild varieties. Similarly, when wild vegetables are cultivated, the properties for which they were valued are lost.

In addition, medicinal plants are only at their best in the lands in which they are native. So the conscientious herbalist must search the world to obtain the herbs necessary to restore your health.

Laxative Tea.—Will effect regular movement of the bowels in case of constipation, without any unpleasant effects, and, at the same time, promote an active condition of the kidneys. For all diseases arising from a disordered liver and stomach.

Antispasm Remedy.—For the relief of spasms of the stomach and bowels, for wind, indigestion, nervousness, neuralgia, nervous headaches, hysteria, biliousness, vomiting.

Children's Remedy.—A remedy pleasant to take for use in the treatment of children's complaints as disordered stomach, costiveness, disinclination for food, listlessness, blood disorders, cold and throat troubles, etc.

Tonic Stomach Bitters.—For loss of appetite, indigestion, dyspepsia, disturbances of the digestive system, nausea after eating, seasickness.

Hygeia Herbs.—For complaints peculiar to women; particulars on application.

Anti-Rheumatic Tea.—Used internally for rheumatism, gout, dropsy, urinary complaints, etc., externally for eruptions of the skin. A valuable remedy for kidney diseases, and an excellent blood purifier.

Cough Tea.—For all affections of the throat, lungs, and respiratory organs, such as colds, coughs, bronchitis, influenza, hoarseness, sore throat, croup, etc. It is advisable to add a teaspoonful of pure honey to each cupful of tea.

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COMPLEXION BLEMISHES USUALLY HAVE INTERNAL ORIGIN.

WOMEN generally are gradually becoming wiser to the fact that the skin reflects the physical condition. In other words, they are learning the uselessness of treating complexion blemishes externally only, in the hope of gaining an improved condition. Whatever the defect, whether it be greasiness and sallowness with blackheads, or extreme dryness with scaliness and blotches, it should first be attacked by setting the house of the body in order. When the general health has been improved local treatment may be applied.

One of the first things to attend to is diet. Greasiness of the skin with a pimply condition usually points to the fact that the food eaten is not being properly assimilated, and is, therefore, setting up a form of poison in the blood stream. To correct this condition, it will be necessary to revise the ordinary menu, eliminating all rich and indigestible foods. Before doing this, it is advisable to give the digestion a two days' rest.

On the first day take the juice of citrus fruits only, with cold or hot water. Biscuits may be taken if an intense feeling of hunger is experienced. On the second day milk and broths with steamed green vegetables, raw salads and raw fruits should be taken. Eggs and fish should be added to the menu on the fourth day, and on the fifth ordinary meals may be resumed, though until the complexion blemish has been cleared up, the menu should be kept as simple as possible.

Regarding the revised diet, it is not possible to lay down hard and fast rules, for what is one person's meat is another person's poison. Generally speaking, any plain food that agrees with the individual is the right kind. Foods that are too rich or too highly seasoned should be avoided, and in addition, sufficient pure water must be taken to keep the system flushed of impurities. Finally it is imperative that sufficient exercise to keep every muscle and organ functioning properly is taken,

and that the patient gets fully eight hours sleep each night.

In the case of a thin, dry, sensitive skin which flakes and wrinkles readily, the same exercise and rest rules are necessary, but instead of the menu being robbed of all rich foods, such things as butter, cream and eggs should be added to it. In some cases where the skin is very fragile and inclined to wrinkle, the consumption of several raw eggs daily is advisable. These may either be beaten and taken with or without milk, or may be removed from the shell, keeping the yolks intact, and swallowed whole.

It should be mentioned that the fresher the eggs the better, as there is a special property present in a perfectly new-laid egg which is lacking in an egg even a few days old.

Cleansing Treatment.

Thorough daily cleansing of the skin is the next matter to be considered. There is so much dirt and dust floating in the air that it is only natural this should settle on the skin, filling its minute openings. It thus follows that good cleansing treatments are vital to prevent clogged pores and eruptions, and to stimulate the skin into healthy activity.

Subjecting the skin to heat causes it to relax, and for this reason hot water should not be used for daily cleansing treatments, though the occasional use of hot water is necessary to purge the skin thoroughly of the accumulated impurities before the pores can be closed and the texture refined. While heat relaxes the tissues, cold contracts them, and for this reason cold water should always be used after the hot water.

Dry, scaly skins require the use of cleansing creams rather than the use of hot water. This should be patted, or tapped, into the skin with the finger tips and allowed to remain on for at least five minutes, when it should be removed with cleansing tissue, complexion chamois, or soft washed butter muslin. After this treatment the skin may be washed with lukewarm water and finally splashed with ice-cold water.

American women are firm believers in

the use of ice for toning the skin and keeping it fine and clear. A small piece of ice is wrapped in two thicknesses of washed butter muslin and rubbed briskly over the skin, the idea being to bring a better blood circulation to the surface.

