

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

Leading Features:

BODY

The Message of Spiritualism.

SOUL

Concerning Witches—and Other Things

Two “Dead” Boys Speak at a Seance.

The Human Aura.

Psychometry—Its Theory and Practice.

Ghostly Escort Through the Pass.

MIND

SPIRIT

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

Registered at the G.P.O., Melbourne, for transmission by Post as a Newspaper.

BOOKS ON SALE.

AT THE HARBINGER OF LIGHT BOOK-
STORE AND PSYCHIC LIBRARY, WENT-
WORTH HOUSE, 203 COLLINS STREET,
MELBOURNE, C.1.

	Price	Ptge.
And With the Morn (R. Ballard)	5/	4d.
A.B.C. of Spiritualism (Lloyd Tester)	2/	2d.
After Thirty Centuries (Frederic H. Wood)	5/	3d.
After Death (W. T. Stead)	4/6	3d.
Angels and Others (J. H. Stowell)	4/9	3d.
Art of Healing (E. S. Souster)	1/3	1d.
Astrology (E. Parker)	15/	6d.
Aquarian Gospel ("Levi")	15/	7d.
Ancient Lights (St. Clair Stobart)	10/6	5d.
Beyond (Dr. Lascelles)	5/	3d.
Bible Cameos (H. Ernest Hunt)	3/6	3d.
Blavatsky H.P. (A. Trevor Barker)	15/	7d.
Blue Room (C. Chapman)	5/	4d.
Blue Island, The (W. T. Stead)	5/	3d.
Book of Charms and Talismans (Sepharial)	4/6	2d.
Book of Talisman (W. T. and K. Pavitt)	7/6	7d.
Bridge, The (Sir Oliver Lodge)	7/6	7d.
Case for Astral Projection (Sylvan Muldoon)	9/6	4d.
Cancer, The Prevention of (W. H. Keens)	2/	1d.
Children of the Summerland (May Cottrell)	2/	2d.
Christ in You	4/	2d.
Claude's Second Book (Kelway Bamber)	6/	4d.
C. Gibson	6/	4d.
Conduct of Psychic Circles (Leigh Hunt)	9d.	1d.
Death's Door Ajar (J.V.H.)	6/	4d.
Death Bed Visions (Sir William Barrett)	4/6	2d.
Domestic Remedies (Dr. J. T. Huston)	1/6	1d.
Early Impressions	2/9	2d.
Edge of the Unknown (A. Conan Doyle)	7/6	5d.
Elementary Astrology (Sepharial)	2/	2d.
Etheric Vision (H. D. Thorp)	5/	5d.
Elements of Heaven (M. Livingstone)	6/	3d.
Gateway of Understanding, The (Dr. Carl A. Wickland)	17/6	6d.
Gift of the Spirit (Arthur E White)	3/6	2d.
Great Days of Ephesus (G. Cummins)	10/6	6d.
Great Beyond (Dr. A. E. Silverstone)	3/9	2d.
Guide to Mediumship (E. W. and M. H. Wallis)	10/	4d.
Guide to Psychic Knowledge (C. A. Dawson Scott)	1/	1d.
Guide to Psychic Knowledge (C. A. Dawson Scott)	1/6	2d.
Guidance from Beyond (K. Wingfield)	5/	3d.
Harmonial Philosophy (A. J. Davis)	9/	7d.
Harmonial Philosophy (Twelve Lectures) (A. J. Davis)	3/	3d.

	Price	Pge.
Handgrips with the Infinite (J. H. Oliver)	2/3	2d.
Herod's Courtesan (J. H. Symons)	6/6	3d.
How to be a Medium (W. H. Evans)	7/6	4d.
How Know (Walter H. Scott)	5/	4d.
How to Read the Crystal (Sepharial)	2/	1d.
How to Go to a Medium (E. J. Dingwall)	3/	3d.
Houdini Messages, The (Francis R. Fast)	1/	1d.
Human Survival (H. A. Dallas)	2/	2d.
Human Atmosphere, The (W. J. Kilner)	14/	6d.
Hafed Prince of Perdia (D. Duguid)	9/6	8d.
How to Converse With Spirit Friends (Alex Verner)	1/3	1d.
I have Seen the Master ("Ray")	7/6	3d.
In Tune With Infinite (Ralph W. Trine)	2/	3d.
Intruder, The (Montague Crane)	3/6	3d.
Letters From a Living Dead Man (Elsa Barker)	5/6	4d.
Life Elysian (R. J. Lees)	6/9	4d.
Living Touch, The (Dorothy Kerin)	3/9	2d.
Man's Survival After Death (C. L. Tweedale)	13/6	6d.
Messages From Arunachala, A (Paul Brunton)	7/	4d.
Mental Phenomena of Spiritualism (Rev. C. D. Thomas)	2/	3d.
Modern Psychic Mysteries (G. K. Hack)	12/	7d.
More Things in Heaven and Earth (R. Blatchford)	5/	2d.
More Guidance From Beyond (K. Wingfield)	4/6	3d.
More Spirit Teachings (S. Moss)	2/	2d.
Mystery of Joan of Arc (Leon Denis)	7/6	4d.
Nature Hits Back (M. Lawrie)	7/6	4d.
Numerology (C. W. Cheasley)	4/6	2d.
Occultism, Christian Science (W. W. Osborn)	4/6	3d.
On the Edge of the Etheric (A. Findlay)	5/	4d.
Open Gate, The (Helen Wall)	5/	3d.
Our Life After Death (Rev. A. Chambers)	3/6	3d.
Ourselves After Death (Rev. A. Chambers)	2/6	3d.
Our African Winter (A. Conan Doyle)	4/6	5d.
Our Sixth Sense (Dr. Charles Richet)	8/6	5d.
Paul in Athens (G. Cummings)	8/6	5d.
Pearls of Great Price ("M. A. Oxon")	1/3	2d.
Phenomena of the Seance Room (Dr. E. F. Bowers)	10/	4d.
Physical Phenomena of Spiritualism (De Brath)	2/	3d.
Powers That Be (Dr. A. Cannon)	5/	3d.
Practical Psychometry (Alex Verner)	1/3	1d.
Practical Psychometry (O'Hashma Hara)	2/3	1d.

(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.

FEBRUARY 1, 1938.

PRICE 9d. VOL. 69.—No. 3.

The Message of Spiritualism

By JOHN G. FINDLAY, Author of "The Unbroken Melody of Life."

FROM time to time I meet a friend who has a most profound contempt for Spiritualism. His greeting is always the same, "Well, how are the 'spooks' keeping; any fresh news from the next world?" His opinion of Spiritualists, like that of many others entirely ignorant of the subject, seems to be that they spend all their time in dark rooms, playing with trumpets and tambourines!

Now, although there are some people, who call themselves Spiritualists, continually seeking for "signs and wonders," the seance room is certainly not the end of Spiritualism; rather is it the beginning. It is frequently the gateway through which people are brought into Spiritualism, but Spiritualism in its true sense goes very much deeper.

Spiritualism not only deals with what we call the "next world," but has a great deal to tell us about this world as well. It does not confine its attention to those who have passed on into the World of Spirit, it has much to say to us about ourselves and this present world.

We Are Not Physical Beings.

We have been accustomed to look upon ourselves as physical beings possessing a mysterious something which we call a soul—although I imagine if you were to ask the average man in the street what his "soul" really is, he would find it very difficult to give you an answer. But Spiritualism tells us that, if we look upon ourselves in that light, we are wrong. We are, so to speak, looking upon ourselves through the

wrong end of a telescope which makes us appear to be very much smaller than we really are.

It tells us that, in reality, we are not physical beings at all; we are spiritual beings, who have been given the use of a physical body for such time as we require it here on this earth. It impresses upon us that our existence cannot be bounded by Time or Space, but that life continues beyond this world, onward and upward in the realms of Spirit as well, where time and space no longer exist.

This Life a Classroom.

Spiritualists look upon life in this world, not as an end in itself, but as an elementary classroom in which we learn the lessons which will be of use to us in the greater life beyond. In fact, it is only when we have cast aside this earthly body, and have emerged into that greater life, that we are able to give full expression to our real and true selves—just as a child cannot give full expression to his real and true self—just as a child cannot give full expression to his inward desires and ambitions until he has passed through his school days, cast off the restraints which have surrounded him during his early youth, and has emerged into the full liberty of manhood.

One of the best definitions of Spiritualism I have heard is, that it is "the Art of Spiritual Unfoldment," and in that definition we have given to us the real reason for our existence here on earth. We have

been placed in this world for that very purpose—that we might unfold our Spiritual nature, and develop that inward part of us which we call our Character. “The things which are seen are temporal,” we are told. It is the unseen things which are eternal. This earthly part of us, which is seen, is only a temporary structure; it does not last, and consequently is of secondary importance. What is of primary importance is the unseen part of us which is eternal—the inner spirit, the true Self, that power or force within us which is continually urging us onward, and which Spiritualism teaches us is none other than the Spirit of God Himself, manifested in us.

Father of God, Brotherhood of Man.

A few years ago, a well-known Professor in one of the Scottish Churches protested against what he called the “ruinous fiction” of the idea of the Universal Fatherhood of God. He maintained that God was not the Father of all men, but only the Father of those who believed in the Christian faith. Well, if that Professor was right, Spiritualism is all wrong, for if we are indeed made in His image, faiths and doctrines count for nothing. We are all His children, therefore He must be the Universal Father of all. And if that

be so, it naturally follows that there must be a family link of relationship between all nations and races throughout the world—the family link of Brotherhood.

That is the message which Spiritualism is bringing to the world to-day—the message of world-wide, spiritual, brotherhood. And if that message were only understood and accepted, if it were made the basis, not only of our individual life, but of national and international conduct, things would be very different and the world to-day would be a much happier place in which to live.