Any eruptions on the skin should be treated most carefully and touched with hydrogen peroxide applied with a wisp of cotton wool wound round an orange stick.

It is risky and inadvisable to attempt to probe an eruption or inflamed blackhead with a needle, as when the blood is in a poor state blood poisoning might result.

The oily skin is most commonly affected by enlarged pores, because the glands pour out more oil. The best treatment to use in the correction of this condition is the oatmeal bag treatment. This cleansing method not only rids the pores of the embedded impurities, but dries out the oil as well.

The astringent pastes which are very often used on a dry skin to correct a severe blackhead or enlarged pore condition are not as beneficial to an oily complexion as astringent lotions. An astringent performs two functions at the same time—it contracts the pores and stimulates the skin. For this reason such a beauty aid should be used after each cleansing treatment.

"HEALERS I HAVE MET."

Lunch Talk at Quest Club by
Mrs. B. A. Billington.

MRS. BILLINGTON who has lately returned to Auckland from London, speaking at the Quest Club, Auckland, N.Z., on June 15th, chose for her subject "Healers I Have Met." She charmed us with her vivid description of the sanctuary and how Mr. Parish devoted his life to his healing work. Mrs. Parish assisting him in various ways. The Sanctuary was designed and built for Mr. Parish's mission, and presented to him by a grateful patient. It is a red-brick building set in a pretty

garden when Mr. Parish finds health and gains power from close contact with nature, the flowers and trees. A small oak gate leads into the garden, a garden gay with bloom and the song birds. The gate was Mr. Parish's own idea, it has a semi circle on top with a cross inset, through which the blue of the sky peeps through. The doors of the Sanctuary are like Church doors and made of heavy oak. Inside there is a waiting room for patients with comfortable oak seats and cosy radiators, and on the walls hand beautiful psychic pictures. There is also a table with psychic magazines.

Parish the Healer.

The Sanctuary where Mr. Parish awaits the patients is a very large room with a deep sapphire carpet, little oak chairs and a small prayer desk where each patient kneels to ask a blessing before the Service begins. Mr. Parish is a tall thin man with clear cut features. He wears a long white coat and warm slippers. It is not his appearance which is so arresting, it is his Aura. He seems to have a strange power of charging the atmosphere with health, harmony and peace vibrations to such an extent that all worries and inharmonies flee when in his presence. The patient feels soothed and blessed in mind as well as body, and leaves the Sanctuary with a sense of upliftment which last for days. Mr. Parish treats each patient in trance, moving between the chairs with eyes shut. He washes his hands after each treatment, and when the ten patients have been dealt with, he prays that the Father might give harmony and peace in mind and body to his little children. He then sits down and comes out of trance, and speaks to each sufferer in turn, describing the healers who have been present, and the power they have brought. Mrs. Billington spoke with gratitude of the benefits she had received, and of the love and deep esteem in which she and the other sufferers regarded Mr. Parish.

Dr. Alex Cannon.

She then went on to describe having been to see Arthur Spray, the hypnotist and cobbler who lives in Sussex, and who worked for the Psychic College for a time.

After that she related her experience through having been treated by Dr. Alex Cannon of London. His is a Ray Treatment, and he diagnoses through an old Egyptian method called "the human eye" or "one travelling on the astral plain," otherwise a medium. Mrs. Billington said she was greatly impressed by Dr. Cannon, who had been made Knight Commander of Asia by the Grand Lama of Tibet, and who holds in his hands the knowledge of the East. Dr. Cannon is a scientist of international repute, and one of the few men admitted into the secrets of the Orient. His books are most fascinating reading. On the first visit she was shown into a room lit by various coloured lights. The effect was very lovely. He told her he did not require to know why she had come, and explained his method of diagnosis. He asked her to lie down on the couch and relax, and he put out all the lights but one, and then a door opened and the medium silently entered and glided towards a second couch where she lay, and was soon put to sleep by Dr. Cannon. She then diagnosed the different sources of the patient's trouble. The diagnosis took an hour, Dr. Cannon writing everything down, and discussing many points with the medium. When she had given him all details about treatment he very gently told her to wake up and that she would feel better for the experience, and she got up and glided away. The treatments vary in each case, and were so wonderful that they baffled description. They consisted of different rays—golden, green, etc., air from 3,000 feet high, Yogi injections—all given by Dr. Cannon himself, and instructions given as to how to think and how to breathe. In all it was not only a very fascinating experience but a very beneficial one.

"THE IMMORTAL ROAD"

By W. E. Abbott (A. H. Stockwell Ltd.).

This book should prove a source of help and consolation to those who have lost their loved ones. It teaches the great truth that sorrow and bereavement may be turned into ways of progress for the

soul, and that through loss may come eternal gain.

To-day, Psychic Research, which no longer can be dismissed with a superior wave of the hand or with a contemptuous shrug of the shoulder, claims and holds the attention of all thinking people who want to know what lies beyond the grave; and in this work the author tells, with lucidity and sincerity, how proofs of survival after death were brought to his notice. Here is a volume to be studied and pondered upon.

This is the story of how, out of a widow's sorrow in losing her husband, through death he was able to return and prove to her he still lived. It is also the story of how, out of the price she was called on to pay, knowledge and certainty of After Life was given not only to the widow, but a centre of teaching and help and guidance from the Other Side was established, which has helped countless people.

Price, 4/6; postage, 4d.

"DISCARNATE INFLUENCE IN HUMAN LIFE"

By Ernesto Bozzano (J. M. Watkins)

The object of the present work is to show, as Signor Bozzano well points out, that the proofs of spirit identity obtained through personal communications from the Other Side are but a single skein in the sum total of the evidence which may be advanced in defence of the alternative spiritistic hypothesis, and that not only apparitions of the deceased but also animistic phenomena obtained through the intermediary of the living, supply by their implications no less convincing support to the thesis that the conscious spirit of Man can operate independently of his physical form and must therefore be held to survive its dissolution.

Contents: Evolution and the Subconscious; Limit of the Subconscious; The Living Communicator; Phenomena of Bilocitation; Summary of Evidence.

Price, 11/6; postage, 6d.

Trumpet Speaking

By Louisa Brownlee.

THIS is a form of mediumship which is termed "physical." The material trumpet is raised and used by spiritual entities for the purpose of intercommunion between the two worlds—the physical and the psychical. The insignificant trumpet becomes a mighty instrument when used by spirit people who endeavour to establish their identity and send a message of love and good cheer to those left sorrowing here. It serves a useful purpose for controlling and directing the sound of the voice, exactly as does a megaphone when a sea captain is giving his sailors orders.

The metal trumpet manifestations are produced by unseen spirit people speaking of space to an assembly or to individuals they have known before they passed the change called "death." Therefore the trumpet becomes a scientific instrument, and gives the spirit friends an opportunity of demonstrating the fact that they are very much alive; they prove, if given the correct conditions; that the so-called dead are living in a spiritual realm beyond the tomb. They possess a spiritual body which is suited to the fresh vibrations and new environments in the more ethereal sphere of existence.

Physical Phenomena.

Physical phenomena is a marvelous manifestation of the indisputable fact that there is no death in God's wide universe. All live, all love and can, under the direction of wise guardian spirit people, make their presence known in an undeniable fashion. This knowledge is priceless, and should be properly diffused and make known to all the denizens of earth. The budding medium for the physical phase of spirit phenomena should consent to undergo a strict course of training. He should not be content to accept anything but the best.

In the first place he should select a very convenient room, have it darkened so that no ray of light may penetrate; the furniture should be solid chairs, and a bare round table. Very little decorations, plain and of solid use is the better way. Place

the standardised trumpets on the floor close to the table upon which should be placed a glass of water and sundry musical instruments, such as guitars, fairy bells, bugles, cornets, etc. It is essential to keep the room dark and scrupulously clean. The place should not be used for other purposes. The medium should be very particular to have his clothes clean and sweet, as the seance apartment must be considered the "holy of holies," a place sacred to meet God's ministering angels of light.

The Circle.

The class of mediumship requires outside assistance. That is the kindly co-operation of regular sitters—friends who are anxious to witness spiritual phenomena and assist the medium to obtain the physical spirit manifestations. The sitters therefore must be very sincere, sympathetic and truly interested in the psychic's development. The number of sitters should be, if possible, limited at first to five, seven, ten or twelve. These attendants should be regular, and come on time. The meeting in the beginning should not last more than one hour. The opening of the services must be by prayer; then the singing of a few hymns. Silence and waiting for a short period; then renew the singing; let the hymns or songs be sung very softly and sweetly—this enable the sitters to hear sounds if uttered by the unseen spirit friends.

There may be quite a long time of waiting before the spirit guides who have congregated around the budding medium can make known their presence in a positive physical manner. Have patience—await the time, the issue. The sitters, like the psychic, must learn to pray silently, meditate. Go into the silence of the soul.

The Medium.

The medium should moreover select a convenient hour and set it aside for his own personal unfoldment, and go into the seance room once a day, alone, at the self-same hour, and devote that time to soul communion with the divine. These hours

of spiritual devotion should be sacred and religiously kept, and the psychic should never fail to keep his tryst with the spirit guides; that is, keep one hour sacred for his spiritual advisers.