But that much longed-for state of affairs will never come to pass until we realise more fully our true spiritual nature, and cease to look through the “wrong end of the telescope.” Spiritualism bids us turn the telescope round in our hands, and see ourselves as we really are, not as we merely think we are. It teaches us that war is merely another name for fratricide, that all forms of aggression spring from selfishness, another name for sin, and that the only true religion is the unfolding of the eternal spirit within us, bringing it more and more into harmony with the Divine Will.

Concerning Witches and Other Things Even Worse

By G. E. TERRY, Editor “Cohuna Farmer’s Weekly.”

H. V. MORTON, the writer, who has captured the attention of the reading world with his fresh and original treatment of Biblical themes, gave me a mild shock by his enlightened interpretation of the Witch of Endor, in his series of sketches of “Women of the Bible.” For the first time in my long newspaper experience that much-maligned historical figure received something like justice. She was spoken of as a spiritualistic medium—the word medium, too, without the inverted commas that are invariably used when clean-minded people are compelled to handle pitch and suchlike defiling things. “She was just an ordinary

medium,” said the author. “The interesting thing about the Witch of Endor,” he went on, “is that the Bible narrative has not drawn her with a broomstick or with a stuffed crocodile or with a corps of tame cats. All those trappings came in during the Middle Ages. She is painted not only as an ordinary woman, but as a kind-hearted and compassionate one. I think the Witch of Endor is a most attractive character.”

A Woman—and a Medium.

And, of course, this “ordinary spiritualistic medium,” this “ordinary woman,” as she is described, did actually deliver the goods, as we say; that is, she did actually bring the dead prophet Samuel back again

from the other world into this living matter-of-fact world, in recognisable form, too; and with a voice that could speak and overwhelmingly impress its interviewer. This is not doubted. "When one thinks of her," says the writer, "not as a witch in a fairy tale, but as a real woman, who believed herself to be and convinced others that she was, in touch with an unseen world, one realises how very life-like she was." Indeed, one does.

And that is the significant thing; because if "an ordinary spiritualistic medium" was able to bring a dead man out of his grave, so to speak at the request of an interviewer in the time of the Hebrew prophet Samuel, what is there to prove that "an ordinary spiritualistic medium" may not be able to repeat the feat today, in the age of King George the sixth, at the request (paid for if you like) of an interviewer now?

You see what a tremendous and smashing concession—smashing of popular ideas and prejudices, I mean—this writer, H. V. Morton, makes, consciously or unconsciously, in a statement of this sort? Why, he practically concedes and legitimatises the whole Spiritualistic show!

There is, I should perhaps add, nothing very astonishing in this plain construction of the Biblical fact in itself. This H. V. Morton is a man of modern education, and evidently well acquainted with at least some of the marvellous findings of Abnormal Psychology.

Persecution of "Witches."

One cannot think of the frightful treatment that even suspected witches received in bygone centuries without a sense of shame and humiliation. It is estimated that between the years 1484-1782 no fewer than 300,000 supposed witches—that is, women possessed, or believed to be possessed, of abnormal or occult powers—were put to death in Europe alone, a large proportion being burnt at the stake. The persecution of witches, however, spread through America if not to other continents. You get an appalling account of it all in Lecky's famous and scholarly work: "The Rise and Influence of Rationalism in Europe."

It is sadder still to think that the motive

and sanction for all this cruelty and death was found within the pages of Holy Writ itself. In Exodus we have the stern command: "Thou shalt not suffer a witch to live" (Ex. 22:18). What therefore could be done but to harry, torture and slay them? Here, again, there is for the modern world another tremendous implication—the fearful danger of treating as inspired of God unexamined statements, no matter where they are found.

Spirit of Persecution Still Exists.

Large allowance must of course be made for the ideas of primitive people in a primitive age. Let us be thankful we live in more enlightened times. But the spirit of persecution still lingers. An irresponsible gambling organisation may openly practice the most seductive sleight of hand tricks of arithmetic for financial gain upon the simple and credulous without check, but let a "medium" be caught exercising her "craft" for a fee and, no matter how reputable, the culprit will be dragged into the nearest police court and very heavily fined. Her offence will also be publicly reprobated as of one convicted of a peculiarly low and heinous offence. Such is the influence of an intense inherited prejudice.

Yet some present day mediums or "witches" (anyone with a special psychic endowment is technically either a 'witch' or a 'wizard') are undeniably gifted, as gifted almost as Joan of Arc, who five hundred years or more ago was burnt at the stake for being a witch.

By a coincidence I was talking at my own fireside with a lady guest recently, when in a quite incidental way she referred to an experience of her own some years ago. It was in relation to a girl who was then acting as her servant. This girl had fallen in love with a man who betrayed and then deserted her, leaving her with a child to support. All attempts to trace the vanished scoundrel had utterly failed.

My guest told me she at length took the empty envelope of a letter her servant girl had just written her and gave it to a professional medium she forthwith visited. Without disclosing anything whatever re-

garding the object of her quest, she asked the medium what she could make of it.

Holding the envelope to her forehead for several minutes, the medium proceeded to describe my friend's home; the servant, and the wanted man. She went on to accurately delineate the character of the man, declared that this man would certainly return; that he would marry the girl; that there would be a second child; that he would then finally desert her, etc. etc. My friend, who had been completely silent, and who had carefully refrained from giving the "medium" any hint or information, said this rigmoroie seemed utterly incredible; but, she added, it all came to pass, years afterwards, exactly as the medium had predicted.

And the moral of it all would seem to be that this world of ours is a much bigger and fuller place than crude Materialists would have us believe it to be; that there is an intelligent, unseen world of life pressing about us, and that can actually be hailed and questioned on occasion if need were; the effect of which should be to make us reverent, and to inspire us with a sense of the dignity of life, its possibilities and responsibilities.

CANON "DICK" SHEPPARD.

Communicates With His Old Friend. .

CANON "DICK" SHEPPARD passed to Higher Life early in November and within three weeks communicated with his old friend Mr. Hannen Swaffer. At several seances the famous preacher and worker for peace had tried to communicate but owing to being a new arrival in the Spirit world and inexperienced with the method of communication, he was unable to put over full messages. However, Mr. Hannen Swaffer, who sits regularly to receive messages from the spirit world, claims to have received a message from him. The message, it is stated, said that "Dick" Sheppard intended to work for peace "on the other side," and would send messages again to earth when he could.

Describing his experiences, Mr. Hannen Swaffer said:

"'Dick' Sheppard returned to my home circle. I expected him. The means of communication were waiting. He knew that I sat regularly. I had only a few words from him. He is new in the spirit world, and as you when a child had to learn how to communicate with others on earth, so he will have to learn by experience how to communicate from the spirit world.

"Through a medium, the first sign of 'Dick's' attempt to communicate began with a cough. 'Dick,' back near earth conditions, was unconsciously reproducing the manner of his passing. Then, faintly, I heard him say 'Dick,' my own name, and then the words, 'God bless you. This is so different. . . . I want to thank you. . . . You helped . . . I wish I had known this. . . . Tell George.' This was, of course, a reference to Lansbury. I mentioned St. Martin-in-the-Fields. Dick almost ignored it. 'Peace is more important than the Church,' he said. 'I want to work for peace still.'"

When Mr. Swaffer replied to the spirit message, that "Dick" Sheppard had taken with him the love of millions on earth, he heard, he said, the words: "I wish I could have done much more. I will come again. It is hard."

He has the substance of all bliss,
To whom a virtuous friend is given.

—John Norris.

Trails of Truth.

(Jenny O'Hara Pincock)

Marks a new era in the progress of Psychic Science throughout the world.

Endorsed by the New York Section of the American Society for Psychic Research.

Ranks easily with the best and strongest of all evidential works on the subject.

It will be classed with Sir William Crooke's classic *Researches into the Phenomena of Spiritualism*; and Zollner's *Transcendental Physics*. Eighty years of Spiritualistic publications have produced nothing better.

"TRAILS OF TRUTH"

should be read by all who desire evidence of the After-Life of a convincing nature.

Special cover design, 400 pages, about 130,000 words.

SPECIAL PRICE 7/6, Postage 6d.

Two "Dead" Boys Speak at Seance

By DENNIS P. S. CONAN DOYLE in the "Sunday Chronicle."

Four hundred of the world's leading spiritualists were in Glasgow for the International Spiritualists' Federation Congress. Here Mr. Denis P. S. Conan Doyle relates a remarkable experience of his famous father, the late Sir Arthur Conan Doyle, in substantiation of his faith in life after death.

MY father, Sir Arthur Conan Doyle, went to Australia upon a lecture tour. During this tour there was one moment of great significance to him. At Geelong, a seaport some 30 or 40 miles from Melbourne, he stood before his audience and told them what I am going to tell you.

One day two Melbourne boys, Frank and Jim Brown, left to go for a sail in their little yacht *Iolanthe*. They never returned. Mr. Junor Brown, the father, was a prominent citizen of Melbourne. His son-in-law was then Premier of Victoria. Mr. and Mrs. Brown were Spiritualists. Shortly after their bereavement they attended a seance. Both sons spoke to their parents.

Eaten by Shark.

What they had supposed was confirmed. A sudden storm had capsized the *Iolanthe* and the boys had not been able to save themselves. Then Frank, the elder, asked to speak to his father out of his mother's hearing. Mrs. Brown withdrew.

Frank's message was this: "I don't want mother to know, father—but Jim was not drowned. He was attacked and eaten by a giant fish."

The horrified father said, "A shark, I suppose." "No," was Frank's unexpected reply. "It was not a shark—at least, not one of our Australian kind."

Not long after, at Geelong, an enormous shark was caught and dragged up on to the beach. It was a deep-sea shark, of a rare species almost unknown in Australian waters.

In its stomach were some Australian coins, several buttons, some human bones—and Jim Brown's watch with his name engraved on it!

My father's voice stopped, his story finished. Then a reputable townsman, a fisherman rose. "I am the man," he said, "who caught and cut open that shark, and I can testify that the contents of its

stomach were exactly as Sir Arthur has stated." That substantiated the record as being fraudproof.

Conan Doyle Speaks.

Any intelligent man or woman is bound to take seriously the mature conclusions of men who have proved themselves capable of the highest scientific research, and who have applied their tests to matters appertaining to the after life. . . . My father died seven years ago. His family has been in frequent communication with him ever since. He has a special means of getting in touch with us, and he has never once failed to convince us of his identity. Sometimes he gives advice—and it always proves to be sound.

DOES GOD HEAR ALL OUR PRAYERS?

Prayers in the orthodox church service are generally repeated parrot-fashion. If prayer is to be effective, it must be what the spirit wishes, and must come in some way from the soul. Prayer must be a desire for soul to speak to soul, and spirit to speak to spirit, and if we do it on these lines, I feel that contact has been made.

It is suggested that every prayer which we utter goes direct to God. God may have delegated certain of His functions to other ethereal beings who have evolved in process of time to a lesser royalty. They, in turn, delegate their duties until we come down to the individual who contacts us, and whom we know as our "familiar spirit," or ministering angel. Our messages and prayers are definitely known to our guides and controls, even if they get no higher. Probably, they are then taken forward if it is good that they should be. One cannot prove it, but one very much doubts that God Himself hears all our prayers directly.

"Psychometry—its Theory and Practice"

By HERBERT BLAND.

A NEW book published by Riders should be just the thing for those who are training their psychometric powers for either public or private use. In his preface the author says:

"This book is an endeavour to throw light upon a subject which appears to be little understood. It is not put forward as comprising all there may be to be known upon the subject, and it is more than likely that time and experience, especially the experience of others, may prove some, at least, of the author's conclusions to be wrong. If, however, the author succeeds in arousing not only more interest in the subject of psychometry but a more intelligent and a better-informed interest in it, he feels that the object of the book will have been attained."

In chapter 1 the author surveys and defines the real meaning of psychometry, and speaks of the "mental aura" attached to all objects, animate and inanimate, and gives a quotation from Dr. Mayo, one-time professor of Physiology to King's College Hospital and the Royal College of Surgeons:

"I hold that the human mind is always to some extent acting exo-neurally or beyond the limits of the human body, and that its apprehension extends to everything and every person around it."

Qualifications Required.

This exo-neural action, claims the author, is what is popularly known in Spiritualism as psychometry. The following should be of particular interest to would-be psychometrists:

"The qualifications required in a good psychometrist are numerous and varied. It is commonly supposed that not many persons are potentially good psychometrists, and this is an attitude encouraged in some quarters for the purpose of giving the impression that an ability to psychometrize is a Heaven-sent gift accorded only to the elect. The fact is that since we all possess minds of a sort, and since we are all basically the same, every-one is potentially a psychometrist, but only

potentially. The difference between the psychometrist and the non-psychometrist lies in sensitivity, training and development.

"Although possessed of all the potentialities of becoming psychometrists many people, owing to some mental or physical disability, are unable to respond to training or the subject does not interest them and therefore they do not try to develop the psychometrical faculty.

The Mental Attitude.

"The mental attitude counts for much. Having no confidence in themselves or having that characteristic of the human mind, an invincible resistance to the introduction of knowledge, they are beaten before they begin. Chronic ill-health will prevent the development of the psychometrical faculties, and temporary ill-health will inhibit their use at the time, even after full development. A condition of good health is essential not only in the pupil but in the expert also when engaged in psychometry. The body and the mind must be in complete harmony not only with each other but with the mental and physical environment also. No psychometrist is at his or her best unless the body be free from discomfort and the mind free from anxiety, and neither should psychometry be attempted when body or mind is in a state of fatigue. It is inadvisable to begin a course of development in psychometry without some preliminary study of the subject, its peculiarities, its variations, its possibilities, and its limitations."

The above statements coming from one who has evidently given considerable time and study to the matter of mental mediumship in general and psychometrical mediumship in particular, confirm our own frequently stated belief that the medium should be protected from the hustle of earning a living among worldly things if he is to give of his best to the work of mediumship. It is a good answer to the people who imagine that mediumship should be given freely at all times, and to

all comers, and that no consideration whatever, money or otherwise, should be given to the medium, who is conveniently supposed to be "only the instrument for doing the Master's work."

The How and Why of Psychometry.

The rest of the book is devoted to a painstaking dissection of the psychometric faculty; how it works, and why it works, in so far as present knowledge is capable of explaining it. The author concludes by saying:

"We know that the thought of generations long since passed from earth life still influences through the written word and the expressed idea, the idea expressed in language or form, but those generations have left us also an inevitable, intangible and yet demonstrable mass of living thought which influences the world of to-day for good or ill. We in our turn are adding to that body of thought again for good or ill, personal thought, family thought, community thought, and national thought. Man is his thought, his thoughts are the man. No man is ever higher than his own thoughts, no man can sink lower than his own thoughts. No nation is ever higher than the aggregate thought of its people. Psychometry, wonderful as it is, is merely an indication of some of the marvels of the human mind. There is much more behind it. It proves the power of the mind of man to register, to retain, and to radiate its influence, to read the mind and memory of another. Does it stop there? Does it stop there when we know that of all things which survive, or may survive, life on earth, Mind must survive? No mind, no man, here or hereafter. Psychometry draws us to consider not only the mind of man but the Universal Mind which governs all. It draws us to consider the wisdom of the words: 'All things which are true and lovely and of good report, think upon these.'"—"Spiritualist News." (Price, 5/-; postage, 3d. On order, to arrive April).

"In religion
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?"
—"Merchant of Venice."

REVIVING DEAD TO MAKE THEIR WILL.

Claim for Chinese Power.

A CLAIM that the Chinese can bring young persons who have died back to life for a week or ten days was made by a lecturer in Sheffield recently.

Monsieur de Meck, of the British College of Psychic Science, held spellbound his audience of the Sheffield Society for Psychical Research while he related his experiences of magic in many countries. The lecturer recalled how, more than 30 years ago, in China, he saw the resurrection of a man who had died suddenly. In China, when a young man died suddenly and had not had time to make a will, he could be brought back to life to give instructions, but he could not live for more than a week or ten days.

French Doctor Who Knew.

In a hospital at Lyons, where a doctor who had lived a long time in the Far East knew how to do it, he brought back to life a girl of 20 who had suddenly died. The speaker maintained that if transference of vital force was done in the same way as the transfusion of blood cases of revival would be far more frequent.

M. de Meck described the remarkable powers of an Italian occultist, to whom he put a mental question. A typewriter, in the middle of the room, itself typed an answer to the question.

There was no doubt, said M. de Meck, that what had been done to the tombs of the Pharaohs brought bad luck. Twenty-six of the discoverers of Tutankhamen's tomb had died, and some of them in very tragic circumstances. People might think that it was impossible for an influence to be exercised thousands of years after a person's burial, but the magic of ancient Egypt was a perfect science. The Egyptians knew some vibrations which were not known now, and they applied them to their tombs and mummies.

"Unlimited scepticism is as much the child of imbecility as implicit credulity."—
Douglas Stewart.

Ghostly Escort Through The Pass

THE following contribution was sent to us by Dr. Lindsay Johnson, author of "The Great Problem." In a covering letter, he says:—

"I happened to find two enclosed articles in our new Journal, "The Sunday Tribune," and thought them so suitable for your magazine that I went at once to the Editor and obtained his full permission to send them to you for publication. I can vouch for their truthfulness as I know who has written them. I hope you will find a place for them in your admirable Journal, which seems to me to better every month."

The story I am about to relate was told me by the officer concerned, and although he does not wish his name to be revealed he has no objection to my using the story.

It was shortly before the Armistice and happened "somewhere in Europe." He had volunteered to convey an important dispatch to the commanding officer at a fort beyond one of the most difficult mountain passes in Italy. To reach the fort, he had to pass through some of the wildest and loneliest country in the district, which, even in peace time, was known to be one of the most dangerous in Europe. Without having the fact impressed on him he knew that his chance of reaching that fort in safety was about one in a thousand.

He admits freely that before he had gone many miles he was suffering from "cold feet." At last, in sheer desperation, and when he was almost on the verge of relinquishing his mission, he offered a silent prayer asking for assistance.

Friendly Chat.

Almost immediately he heard the noise of galloping horses and two officers on horseback, accompanied by 20 soldiers, overtook him. The officers ranged themselves on either side while the men fell in behind. They began to chat in a friendly way and all sense of fear left him. He could actually see enemy scouts watching them from the wooded heights of the pass, but not one attempt was made to intercept their progress. Finally, one of his companions asked the officer where he was bound. On hearing that it was Fort — he replied that his sister (who was inci-

dentally the sweetheart of the other man) lived on the outskirts of the nearby village, where she ran a poultry farm. My friend promised that if it was at all possible he would call on her.

When all danger lay behind them and the fort was only a few miles ahead, the two men wheeled to the left and disappeared down a subsidiary pathway, the soldiers following behind. It was not long before my friend reached the fort, and, in reply to surprised queries as to how he had managed to come through in safety, he naturally stated that he had had the company of two officers and a troop of men for the most dangerous part of the route.

The Sister.

A few days later my friend visited the village and decided to fulfil his promise. He had no difficulty in finding the cottage and while he hesitated in the roadway a woman emerged from the front door carrying a bucket of grain and walked down the garden path towards the fowl run on the left. He had no difficulty in recognising her from her likeness to her brother. As she returned to the cottage he saluted and asked if she would give him a drink of water. With the friendliest of smiles she invited him indoors while she got a jug of fresh water.