Enter their presence in a pure state of mind and forget not to bathe and don clean linen and the coat or dress dedicated to the seance work. The garb must be easily laundered. The spirit rulers, although unseen to the physical gaze, are ever hovering near the fleshly medium's organism, and they do not like body odors of perspiration, etc. Therefore, the advice: please be particular in person when taking up any form of spirit phenomena.

One other important injunction is, it is wise to be in a humble or receptive frame of mind, meek and lowly when in solitary intercommunion with spirit friends. When alone in your meeting place invoking the aid of your loyal guides, keep the mind on purely spiritual subjects, forgetting worldly matters. These apparently stringent orders must be obeyed if you would have around you an efficient band of guardian spirit guides. The student naturally desires the very best guides—some one unseen who really understands the art of true manifestations—that he himself will be triumphantly successful in obtaining a splendid form of true mediumship. The future career depends upon the right setting, the proper precautions, the true conditions, desires and actions of the aspirant to spiritual mediumship.

Conditions.

It is upon the mighty unseen intelligences and forces that the medium must depend for power. It is impossible to obtain something for nothing in this life or the next; therefore the foundation must be carefully laid and the laws, rules, regulations and details carefully formed, obeyed and carried out faithfully before good results can be obtained. It is obvious, if there be deliberation given to the sacred undertaking, that pure thoughts and actions count.

The right spiritual conditions laid, it is much more likely that the higher beings, the more angelic entities, will manifest their presence and power. Remember that the important part of the development depends entirely upon the medium who, by

the chief guide, will most assuredly be daily magnetised, and the organs of speech—tongue, throat, thorax, larynx—examined and cared for to induce proper respiration—inhaling and exhaling. The angel guide requires the intelligent co-operation of the psychic to keep the whole of the body in as perfect condition as possible. The vocal chords are very important and the wonderful intricate apparatus or sounding board of the human frame must be magnetised and strengthened for the spiritual work.

MEDIUMISTIC REVELATIONS.

The foretelling of the last Japanese earthquake, with the very day on which it happened, was mentioned at a meeting of the Edinburgh Psychic College, by Vice-Admiral J. G. Armstrong, London, who gave an address on "Evidence for survival by personal experiences." At one time, he said, he was very sceptical in regard to Spiritualism, but he was persuaded to attend a "direct voice" sitting by a friend. There he had half an hour's intimate conversation with his wife, who had passed on. He was convinced of her identity by the personality conveyed in the conversation, the manner of speaking, and the knowledge shown of their former life together.

Some critics suggested that such evidence was due to the subconscious mind or to telepathy; but against this he was able to give instances where the medium had given information not known either to himself or the medium, but which had been afterwards verified when names and addresses given at the sitting were followed up. The case was mentioned of a girl who had died tragically and whose body had been found in water. In a communication at a sitting she stated that she had been dead before the body entered the water. When he rang up the relatives to inform them of this fact, he was informed that a post-mortem examination had just established its truth.

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"Lawrence of Arabia"

A PHANTOM MOTOR CYCLIST.

("Sunday Dispatch" Special Correspondent).

AT dusk inhabitants of the tiny village of Moreton, Dorset, Eng., declare they have seen a phantom motor cyclist dash through the streets. They are convinced it is a ghost of Lawrence of Arabia, who was killed near there in a motor cycle smash in 1935. Recently I accompanied Mrs. Dolores Smith, the well-known London medium, to the cottage in which Lawrence lived, half a mile from the village. As we entered the gate Mrs. Smith began to tremble. She walked straight to a shed in the garden, and groping in some bushes, picked up an old deed box. "This has been forced open," she said. "It contained some important documents."

Mrs. Smith looked strange and tense as she stood by the shed. "I feel that the papers related to some secret engine on which Lawrence was working," she continued. I have a conviction that this box and papers have been stolen from a secret hiding place, and that Lawrence is unhappy about it. I also feel that he met his death by foul means. A wire was stretched across the road as he sped by at 90 miles an hour."

Mr. P. Knowles, an old friend of Lawrence, now caretaker of the cottage, said to me: "Lawrence certainly had a secret, but I am bound to silence. He trusted me implicitly and my lips are sealed. I have heard that he has been seen also in Syria and France, but I know he is dead. These rumours were probably started by a foreign Power anxious to keep alive the Lawrence legend."

Mrs. Smith later went over to the cottage, the three rooms of which contain a minimum of furniture—a couch to lie on, a table to work on, an arm-chair to rest in—telling of the simple Spartan life Lawrence lived among his books. "There is an air of uncertainty here," she said, "as

though Lawrence had left unfinished a great work he had in hand. He is worried because something of vital importance to the Empire has been lost."

Before going to the cottage we had driven direct to Lawrence's grave. On it is a simple stone monument, inscribed with the words: "And they that hear shall live." Mrs. Smith went into a semi-trance, picked a flower from the grave, and said: "There seems to be an unhappy feeling here. It is almost as if the grave were empty."

Back in the village Mr. H. Bridle, a gardener employed by Lady Sindlay, said: "I have heard a motor cycle pass by late at night. The last time was a week ago yesterday, at 2 a.m. I leapt out of bed, rushed to the window, but there was not a thing in sight. I do not believe Lawrence is dead myself," added Mr. Bridle, who was a member of his bodyguard in Egypt. He may be still alive. It is impossible to say. Anyway, I do not believe in ghosts."

Mr. E. Travers, a labourer, of Moreton cottages, who also claims to have been passed by a phantom motor cyclist late at night, said: "It come by in a flash. I saw no one, not even a shadow. There was no sign of a headlight."

From the earliest revelations of man that have come down to us, writers have been bold in ascribing their talks and interviews with spirits, angels, and God.

They seem to distinguish between good and bad spirits, and place the angels on a somewhat higher plane than that of the spirits.

May it not be possible that these writers, with the unfoldment which had come to them, mistook, in their clairvoyant visions, exalted spirits, that had progressed, for angels,—even for God?—Floyd B. Wilson.

Levitation

By COLIN EVANS.

SIX HUNDRED people in a London hall recently were amazed when I floated in the air before their eyes without any support. It no longer amazes me. It has been happening to me once or twice a week for about two years.

I remember as a boy a sensation of long, slow, floating leaps from one side of a field to the other when playing in the country. I did not think of this as levitation, which means the raising of a body by spirit forces. Six years ago I became interested in Spiritualism. I found then that this extraordinary experience of being floated in the air was one of the ways that the spirit people—people who have died but who are still more alive than ever, with more highly developed powers of mind over matter than most of us achieve while on earth—choose to demonstrate their powers.

We were sitting in a circle, holding hands as instructed by spirit guides to help power to circulate freely. Two people on either side of me exclaimed that I was being raised from my chair. Their hands were pulled upwards. They stood on their chairs so as not to release my hands. Still I was pulled upwards out of their hands. Then one after another the sitters felt my feet alighting gently on their heads and bouncing upward again. My body was heard brushing against the ceiling before I was lightly let down to the floor. I was in a deep trance at the time. When I awoke I had difficulty in believing that I had floated.

To cure my incredulity, perhaps, I was soon given the uncanny experience of being conscious while floating near the sitting-room ceiling. I felt like somebody wallowing in some heavy liquid, unable to swim, but unable to sink or fall! Another time I was sitting in a chair, talking to some friends after a seance, when I was lifted three feet from the chair, still in a position and carrying on a lively conversation with my friends! Someone let out a cry of astonishment, which made me con-

scious of my odd posture, and gradually I came back to the chair again.

Not long ago I was giving a demonstration in a church hall before 300 people. Now this hall has a glass roof which had been black-painted to exclude light. Rainstorms had bared a lot of the glass, which was not discovered until it was too late to do anything about it. White light was pouring in on the seance. White light is always unfavourable to the more advanced types of psychic experiment. But the seance was as successful as usual, though I was ill afterwards though the effect of the light. However, the illumination served a good purpose. The public were able to see my body clearly about 18 feet over their heads as I floated between them and the glass roof. Luminous paint on the soles of my shoes enabled my movements to be followed, in any case, as I floated between them and the glass roof.

Message From Spirits.

It was six years ago that I realised I had mediumistic powers. I was sitting in a Soho cafe with a hard-boiled business friend who was a medium. I told him that I thought the whole thing was nonsense. As a challenge he handed me a pencil with the request that I should see if I could produce automatic writing. I seemed to fall asleep for a second. To my astonishment I found I was scribbling on the paper in front of me. My friend held it before a mirror and quite plainly I read the message: "If Colin would stop fooling and take this seriously, he could be most useful to us!"

At one seance three sceptics said: "Pick out the winners of to-morrow's races, Colin—and we'll believe in you." Something prompted me to take up my pencil. The pencil moved. The message from the spirit guide was: "I am not a sports follower myself, and I do not feel inclined to encourage those present to participate in a fraud on bookmakers by disclosing the winners. But I will secure another spirit who will give an indication

as to the winners without making it sufficiently clear for sitters to back the horses."

Some minutes later another message came through. "Pick a horse with a pin," it said. This mystified those present. Next day one of the sceptics said to me: "The spirits were right. One horse which had the syllable pin in its name came in first to-day, and another with same syllable came in second in the next race!"

While in a trance I have been the channel through which have come spirit voices which talked to the sitters present in Arabic, German, Italian, French, Gaelic, Polish, Russian, Romany, and Yiddish, although the only foreign language I can speak is French, and that only indifferently.

The spirits don't know everything. They are human beings like you and me. But they are older and wiser, and have more ways of learning things!