As he sat in that homely living room he noticed enlarged photographs of both the officers who had accompanied him on his perilous journey, and the girl returned to find him standing before one of them. With a smile he turned, and said, "Your brother?" She nodded her head, and, noticing her eyes stray to the other picture, he said, "Your fiancée—I know them both." "You mean you knew them," she replied.

"No," he said. "Only three days ago I travelled many miles in their company and no man could have had jollier companions." "Impossible," she replied. "They, with 20 of their men, were cut off and killed by brigands in the heart of that pass during the first week of the war." Although he cannot explain away the happening, my friend has no doubt that he was led to safety by those "ghost" officers and

that without their company he would have met the fate of many others in that ill-famed pass.

MISS ROSE KILDARE.

*

FRIENDLY VOICE IN THE NIGHT.

Some years ago, when my eldest boy, Justin, was ten, I had an experience of an "Unknown Presence" beside me, cheering me up, when Justin was at death's door in a nursing home in Johannesburg. Things were not right in our home. Another woman had an undue influence over my husband, and he was not at all interested in his children. I was considering a separation.

One day Justin came home ill from school and a doctor diagnosed acute peritonitis. An immediate operation was necessary, and this was performed in a nursing home at 10.30 in the morning. The doctor warned me when the operation was over that he did not think Justin would pull through, and I was nearly frantic with grief. I walked up and down in front of the home, praying. About 8.30 I was told to go and lie down and I would be called if a change took place. I rested an hour and then began walking again. Suddenly I realised that I was not alone. I could hear a voice cheering me up and could feel a hand on my shoulder. A figure was keeping time with my step. This feeling lasted until daylight, when there was a change for the better in Justin. For the three succeeding nights the same thing happened, and then my husband returned and became again the interested father and friend.

"DORCAS."

NATHANIEL DARSON,
Chiropractor & Naturopath.

MARY W. DARSON,
Physiotherapist and Medical
Masseuse

82 Brighton Road, St. Kilda, S.4.

Near Bryon St. . . Any No. 4 Tram

'Phone: L.7127.

STAYING AWAY FROM CHURCH.

"The reason people stay away from Church is that they are not rightly interested in God. The newspapers, of course, are continually telling us that the heart of the nation is right, and there is more religion, and the men who never go to Church are really more religious than those who do, and so on," says Canon Peter Green.

"I don't believe a word of it. I know both classes intimately. A man tells me he is more religious than a man who goes to Church? All right, then. Let a man tell me he is more musical than the people who go to concerts. Just think, here in this city, what any man walking up and down the streets has the choice of. He can go into the intense beauty and stillness (I have attended them) of the Quaker meeting; he can go into the gorgeous ceremonial of Roman Catholic High Mass; he can pass into the homely kindness and fellowship of the Methodist chapel, and, I believe, can richly enjoy both the preaching and the hearty singing. He can go into the stately dignity of a Cathedral service. He has his choice of every type of service, from the Salvation Army at the corner to the most stately service in the greatest Church. None of them appeals to him! None of them meets his needs!

"Well, a man comes and tells me he never goes to a concert of any sort, and he is more musical than I am. If he went to a Halle concert, he says it would bore him, a string quartette is too classical, Gilbert and Sullivan's operas he cannot stand. No form of music is acceptable to him. I say to him: "My friend, you deceive yourself. You are quite honest, I am sure, but you delude yourself. You are not musical at all. You may have been endowed at one time with great musical powers, but you have allowed them to be atrophied. You go on saying you are musical, but you have lost the power to enjoy music at all."

DON your wrapper indicates that you subscription is due.

1. 2. 3.

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

Ghost Stories

FROM THE FAMOUS "GHOST BOOK" BY LORD HALIFAX.

LORD HALIFAX was told the following story by a Yorkshire friend and neighbour who "was told it by Captain Wintour four years ago." He used to relate how once, driving in a dog-cart with a Yorkshire groom, he told it to his companion, whose comment pleased him greatly.

"There's nothing strange about that, my Lord," the groom had said, "because the soul always returns to the body once in 24 hours until the funeral."

One evening, after a day's shooting at home, I was on my way to stay with my friend Marsh at Gaynes Park. I had a drive of some 14 miles to make and at one point had to cross a bridge over a stream. As I approached I saw a man leaning over the parapet and looking down into the river below. Noticing that he had a bag by his side and thinking he might be tired, I stopped the dogcart which I was driving and offered to give him a lift if he was going in my direction. He climbed into the cart without a word and sat there in silence. I made two attempts to draw him into conversation, but gave up trying when he made no sign of responding.

We drove along for some miles together in silence, until we came to a village, where I pulled up rather suddenly outside the inn. By this time it was quite dark. The inn was lighted up, some people were standing in front of the house, and the ostler came forward at once to take my horse's head. My companion got down, and without one word of thanks to me walked straight into the inn. "Who is that man who has just climbed down?" I asked the ostler. He replied that he had not seen anyone. "Well, the man I drove up with," I said, to which he answered: "You drove up alone, sir."

Feeling very uncomfortable, I went into the inn and sent for the landlord. When I told him of my companion and described him, he looked grave and asked me to follow him upstairs. He took me into a room, and there on a bed lay the man to whom I had given the lift. He was dead, and had been dead for some time; in fact an inquest had just been held on his body. A

day day or two earlier he had been found drowned in the stream, close to the bridge where I had seen him.

Secret of the Beckoning Page Boy.

In 1885, when Lord Halifax was staying with his father-in-law at Powderham Castle, Devonshire, among the guests was a Lady Ferguson Davie, wife of Sir John Ferguson Davie of Creedy, who was old Lord Devon's nephew. One evening, when ghost stories were being told in the hall, Lady Davie made the following contribution.

Some years ago Mr. Harris, of Hayne, in Devon, had a good deal of his plate stolen, and with the plate there disappeared a little page boy who had been for some time in his service. Although every effort was made, neither the plate nor the boy could be traced, and Mr. Harris was so much upset by the whole occurrence that he went away and was absent for a good long while.

One night, shortly after his return home, he saw, or fancied he saw, the page boy standing at the foot of his bed. Supposing that he had been dreaming, or that his imagination had played him a trick, he turned over and went to sleep, scarcely giving the matter another thought; the next night he again saw, or fancied he saw, the same figure standing by his bedside, and again he took no notice; but when on the third night the page boy appeared once more, Mr. Harris got up out of bed, and when the figure left the room he followed it.

The boy moved down the passage and the stairs, always a little ahead of him, turning round constantly and beckoning to him, as though he were trying to lead him somewhere. At length he passed out of the house altogether, with Mr. Harris still following, and came to a wood close by. Here he disappeared, at the foot of a very large hollow tree. Next day Mr. Harris had the tree cut down. Inside it were found the remains of the boy and a portion of the plate.

The discovery led to the apprehension and confession of the butler, who admitted

that he had made away with the plate little by little, as opportunity offered; that he had hidden it in the hollow tree until he was able to dispose of it; and that, finding that the page boy had discovered what was going on, he had murdered him, concealing the body in the tree with the plate.

The Window in the Train.

The Colonel Ewart mentioned in the following story was very possibly the uncle of Mr. H. B. Ewart, an old friend of Lord Halifax. Mr. Ewart has some recollection of having heard the story from his uncle.

A Colonel Ewart was travelling alone by express train from Carlisle to London. He went to sleep and, when he woke up, found that a lady in black with a crepe veil had entered his compartment and occupied one of the corner seats. As he had been asleep for some time he supposed she must have entered rather quietly and apologised to her for being without his coat and his boots. The lady made no reply, and thinking she might be deaf and had not heard him, he crossed to the other side of the compartment and sat down in the seat opposite to her.

But when he repeated his apology she still did not answer, and seemed as though she did not hear him. He thought her conduct strange, and was still wondering about it when there came a sudden crash. There had been a collision. Colonel Ewart was unhurt, and at once jumped out to see what had happened and if he could be of any use. Then, remembering the lonely lady in his compartment and wondering if she were frightened or injured, he went back. The carriage was empty; there was no trace of the lady anywhere: and the guard declared that the door had been locked, although the collision had forced it open, and that no one could possibly have come in since Carlisle, as the train had not stopped anywhere until the accident occurred.

Later Colonel Ewart learnt that a few years before, a bride and bridegroom had been travelling on the same line by a corresponding train. The man had put his head too far out of the window to look at something, and it had been caught by a wire, so that the headless body had fallen

back into the carriage. At the next station the bride was found singing a lullaby over her husband's body. The shock had driven her completely mad.

Soldier Praying at the Window.

A certain clergyman had three sons. The eldest was serving in the Crimea and the two younger ones, who were at school, had come home for the holidays. The boys slept in the same room, their beds, which were on opposite sides of it, facing each other, foot to foot. The window of the room was close to the door and could be seen equally well from either bed. One night one of the boys woke up and saw the figure of his brother, then in the Crimea, kneeling at the window in an attitude of prayer.

He called out to his sleeping brother asking him if he could see anything; and he, waking up, replied: "Yes, I see Arthur kneeling at the window." As they spoke the kneeling figure turned and gave them a sad and loving look. The boys were frightened and wondered how they could get out of the room without passing by the kneeling figure. At last they made a rush past the window, reached the door, roused their father, and told him what they had seen. He went up to their room and, finding nothing there, concluded they must have been dreaming. He told them, however, to say nothing to their mother of what they thought had appeared to them.

Two or three weeks later news came from the Crimea of an attack upon the Sandbank Battery, in which Arthur had been killed. One day, after the end of the war, when the troops had come home, the family had a visit from the chaplain attached to the regiment in which Arthur had served. He told them that, though a stranger to them, he had felt so great an interest in their son that he was impelled to come and see them. He went on to say that on the night before the attack on the battery their son and a few other officers had asked to be given Holy Communion; that Arthur was quite certain that he would be killed; and that, while expressing no particular wish to live, he had said he would have liked to see his brothers again.