"HUSBAND'S SPIRIT SPOKE"

From "The Daily Mail," London.

"I know my husband is dead, that he went down with his ship: he came back to tell me so."

Sadly but emphatically, Mrs. Percy Highdale, of Clifton street, Garston, mother of six, told me this recently after it had been announced that hope has been abandoned for the British ship Anglo-Australian (5,456 tons), on which her husband was cook.

The vessel, which is owned by the Nitrate Producers Steamship Company, left Cardiff in ballast on March 8 with a crew of 38 for Vancouver and has not been heard of since she passed Fayal, Azores, on March 14.

"My Ship Has Gone Down."

"My husband left home to join his ship on our 20th wedding anniversary on March 2," Mrs. Highdale told me. "I was awakened on March 20 by a crashing noise and found that my husband's picture had fallen from the mantelpiece and lay shattered on the floor.

"The next night I wakened about 6 a.m.

to see him standing by the door in a familiar attitude fastening his cuff-links. He turned and said: 'The ship has gone down and now you will have to look after yourself.'

"I was convinced then that he would not return. I have known so long that when hope was officially abandoned it made no difference to me."

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A Child's Grace.

Thank you for the earth so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, dear Lord, for everything.

THE HUMAN MEMORY.

Test Under Hypnotism.

Speaking at the Edinburgh Psychic College, on "Hypnotism," Mr. J. B. M'Indoe said that this was a subject of particular interest to students of psychic science because its phenomena revealed powers and qualities of the mind not displayed in the normal waking state, thereby implying the existence of a subconscious part of the mind. Hypnotic phenomena were of interest because of their similarity with the phenomena of the mediumistic trance. Some critics went so far as to say that such a trance was merely a phase of self-hypnosis, induced by auto-suggestion. The validity of that theory would be settled by comparing it with the facts.

One interesting fact disclosed by hypnotic phenomena was that we all possessed infallible, indelible memory. Without being aware of it, we observed the most trivial details, we collected facts our normal memory frequently would not recollect, but in hypnosis it did; for instance, a man was given a pencil and asked to do some arithmetic, when he was hypnotised, and suddenly asked what was the name of the maker of the pencil. He at once gave the maker's name and the number stamped on the pencil. When wakened he could remember neither. The hypnotist had no conscious knowledge of the name or number, so thought-reading of his mind did not explain away the phenomenon.

THE CHURCH AND MEDIUMSHIP.

Scores of the attacks made by the Church on Spiritualism are not really directed at the Movement at all. They are subtle attacks on mediumship, which the Churches covet for themselves. There is nothing objectionable in the teachings of Spiritualism, and nothing that the Church has not sometime or other preached. The division between the churches and Spiritualism to-day is merely a revival of the ancient war between priest and prophet.

Scores of ministers look upon Mediums in much the same spirit as members of the medical profession regard herbalists and magnetic healers. Qualified doctors are

not opposed to herbalists because the latter use herbs. It is because the herbalist refuses to countenance stereotyped notions; because he does not recognise the course of study prescribed by the medical profession and because he is not a member of a specially organised medical association, that the average doctor criticises the herbal healer.

The average minister looks upon a Medium in much the same way. He regards him as a competitor—otherwise he would ignore him. . . .

It is a cause for contemplation that while the Christian and secular opponents of Spiritualism attack the Movement year after year with the same oft-refuted stock criticisms, all the while original teachings and messages are pouring in an unending stream through Spiritualist mediums who are in contact with the Other Side.

BIRDS' SONG.

At Funeral of Friend.

During a funeral service in the Northern Suburbs (Sydney) Crematorium, on July 30th, a flock of birds flew into the chapel and, commenced whistling joyously.

THE funeral was that of Captain John A. Johnson, who had devoted much of his life to a study of birds. Captain Johnson, formerly was second mate of the Cutty Sark, and was in the service of the E. and A. Company for many years.

The Rev. A. J. Parker, of St. Andrew's Presbyterian Church, Chatswood, said recently that it was the most extraordinary happening associated with any funeral which he had conducted. "Prior to the service," he said, "I walked out of the vestry, and my attention was drawn to a shrub which was covered with birds. I could not say what kind they were." Captain Johnson, whether on sea or land, made friends with all kinds of birds and fed them. In his little garden at North Sydney, he was usually surrounded by hosts of sparrows, starlings and doves, and each week he spent hours with them.

When Mr. Parker was reciting the service and the casket commenced to move

forward to the doors, which had opened to receive it, the birds entered along a shaft of sunlight, which seemed to direct them. They flew to the coffin and hovered over it, whistling, until it passed through the doors. Then, circling around the chapel, to the ceiling, they disappeared through the architectural perforations and were not seen again.

Believed To Be Starlings.