Queries and Answers

Conducted by The Hon. Assistant Editor, J. Stuart Morrison.

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

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

A HALF - CONVINCED clergyman asks :—

"Why should spirits need such extraordinary methods of communication? Is spirit not apprehended by spirit only?"

There is not a person in this world who knows anything about spirit and therefore we cannot dogmatise as to how it may be apprehended, but in its individualised form (as in man on this and higher planes) it may be apprehended by organs of perception allied to the plane of consciousness upon which the spirit may be manifesting. We have organs of perception allied to each plane of consciousness, and a few have the ability to become directly conscious of such extra sensory perceptions.

Unfortunately the majority of us only notice the perceptions of our physical sensory organs and therefore all communications of a superphysical origin must be translated into sensory terminology, by some means or another, before we can apprehend them. It is not the spirits, but we who are responsible for the "extraordinary methods of communication" about which you complain.

Our higher organs of perception receive the impressions directly from those in the Beyond and exteriorise them through the medium of the subconscious mind by means of automatic writing, subconscious table tilting, the exteriorisation of protoplasmic rods by means of which raps or telekineses are produced, the moulding of a medium's etheric body into an animated simulacrum of the departed one's earthly vehicle, the creation of hallucinatory images in a crystal, the exertion of unusual forms of energy etc., etc.

"Can spirit be manifested by physical means?"

Certainly. Look in a mirror for one of the manifestations of spirit which should be very familiar to you. When you can recognise the spirit which physically manifesting through you, it will become quite natural to recognise it in all nature, and in all natural phenomena.

"Why is all this physical disturbance in the dark? Surely light and darkness can mean nothing to spirits."

You are quite right. Light and darkness mean nothing to spirits, and where man is sufficiently sensitive the communications will be received under any external circumstances, but where man is so dense that the communications must be brought to his consciousness by physical means, darkness or a dim light is essential. This has nothing to do with spirits, but is a simple physiological fact. The protoplasmic substance subconsciously exteriorised from the physical body of the medium for the purpose of producing the phenomena is, like all unprotected protoplasm, sensitive to light and therefore must be shielded.

"Why do spirits not communicate something or real value?"

They do. Ask any person whose life, health or fortune has been saved by following their advice and guidance and you will soon be assured of this fact.

Read "The Glastonberry Scripts," "After Thirty Centuries," and "Kung Fu Tse Speaks" and so learn how spirits have assisted archeologists and scholars in their research work.

In addition to this, crimes have been solved, rare diseases diagnosed, and new inventions given to the world by spirit communicators.

Even the average "message" received from our loved one's contains communications of the greatest value to us—as individuals—for by means of them survival is proved, and proved in the simplest way possible. Nothing can be more evidential than the persistence of character traits, tastes, temperament, idiosyncracies and earth memories, and communications which demonstrate this fact are of incalculable value.

It is well to remember that spirits are just people, and their communications are just conversations with their friends, not scientific protocols of general interest. How much of our own conversational matter is worth preserving and passing down to posterity? Judge them as you yourself would be judged.

"Does not the movement from sphere to sphere distress our spirit friends?"

It is the spirits who take the initiative in these communications, so apparently it is natural and expedient. We probably make a mistake when we visualise communicating spirits as moving from sphere to sphere in their endeavour to reach us in the same way as we move from city to city. For the most part they appear to communicate with us by means of telepathy, or a similar faculty, which only demands a change in the direction of their mental energies. We may even contact them directly, at times, through our own higher consciousness in moments of spiritual elevation. In the majority of cases we, at least, meet them more than half way. It is very seldom that they are obliged to attain full earth consciousness, or to enter the psychic atmosphere of this plane, and in cases where this does apparently occur we can be assured that the need is imperative, and that the spirit entity will come to no harm by its experience.

"Your conception of the Spirit World appears to be too gross and earthly.

I like to think of the after-life as being something far more beautiful."

That's the crux of the whole matter. We have removed the question of survival from the realm of vague mental concepts into that of stark reality. It is always

more difficult to accept stark realities than to play about with the vague dreams of poets and mystics. The church of the past endeavoured to confine arts, sciences, legal and moral codes, politics, personal relationships, and all other essential factors within the limits of her narrow doctrines and creeds. When scientific facts clashed with theological theories the facts were denied and had to be repressed. To-day the tables are turned. Scientific facts are in the ascendant and thinkers and observers are free from the prohibitions of irrational believers and dreamers. Any religion that refuses to face facts is courting disaster, and any preacher who continues to live in his world of dreams will awake one day to find that he has his little world all to himself.

True religion teaches one to face facts, even when the facts are out of harmony with one's creeds, or with what one would like to believe. True religion is not "the opium of the people," but a stimulus to face the realities of life, no matter how "unspiritual" they may appear to be, with courage and with confidence. If a thing is true it is divine, and if untrue—diabolical in spite of its apparent beauty.

My wife appears to be a natural trance medium, but there is no developing circle within a hundred miles of us. Can she be trained by other means?

Yes. Our best mediums have unfolded their powers by regular devotional exercises, meditation, and the contemplation of spiritual subjects. Five or ten minutes each day spent in the silence with the mind and body perfectly relaxed will do much to develop the faculty of mediumship.

Developing circles are an adaption of Mesmer's psychic chain. The patients used to sit in a circle with their feet in a tub of water and their hands linked with those of their neighbours. This enabled the vital force and psychic energy to flow round the circle and become concentrated in the most sensitive sitter or sitters, through whom remarkable results were often produced. Spiritualists have simply dispensed with the tub of water as it was found to be non-essential.

The same results can be produced voli-

tionally by allowing the subject to relax perfectly in a comfortable chair. Then stand in front of her with your body comfortably relaxed and make slow, circular downward passes in front of her face for a few minutes. Then gradually increase the sweep of the passes until they go from the head to the knees. Then make a few slow passes down the sides and the back of the subject. Finally, place the right hand in front of the forehead and the left hand behind the base of the neck—keeping the hands about six or nine inches away from her body. Retain in this position for a few minutes, then move the right hand to a position in front of the throat. Retain for a few minutes, then move it to a position over the heart—then cover the solar plexus—then over the crown of the head.

Throughout the entire procedure, the operator should visualise a continuous stream of psychic energy flowing toward the subject. After a few treatments of this nature, the subject should become perfectly relaxed and may possibly become entranced. If so, leave her in this state for about twenty minutes, then awaken her by making a few gentle upward passes in front of her face.

Repeat the entire process once or twice weekly for a month or so. You will find that the subject will respond more quickly each day. When the sleep state becomes natural and easy speak to the subject and ask her if she is comfortable. On receiving a reply, you will know that she is in the right condition to make simple tests in psychometry. When success has been obtained with psychometry, proceed to clairvoyance and more advanced psychism.

If your subject does happen to be a natural trance medium, her controls will have taken charge long before this state has been reached. If so, see if her controls are reliable, trustworthy, of high intelligence and moral tone, and if satisfied on these points you may safely leave her future progress in their hands.

Andrew Jackson Davis and many other famous mediums were developed entirely by such means as these.

[Read "The Home Circle Handbook," by J. Stuart Morrison, "Harbinger of Light" Office. Price, 1/7; post free.—Ed.]

THE SUPERPHYSICAL.

A Review of the Evidence for Continued Existence, Reincarnation and Mystical States of Consciousness.

By ARTHUR W. OSBORN (with a Foreword by Prof. W. H. Maxwell Telling, J.P., M.D., B.S., F.R.C.P.)

(Published by Nicholson & Watson).

This is a book which reviews in a clear and readable manner an exceedingly wide range of normal and supernormal phenomena. There are five special features which make it unique of its type. First, it analyses and discusses some prevailing scientific and psychological ideas. Secondly, it reveals the implications of certain facts in normal experience. Thirdly, it presents a wide range of cases illustrating the different types of supernormal phenomena. Fourthly, it demonstrates that consciousness can function apart from the brain. Fifthly, it outlines a philosophy which will provide a basis for understanding the meaning of life and the achievement of serenity, power and wider consciousness. The book is divided into two sections. Part One lifts into high relief certain normal phenomena under the heading of Materialism, Evolution, Memory, etc., and shows even these so-called normal phenomena cannot be explained by mechanical concepts. Part Two is devoted to supernormal phenomena, and in simple language the reader is brought into contact with subjects of absorbing interest such as telepathy, prevision, phantasms, the phenomena of Spiritualism, the evidence for survival and reincarnation. The final chapters consider mystical states of consciousness and point the way to a new order of living.

The author's treatment throughout is impartial; the evidence in most cases speaks for itself, but the reader's attention is drawn to the crucial points. "The Superphysical" will appeal to those who require a reasoned, free-lance exposition of the important consequences which follow acceptance of supernormal phenomena. These consequences revolutionise our normal concepts and the time has come to face the issue. With a comprehensive Bibliography and index.

Price, 16/-; postage, 6d. (can be obtained if desired).

The Work of Victor Cromer.

By ELSIE FLORENCE GRIMES, B.A.

Victor Eugene Cromer, spiritual healer, of Sydney and Melbourne passed to the higher life on February 2nd, 1930.

VICTOR CROMER has passed over. No one can ever fill his place. His loss is irreparable.

The sweetness of his disposition, the loving gentleness of his healing ministration, the strength and confidence imparted by his transcendent faith in God, his tremendous enthusiasm for his work and his inordinate eagerness to relieve suffering, all these qualities so endeared him to his patients, students and friends that when he passed over the world was darkened.

Of Victor Cromer it might truly be said that "his face did shine as the sun." His whole being radiated a bliss beyond all earthly joy. His personality was like the fragrance of sweet-scented flowers in the dew of the early morning, pure as mountain air, clear as running water—clean, sweet, fresh and wholesome. So near was his soul to God that this beautiful character resembled a gleaming white crystal, in the centre of which burn and throb all the rainbow hues of the universe.