An official of the crematorium, who attended the funeral, described the incident as the most extraordinary he had seen during a service. "The birds came in through the large window, high up in the side of the chapel," he said recently. "They flew down over the casket just as Mr. Parker was concluding the service and whistled joyously. They were only in the chapel for about a minute."

The birds, he believed, were starlings. There were about ten of them.

A relative described the incident as "quite unaccountable, but very beautiful. As the coffin began to move through the doors," she said, "the birds flew in and circled round and round the casket, and as it disappeared they also disappeared."—"Sydney Morning Herald."

MERCILESS MAN !

From "The Animals" Champion.

"**O**F all the creatures that inhabit this earth, Man is the most ferocious, and the most deadly enemy of all living forms. There is not a species, from a butterfly to an eagle, from a beetle to an elephant, that he does not—when the fancy takes him—delight in killing. No animal is safe from his greed, curiosity or vanity. And not content with killing in order to supply the thousands of unnecessary wants he has created for himself through his ignorance and self-indulgence, he has even extolled killing under the name of 'sport' into achievements to be actually proud of."—W. B. Pease.

*

"Few people realise the important part played by furs and skins in London's trade. They are imported to the value of nearly

£10,000,000 each year into London. . . . Each country, each continent makes its contribution . . . lambs from Persia, chinchilla, ocelot, nutria and opossum from South America, and opossum, wallaby, red fox and rabbit from Australia and New Zealand."—"News Chronicle," October 25th, 1937.

*

"The Deutsche Phosgengesellschaft made a new poison gas and put a large number of cats in a closed room and turned on the gas. The cats leaped about like mad, looking in vain for a way of escape. Their eyes and mouths watered constantly. They tried in vain to relieve the pain in their eyes with their paws. They held their heads as high as possible, because the gas was heavier than air and they wanted to live. The professor pressed the button and more gas flowed in. The mouths of the cats opened wide, their faces turned blue, and one after another they fell, some with heavy cramps and convulsions. After the experiment was over most of the cats died within twenty-four hours, but one lived fourteen days in agony all the while. It is a nice picture of the Devil's civilisation down at its end."—"Consolation" (New York), January 26th, 1938.

*

"Africa is killing off the elephant and the hippopotamus so quickly that soon it will have none left. . . . Elephants were being killed at the rate of 36,500 a year, and between one and two thousand hippopotami."—"News Chronicle," March 8th, 1938. (Report of a Lecture by Dr. A. H. B. Kirkman.)

*

"Cockfighting is as popular in the West Indies as baseball is in the United States. . . . Every Sunday after Mass whole congregations flock to the outskirts of towns and cities for these fights. . . . Even the humblest native has his 'game' rooster tied by the leg to a peg in his back yard."—"Montreal Daily Herald," February 10th, 1938.

*

"Captain Jaffray, it was alleged, swung the fox round by the whip which bound it, and, blowing on his horn, 'apparently to encourage the hounds,' held on to the

fox while the hounds tore it to pieces. . . . Mr. C. R. Hinchcliffe, defending, said . . . to say of Captain Jaffray that he caused suffering to a fox was 'simply unthinkable.' He had been a M.F.H. for over twelve years and kindness to animals was simply notorious." — "News Chronicle," March 8th, 1938.

ANOTHER STEP FORWARD.

WE are happy to announce that the Health Section of our work will be in the hands of Mr. R. G. Huston, the son of the Editor. Mr. Huston has had a thorough training in Physical Education, and was for a time instructor to various clubs and Church classes as well as practising as a Naturopath in association with the Editor, who, for nearly a quarter of a century was a Naturopathic Practitioner.

It is our intention to be of service to our subscribers, and Spiritualists generally, with respect to their health, as their mental or spiritual development. In cases of illness we prefer to work with the Healers and Healing Mediums of the various Churches or Societies in order that by co-operation we may have the benefit of spirit diagnosis in addition to our own practical experience. In cases where a Medium or Healer is not available, we shall send a special diagnosis form to the sufferer on receipt of a stamped self addressed envelope, and give our opinion and advice by mail. For this service no charge will be made.

As will be seen in the present issue we have separated the health matter from that pertaining to Spiritualism. This section, under the title "Health and Healing" will also be published as a separate monthly magazine to be sold at 3d. per copy or 4/- per annum if posted. It will be issued a week before "The Harbinger of Light." When the circulation of "Health and Healing" is assured, we propose separating the two journals and reducing the price of "The Harbinger of Light" to 6d. per copy or 7d. post free. Thus making "Health & Healing" bear part of the cost of production of the older paper.

The Cinema Mission will also be under the charge of Mr. R. G. Huston and illus-

trated lectures and addresses on Spiritualism, Health, Healing and kindred subjects will be given by him. The object being to inform the public with respect to Spiritualism and its various activities. We shall make no charge for our services in this department. As indicated some time ago we have purchased the necessary plant and are now prepared to take a big step forward.