How the Power Came to Him.

Victor Cromer healed by means of the Power of the Holy Spirit. He has described how the Power first came to him. While sitting in deep meditation coloured lights of indescribable beauty danced, darted and swirled around him. The Power streamed from his fingers in the form of an fan. His body vibrated and burned. Even when he closed his eyes and tried to go to sleep he was still in a blaze of light. That Power never left him. It took him some time to discover how best to utilise it, but he soon realised its remarkable efficacy in the realm of healing. By concentration he could direct the rays of light and Power upon the patient—upon the whole body or upon some particular organ, as the case required.

The Effect of the Power on the Patient.

The effect of the Power on the patient was to cause a burning heat, like the glow from a flame of fire. The patient's body

became rosy red and warm as toast, while the perspiration oozed from him. The vibrations of Power throbbed through his body like the discharge from some electrical machine. So strong were the vibrations that the body was observed to tremble and shake, just from the potency of the vital force. These vibrations merged into "involuntary movements" of the nature of physical culture exercises, with a definite curative value. These involuntary movements had nothing whatever to do with any sort of "control" by a discarnate agency. The patient was fully conscious and in complete possession of all his faculties. He could stop the "movements" instantly when he so desired.

Clairvoyance Awakened.

The effect of the Power upon the patient was to awaken clairvoyance in many cases. Many patients were able to see the Power just as Victor Cromer saw it. The Power once contacted by a patient never leaves nor forsakes him, provided it has sufficiently entered his being to awaken him spiritually. Clairvoyance, when developed by the Power, never departs. Always afterwards the night-time presents a vertiable display of brilliant, coloured lights, dancing, darting, whirling around the room in magnificent splendour. The beauty of this Power, as seen every night by one who has contacted it and become clairvoyant, was described in an article entitled: "The Glory of Spiritual Outpouring," in the August number of "The Harbinger," 1936.

Violet, blue, rose, ruby red, gold, orange, palest green, are but a few of the many glorious colours which transform the darkness of night into a galaxy of beauty. The light are of all shapes and sizes but always they are marvellously clearly and pure in texture, resembling multi-coloured dewdrops glistening in the morning sun. Sometimes the whole room may be just a blaze of golden light as the globules of Power whirl madly about one in all direc-

tions; or tongues of orange-coloured flame may rush up the walls, showing that Pentecost is a very real thing, here in Australia, in the year 1938; or many varied colours may be wondrously blended in intricate and beautiful patterns like dainty designs of snowflakes; or palest pastel globes, of luminously clear radiance, may gently sway and swing, soothing one to sleep as if by the spell of some enchantment from fairyland. The points of Power often move and dance to a definite rhythm, forming patterned music which is, perhaps, none other than the "rhythm of the universe, the music of the spheres," so often described by sensitive poets.

The Power is Still With Us. When Victor Cromer Died the Power did not Die With Him.

Like Jesus, he has left his comforter with us—the Power of the Holy Spirit. To-day, eight years after Victor Cromer was called from this earth—where his sojourn transformed many lives from grey-ness to an almost unimaginable thrill of joyousness—the Power is just as potent as it then was. Our bodies still glow and vibrate with the living force, we still get "involuntary movements" and we still see the Power (clairvoyantly) as a "pillar of cloud by day" and a "pillar of fire by night."

Victor Cromer taught us how to contact this Power and transmit it to others. We have regarded it as our sacred duty to keep alight the flame which he kindled; and the love in our hearts for Victor Cromer has kept the spark burning, in order that his life's work may not have been in vain, and in order that the glory, the joy, the comfort, of the Power of the Holy Spirit may be given to others, to gladden a sorrowing world, to bring comfort to the broken-hearted, to brighten the dark places where sin and suffering abide, by that Light that "lighteth every man that cometh into the world."

VICTOR CROMER, WE SEND YOU GREETING. WE SEND YOU THE MESSAGE THAT WE ARE STILL BEARING ALOFT THE TORCH WHICH YOU SO NOBLY BORE.

GREETING, VICTOR CROMER, AND "GOD BE WITH YOU TILL WE MEET AGAIN."

To be Continued.

SPIRITUAL FAITH AND SPIRITUALISM.

By HERBERT GODFREY, in "The Christian World."

Jesus said to the malefactor: "To-day shalt thou be with Me in Paradise" (Paradise being regarded by the Jews as an intermediate state). The teaching of Spiritualism is most definite that no long period of sleep is to be anticipated in the beyond. We shall be actively engaged in congenial work. The musician, the poet, the artist, will be able to give full expression to his genius without pandering to the public or to any patron. Life will no longer be a race against the clock and we shall be able to put our best into our work.

We have all, without doubt, offended some of our fellows in this life and we shall be glad to embrace the opportunity afforded us in the hereafter, to make restitution to those we have injured and to regain their goodwill. The hereafter, to Spiritualists, is no mere land of shadows. It is the realisation of all the ideals for which we have hoped and yearned in the somewhat cramped and fettered life we now live.

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.

Finding a Lost Deed

A CLAIRVOYANT'S GOOD WORK IN AUCKLAND.

An Old Story Retold.

“WHAT practical good are all these occult beliefs and practices?” is a question frequently asked by the sceptical critic. A family in Auckland (N.Z.) have reason to be grateful for at least one clairvoyant's valuable assistance. The following account of the finding of a lost deed is culled from “The Press” (N.Z.), and reprinted in “The Harbinger of Light,” for May 1929.

A visit paid “just for a joke” to a travelling clairvoyant who was then in Dominion road meant the recovery of a fortune by an Auckland family. For years a diligent search had been prosecuted for a missing document which would enable the family to inherit a valuable Australian property. Time and money had been spent freely, but in vain. Then a member of the family visited a clairvoyant. He answered her question before it was asked. One short sentence from him was worth many thousands of pounds, for the mystery of the lost inheritance was solved.

Nearly a hundred years have elapsed since the William's inheritance passed from the hands of its rightful owners, but its romantic history is preserved in documents now held by the senior member of the family, Mrs. J. K. Williams, of Dominion road. Even with all the available records carefully collected, some aspects of the mystery are still inexplicable and are likely to remain so, but the main outline of the story is plain.

A Square Mile of Land.

The earliest record of the property is found in the diary of Mr. Thomas Kendall, the first New Zealand missionary. After his disastrous experiment in taking Hongi Heke to England, Mr. Kendall, settled in New South Wales on a Government grant still known as “Kendalldale.” There his second daughter married a young surveyor named Florence, one of the earliest explorers to penetrate the hinterland of

Australia. For her wedding present the New South Wales Government presented the bride with a square mile of land of her own choosing, and the young couple settled down on a fertile stretch about fifty miles from Sydney. At that time they were in the heart of the “Never Never.” The first night in their new home was spent in holding off a party of hostile aborigines. It was a grim foretaste of the future. For some years the Florences held their own against raiding blacks and fickle Nature, but in the end the husband, worn out by the ceaseless struggle, collapsed and died.

Left with a young family Mrs. Florence decided to emigrate to New Zealand. She leased the land, the conditions being that if it were not claimed by her eldest child at the age of twenty-one the lease would hold for 100 years. In 1934 she quit Australia for her new home, taking with her the rental which had been paid in advance. A few years after landing in New Zealand the eldest child died and the mother did not long survive. Her second daughter married Captain Williams, a well-known whaler on the Coast. Captain Williams went to Sydney to ascertain his wife's position in regard to the estate. In the Sydney Lands Office he was informed that the deed essential to his claim was missing. It was not among the family papers, and the Department denied any knowledge of it, so he, perforce, abandoned his enquiry.

The Claimants.

The present claimants are the children of Captain Williams. When Mr. J. K. Williams inherited from his parents the papers bearing on the property he decided that he would restore to his family their lost heritage. Sixty years passed, but no clue to the missing deed was discovered. Lawyers on both sides of the Tasman charged heavy fees for failing to solve the mystery, and eventually other members of the family began to regard their heritage

as merely a tradition and a very unprofitable one.

To Mrs. Williams must go the honour of first conceiving the idea that resulted in the solution of the mystery, but her scheme was executed by her daughter, Mrs C. Hodder, of Hamilton. About four years ago a well-known clairvoyant, who was then visiting Auckland, appeared at the Dominion Road theatre, and the report of his powers, broadcasted by neighbours, much impressed Mrs. Williams. She decided to test his ability to solve the problem that had proved so baffling. Urged by her mother, Mrs. Hodder consented to undertake the forlorn hope. Of that eventful day still speaks with awe.

"When I entered the clairvoyant's consulting room," she says, "he looked into my eyes and said: 'You have come about some property.' I nodded. 'You wish to find an essential document which is missing. There has been some very underhand work done, but the paper is now in the Lands Office in Sydney. If you write to them now you will get it.' He said no more and I withdrew, doubting very much the value of his information."

The Lost Deeds Found.

When Mrs. Hodder reported the result of her interview her brothers and sisters were inclined to scoff. The Sydney office had been appealed to again and again, lawyers had searched its records, and its pigeon-holes had been ransacked without any trace of the missing document being revealed. Eventually it was decided to take the clairvoyant's advice, but no one expected the sequel. By the return mail came an impressively taped and sealed envelope, containing the missing deed. Where it had lain hidden all those years is a mystery not yet explained though the clairvoyant certainly hinted at a sinister possibility.

With the new-found deed to support their claims Mr. Williams and his brother went to Sydney, and their ownership of the land was at once admitted by the New South Wales Government. They then visited their inheritance, where once their grand-parents had held their little cabin against besieging blacks. The Williams found one of the most prosperous farming areas in Australia. Watered by a creek

that never dries, the soil has proved immensely fertile, and nearby there has sprung up the town of Orange, now an important railway junction. Naturally, the families that have held the land so long are loath to move. The original square mile has been several times subdivided, and the occupants, paying no rent and knowing no landlord, have come to regard the property as their own. Among them Mr. Williams found an old man who had been the immediate successor to the Florences, and he exerted his influence to the uttermost in putting the owners' case before the tenants.