My son has entered this work, convinced as I am, that it is at the call of the Spirit World, to whom we look confidently for inspiration.

From our friends on this side of the veil we invite co-operation and practical help. This undertaking needs money to carry it on successfully. Printing, advertising, rent of halls, circularising, carriage and other minor expenses must be met. Will you assist us? Please mark donations "Cinema Mission."

SPIRIT TEACHING.

Man is a duality, consisting of an organised spiritual form, evolved coincidentally with and permeating the physical body and having corresponding organs and development.

Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth life forming the basis of Spirit-Life.

Spirits can communicate through properly endowed mediums. They are attracted to those they love or sympathise with, and strive to warn, protect and influence them for good, by mental impression, when they cannot effect any more direct communication.

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IDENTITY AFTER DEATH.

Several writers have disputed the idea of individual survival, maintaining that the souls of men are inseparable parts of the Great Spirit, and do not survive as individuals. We may accept that as a half-truth, since undoubtedly there is an underlying unity, so that all minds are part of one Mind and all spirits of one Spirit. But there is, none the less, personal identity after death as there is here. It is no more difficult in one case than in the other. There is always diversity in unity. The two things are quite consistent. Spiritualists hold therefore that human survival is the survival of the individual soul, self-conscious and self-knowing, and all the facts and philosophy of Spiritualism are in favour of that view.

IN THE BEYOND.

The following message, among others was received by Lady Barrett, widow of the late Sir W. F. Barrett. They appear in a book entitled "Personality Survives Death." "I do not eat or drink, I am fed from without: that is to say, I do not absorb nourishment through the mouth but through the pores of my skin. I wear clothes. We produce them by thought. I wear a suit, as I feel more comfortable in one. I might have a white linen garment if I wished, but I should feel most uncomfortable. Each person works at his own trade; for a certain time he is happier that way."

Sir William also said that the house he lives in in the spirit-world is very like the house he lived in on earth.

RESPONSIBILITIES AND DIFFICULTIES.

You Must Shoulder Them.

Mrs. Osborne Leonard, the world-famous medium and the author of "My Life in Two Worlds," brings a robust and wholesome common sense to her mediumistic work. She early found that many of her visitors seemed to imagine that every difficulty and problem of their daily lives could be shelved, "and all burdens placed on the shoulders of the spirit people." She insists that "this attitude . . . is a wrong one. Our friends in spirit life are undoubtedly allowed to help us when we cannot help ourselves, but we **must** shoulder our own responsibilities in order to strengthen and develop our characters. This is the purpose for which we are living on earth, I feel sure."

There are many ways of being all right. Financially, you will find that there are many who think this is of first importance, yet if a man is a millionaire but has ill-health, he is far from being all right. There are also spiritual matters, which if all right will lead to endless happiness. It is necessary to look after things temporal, yet they should not exclude things spiritual, for one is for the short duration of this life, and the other is for eternity.

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NOTE.—All books reviewed by us are put into our Psychic Library. Only those "on order" will be stocked by us. Any other can be obtained if ordered.

"CHRISTIAN MYSTERIES AND THE CATHOLIC CHURCH"

By Francis Adyar (Robertson & Mullens).

A new race-type is appearing in the New World. As with past races, its evolutionary psychology has called forth wider revelations of Divine Mysteries. This book should therefore appeal alike to Catholics, Liberal Christians and Psychologists of the New Race.

Our Lord addressing men of an older race-type, said that there are certain "Mysteries of the Kingdom of Heaven" which may be communicated to "disciples," but to others only in "parables". The key to them is found in His statement, "the Kingdom of Heaven is within you" that God is not only externally aloof, but internally present—not objectively observed but inwardly perceived. Round this Sublime Fact revolve all the Christian Mysteries. One reason why people of the present race are turning from Religion is because the Churches ignore the evolution of human consciousness, have repressed or forgotten the "mysteries" at the heart of

Christianity and publicly teach only the parables. A repressive morality based on dogma is the natural result; and the more sophisticated people of to-day have rightly repudiated it. Methods of dealing with the child differ from those of the adolescent. Because humanity is "growing up," it needs explanations of Religion and not mere assertions of doctrine. The Christian Church will fulfil its mission in the New World only by opening its inner teachings to a wider public, as these have always been taught to disciples.

This book attempts to outline some of the principles underlying the "Mysteries of the Kingdom," with the idea of re-awakening intelligent interest in Religion among some who had left it under the urge of intellectual criticism.

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223-27 Moray St., South Melbourne, for "The Harbinger
of Light" Pty. Ltd., and Published at Wentworth
House, 203 Collins St., Melbourne.