A Valuable Property.

The property is estimated to be worth at the least £60,000, for under the terms of the lease the owners do not pay for improvements. When the land reverts to them there are still a number of legal formalities to go through, and these states Mr. Williams, will probably keep him busy for some time. The lease expires in 1934, but as five members of the family have a joint claim on the property, it will probably be renewed. In the meantime Mr. Williams anticipates the usual flock of queries from non-existent relatives.

"That part of the business will look after itself," says Mr. Williams, "but it seems to me that we have cleared up one mystery and found two more. First, of course, is the problem of the lost deed. Where was it hidden for two generations? And, second, what occult power or mental cunning dictated the clairvoyant's answer? We have never seen him again, but probably he is still plying his trade overseas and finding fortunes in return for small fees."

WELLINGTON SPIRITUAL CHURCH (Inc.)

Kent Terrace, Wellington, New Zealand.

Divine Service, Sunday: 7 p.m.

Other services as announced and advertised.

Dedications, Marriages and Burials,
solemnised.

Minister: Rev. W. Neil Michie.

President: Mr. H. Parkinson.

Secretary: Mrs. A. Bridgford (53
Major Tanks Street).

IMPERIAL THEATRE, RUSSELL STREET MELBOURNE

Monday 6th, Tuesday 8th, Wednesday 9th, Thursday 10th, Friday 11th, and
Monday 14th FEBRUARY.

DAILY AT: 3 p.m. and 8 p.m.

PRICES: 3/-. 2/-. 1/6. CHILDREN, 6d. MATINEES. HALF PRICE EVENING.
Box Plan Opens February 1st, at Allan's Music Store.

★
Screened
in
New
Zealand
Sixteen
Hundred
and
Thirty
one
Times.
★

The Picture Glorious
MOVING PICTURE FILM NOT SLIDES

**SPECIAL AUSTRALASIAN
TOUR
NOT CONNECTED
WITH LOCAL CINEMAS**

**FROM MANGER
TO RESURRECTION**

**THE PICTURE
YOU WILL
NEVER FORGET**

The Life OF Christ

CAST OF 5000
GREATER THAN
"THE KING OF KINGS"
MOVING PICTURE (6000ft)
WITH BEAUTIFUL SYNCHRONIZED
VOCAL & INSTRUMENTAL MUSIC
FILMED IN
HOLY-LAND
& EGYPT

FULL SUPPORTS

THE PRODUCTION OF THE AGES . .

★
Premiere
Screening
in
Australia.

★
Beautiful!
Ennobling!
Reverent!



Not a Hollywood Picture, but Produced by Christian People to Present a Living Message.
IT IS THE CHALLENGE OF THE CHURCH THAT THE CINEMA CAN BE USED AS AN
EFFECTIVE METHOD OF PRESENTING CHRISTIAN TRUTH.

SUPPORT IT ON PRINCIPLE AS WELL AS FOR ITS MERIT !

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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

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

Editor:—REV. J. T. HUSTON, N.D.

VOL. 69. FEBRUARY 1, 1938. No. 3.

WHAT CAN WE DO.

ON Sunday evening, January 16, the Religious Film Society presented "The Life of Christ" in the Richmond Congregational Church to a large and reverent congregation. The story itself was well produced, the scenes being photographed in the Holy Land and in Egypt. The costumes, buildings, etc. were in strict accordance with facts.

The picture opened with the appearance of the Angel to Mary, and the life of the Master was followed from Cradle to Ascension. Appropriate music and singing was rendered synchronised by sound apparatus. It was an evening long to be remembered by those who were present, many of whom were visibly moved.

The religious Film Society, whose advertisement appears in this issue, is linked with the English Society that has been founded under the presidency of the Bishop of London. Already over 2,000 churches are equipped with this means of interesting and teaching the people. A recent cable states that churches using pictures are increasing at the rate of two per day. The English R.F.S. has a studio for the production of their own films. In America and in Germany studios are at work producing religious films and it is the object of the Australian R.F.S. to procure their productions so that they may be hired by religious organisations.

The Harbinger of Light has placed its organisation at the service of the Australian society and we are hoping to co-

operate with it so that we may create a similar body as a means of propagating Spiritualism. In England Mrs. St. Clair Stobart and the Rev. Maurice Elliott are caravanning through the country, holding meetings and giving lectures on our subject. From the press reports received we learn these have been uniformly successful. The Rev. S. M. Mead—the missionary of the R.F.S., with his devoted wife—has just completed a five years tour of New Zealand, and is embarking upon a tour of Australia. Readers are advised to see the picture when it appears in their district. We hope month by month to indicate the centres that will be visited. The work of the R.F.S. is not conducted for commercial gain. The returns, after paying expenses, are used to purchase new films etc., or expended in charitable work.

Surely what is being so successfully done in England and in New Zealand can be done by Spiritualists in Australia. As The Harbinger of Light has workers available we could begin, and carry on, a similar work if we had sufficient capital to enable us to overcome initial difficulties. We would need five hundred pounds. This is a small sum considering the work that could be done. When one considers the generous gifts given to Christian work in Australia—amounting to hundreds of thousands of pounds in a year—£500 is a very small sum to ask for.

Can we do it? Opportunity is knocking at our door, can we afford to neglect it? The Spirit World awaits your reply. Bereaved and heart-broken souls hungering for the word of Comfort and Assurance of Life in the Beyond await your answer. The Widow and the Orphan are waiting for you to send them the message that will assuage their grief and enable them to face life bravely and understandingly.

It depends upon YOU!

Will you help us to establish a Spiritualist Film Society?

Spiritualism embraces in its philosophy and preaches to-day every truth and emulates every virtue of the earlier religions and Bibles, and, in addition, recognises and uses the revelations of our own more advanced age.

THE RELIGIOUS FILM SOCIETY (Australia).

The Gospel Through "Eye Gate."

It is estimated that Motion Pictures are witnessed daily, by two hundred million people, not only as an entertainment but they find a place as an important accessory in the school and in the business world. Although the Church has been slow in using motion pictures there are, in England alone, no fewer than 2,000 churches equipped with motion picture machines—ten per cent. of which are "Talkies" and the number is steadily increasing. Under the presidency of the Bishop of London a Religious Film Society has been established in order to produce pictures suitable for church use.

The Religious Film Society (Australia) which is undenominational, has for its object the introduction of motion pictures into the Churches of Australia. Recognising that the task of obtaining a regular supply of suitable films is too costly for any single church, it was felt that this could be best accomplished by the establishment of the R.F.S. and by securing the co-operation of the churches.

We have invested nearly £3,000 in our equipment and are in touch with producers of religious films in various parts of the world. New pictures will be procured by us as soon after their production as possible, and will be made available for hire. We are prepared to supply equipment, film and operator, where churches have not their own projector and accessories. The cost of hiring will depend upon the picture required and the distance from Melbourne.

In order to make our work known we shall be giving public exhibitions in various places. Should we visit your district we desire to make your acquaintance and solicit your co-operation. We gladly place our experience at your disposal and will be pleased to give you every assistance that lies in our power. We are not a commercial concern, but regard ourselves as co-workers with the Church.

The films used are 16 m.m., are fireproof and, subject to slight restrictions, can be used in any building and without the con-

struction of an operating room or special insurance. The R.F.S. has been at work in New Zealand for the past five years and has received unstinted praise from the press and the heartiest approval of the various religious bodies with which it has worked. At a private screening of "The Life of Christ" recently given at Wellington, the Minister of Education (The Hon. S. G. Smith), the representative of the Wellington Education Board (Mr. J. W. McIlwraith, M.A., L.L.B., Litt.D.) and the President of the Head Masters' Association were loud in their praises of the motion picture as an education.

Many Churches, too, realising the value of motion pictures gladly use this method of teaching and interesting their people and attracting to their services non-church goers.

Enquiries may be addressed to the Religious Film Society, c/o of The Harbinger of Light Pty. Ltd., Wentworth House, 203 Collins Street, Melbourne.

"The Life of Christ" will be shown as follows:

Ballarat.—Alfred Hall.

Tuesday, 1st February, 8 p.m.

Wednesday, 2nd February, 3 p.m. and 8 p.m.

Beaufort.—Picture Theatre.

Friday, 4th February, 8 p.m.

Ballan.—Institute Hall.

Saturday, 12th February, 8 p.m.

Bendigo.—Town Hall.

Friday, 18th February, 8 p.m.

Saturday, 19th February, 3 p.m. and 8 p.m.

Daylesford.—Town Hall.

Monday, 21st February, 8 p.m.

Stawell.—Town Hall.

Tuesday, 22nd February, 8 p.m.

Nhill.—Theatre Royal.

Thursday, 24th February, 8 p.m.

The Faith of a Modernist.

A Creed in Eight Articles.

By Rev. IONA WILLIAMS, A.T.S.

(From the "Australian Christian World")

"A LIVING religion, like any other living thing, adapts itself to its environment. Religion takes many forms among different peoples and at different times," said the Rev. Iona Williams, when preaching on "The Faith of a Modernist," in Trinity Congregational Church, Perth. "The eternal and permanent expresses itself in the temporal and progressive. To be understandable at any time, religion must speak the language and use the thought forms of that time."

It was the glory of the religion of Jesus, he continued, that because of its inherent vitality, it had been able to express itself intelligibly and convincingly in the particular culture of any time and place, and the effort to express the religion of Jesus in the language and modes of thought of our own culture might be called Modernism. He believed the word came into use from an Encyclical of the Pope in which he condemned the application of the higher critical method to the study of the Scriptures under the term Modernism. The word had not been very clearly defined and had generally been used in a loose way to denote the attempt to express Christianity in contemporary ways of thinking.

Ancient and Modern.

It was pretty obvious, Mr. Williams said, that we to-day thought about things in a different way from the Christians of the first century who produced the New Testament. If, therefore, we were to understand their thought we had to translate it not only from Aramaean and Greek to modern English but to allow for the different ways in which they thought and felt about events. Those Christians of the first century saw God most readily in miracles. With our sense of natural law we were more readily conscious of God in the regularities and the orderly in nature.

To the first Christians, the Creation was a completed product; to us it was a continuous process, and if we had insight we

saw the creative activity of God in the evolution of the world. Again, the first Christians imagined God as, on occasion, acting directly, and achieving things by His independent fiat, whereas we were in the habit of thinking of God as using human beings as the instruments of His will and as co-operators in His purposes.

There was another principle involved, he said. The Modernist regarded the New Testament as the interpretation of Christ by the second generation of Christians. They wrote as they were moved by the Holy Spirit of God. But the Holy Spirit did not guarantee the purity of their grammar, nor the purity of their style, nor the accuracy of their history. They were fallible men working under the inspiration of the Spirit with the purpose of glorifying Jesus and persuading people to believe in Him.

But the Modernist believed that that same Holy Spirit of God was ever active in the hearts of men—that inspiration did not stop at the end of the first century, but was ever working to enlighten those who were humble and teachable. The Modernist was ever expectant that God had yet more light and truth to break forth from His word.

A Modernist Creed.

"Modernism," Mr. Williams continued, "is not a creed but a spirit and an attitude. I can give you the creed of one Modernist—in eight articles—

"(1) I believe in the God and Father of our Lord Jesus Christ, and Him I worship with all my heart.

"(2) I believe that Jesus is Lord and I am determined to follow Him to the best of my ability.

"(3) I believe that the Spirit of God—supremely manifested in Jesus, is ever present in the world creating order and beauty, and in men and women urging them to all godliness, and I would submit myself to His influence.

"(4) I believe it is the purpose of God to make all people realise that they are His children, and to make the human race the family of God, and it is my ambition to serve that purpose.

"(5) I believe that the true life is one dedicated to the purpose of realising the will of God on earth and to that purpose I dedicate myself.

"(6) I believe that the purpose of God will be realised through the fellowship and co-operation of all Christians, and in that fellowship I enlist.

"(7) I believe that God uses the lives of Christians as instruments of His purpose and I devote myself to the service of His purpose.

"(8) I believe that all who love God and serve His kingdom shall live for ever in the joy of His presence, and in that comfortable assurance I go on."

A MOTHER'S PREMONITIONS.

Vision of Dying Daughter.

STRIKING confirmation of the existence of a strange bond of affinity which causes certain people to have premonitions of the fate of relatives or friends was supplied at an inquest at Woking, England, recently.

Eminent psychologists are keenly interested in the case of Mrs. Shippey, of Windover, Horsell Birch, near Woking, who told the coroner, Mr. G. Wills Taylor, that she had a clairvoyant vision of her daughter Anne dying in a public room at a railway station.

Miss Shippey, a 21-years-old masseuse at Willesden General Hospital, N.W., was found with a throat wound at Woking Station, in circumstances almost identical with those described by her mother.

"We Were Chums"

"We were more than mother and daughter—we were chums," said Mrs. Shippey. I told Scotland Yard on the Sunday that I was convinced I could see my child in a public room, and they told me not to be ridiculous. I told my husband the same thing.

"I told Scotland Yard again on the Monday morning that my child was in a

public room, and they said that it was ridiculous—these rooms were visited so often. I am sure that if she had been found early we would have saved her."

Mrs. Shippey's premonition has many parallels. They have provided material for investigations by scientists for many years, but no completely satisfactory explanation for their occurrence has ever been given.

It has been found that almost invariably those to whom the premonition comes are closely related to the ill-fated person, or that a strong bond of mental sympathy exists between them.

Bound Up In Mystery.

An eminent Harley street psychologist said:

"There are many differing theories as to the origin of such experiences. It is probable that we shall never know the true cause until we have a much deeper knowledge of what is loosely termed the sixth sense. It is bound up also with the mystery of Time, which again we know little about."

"The case of Mrs. Shippey seems to be a very striking example of premonition," said an official of the Psychical Research Society. "We are constantly getting similar examples, and where possible they are investigated."

In many recorded cases the premonition has come in the form of a dream. An extraordinary example was provided last November by Mrs. Gladys Foster, of Waddon, Surrey, who dreamt that she saw a neighbour's husband, Mr. Herbert Richard Clode, lying dead on a landing in his house. At the same time she dreamt that her baby daughter was going to be knocked down by a bicycle.

Subsequently Mr. Clode was found dead in his house in circumstances coinciding with Mrs. Foster's dream, while in the afternoon of the same day her daughter ran in front of a bicycle and was injured.

Earlier last year, Patrick Hamill, a Belfast business man, disappeared while on a visit to Newcastle. Two months later his brother Michael, an international footballer, had a premonition that his brother's body was in the River Tyne. He rushed to Newcastle and learned that the body had just been recovered.

Clairvoyance and Research

APPLICATION TO DISEASE AND EDUCATION.

Lecture by Mr. GEOFFREY HODSON.

“CLAIRVOYANCE as an instrument of research” was the subject of a lecture by Mr. Geoffrey Hodson, author and international lecturer, given in England prior to his visit to Australia.

Mr. Hodson remarked that it was perhaps somewhat unfortunate that in the West when people heard the word “clairvoyance” they were inclined to think of fortune-telling, and perhaps, a certain amount of trickery; so that the whole idea of clairvoyance was pervaded by an atmosphere which rendered it repellant to the scientific mind. In studying man two orders of psychic power was recognised—the negative and the positive. He explained both, and said he turned rather to the positive of the two faculties.

Latent Power.

He recognised the existence of a latent power of seership—latent in most people but developed in a few. The positive differed from the negative in that it depended, not upon passivity of mind and body, but rather upon hyperelasticity of consciousness and extreme alertness of mind and brain for its operation. That power when developed was under the power of the will, and could be directed with great accuracy into chosen fields of research, whether in the visible or in the invisible worlds.

He showed that the five senses had developed successively through vast periods of evolutionary progress. The first sense, according to occult science, was hearing, developed by the first race of men, who occupied this globe. Then in order came touch, sight, taste, and smell.

Two Other Senses.

Latent within all were at least two other senses, which would be added by the last two races which would occupy this globe. Already there was discernible in the world a sign, a very definite sign, that the sixth sense was beginning to show

itself, fore-shadowing its future development. That sixth sense was clairvoyance.

When dealing with the rationale and development of clairvoyance, Mr. Hodson said each of the five senses have their appropriate organs, developed, of course, in the passage of time, and organs would be used for the sixth and the seventh sense.

Asking what was the power which would bring out latency into potency, he said there were actually in the brain of man those two organs existing more or less in embryo, performing certain important functions connected with the health and efficiency of the body. The two organs were the pituitary gland and the pineal gland.

Clairvoyance in Disease.

Adverting to clairvoyance as an instrument of research, Mr. Hodson described its application for diagnosing the cause and the cure of disease. All that could be known by physical means must first be known, and then the inevitable problem could intelligently be attacked. He likened clairvoyance to X-ray vision, and said it was possible to look into the interior of the body with a power of magnification far beyond any known microscope. If such examination did not solve the problem it would be necessary to penetrate deeper and study the etheric body—a counterpart of the physical body. Therein very often was found the root causes of disease. Perhaps it might be necessary to plunge deeper—into the emotional and mental nature of the patient; and that called for the highest order of clairvoyance.

Between mind and body there was constant inter-play, and ill-health in one was reflected in the order.

Educational Methods.

Turning to the educational field, Mr. Hodson spoke of the great value of clairvoyance to teachers and parents.

“One is driven to despair,” he said, “by

the educational system of to-day, seeing that every child is a unique individual with his own special gifts, his own faculties, his own powers and interests, and his own needs and difficulties. Yet we apply to these uniquely wonderful individual sons of God who come down here into the physical body a sort of mass-production method in education. We crush out any individuality there may be. Every spark of originality, unless they are tremendously powerful, is not fanned into a flame, but rather covered over. I have seen the spark of genius not fanned, but banked down until it disappears, and that is why in the world to-day we have millions and millions of human gramophones and only here and there an original thinker. The educational system is not designed to foster genius, or to produce splendid citizens; the aim of education is material, and any degree or accomplishments gained are for barter to get the highest salary in the markets of the world.

Signs of Changes.

Happily, there are signs of changes. There are educational movements very far in advance of their time trying to give to each child that individual training by which alone its highest faculties can show forth, and that special help and encouragement by which alone any gifts may reach highest development.

VICAR'S BELIEF.

"Whole World Will Soon Believe."

DECLARED by some to be one of the greatest leaders of the Spiritualist Movement, the Rev. C. L. Tweedale, Vicar of Weston, Otley, England, writes:

"I have spirit communications most weeks. My faith is a glorious adventure. As to those who do not believe, we can afford to laugh them to scorn. We know: for we have seen and heard.

"The facts of Spiritualism are now scientifically proven. People who know nothing of the subject and have no practical experience, especially if their attitude is coupled with one of religious bigotry and hostility, are not in a position to speak

upon the matter or decide it; and their opinions are wholly negligible.

"In the case where such persons happen to be devoted to any particular branch of the Christian religion, they may well be asked, if they reject the modern evidences of human survival and communication with the spirit world, how they can prove, and what scientific evidence they can give, for the resurrection of Jesus, or for any of the visions, voices, and spirit communications and happenings recorded in the Old and New Testaments.

"In these things ancient and modern stand or fall together. If there is no proof of human survival or of the spirit world to-day, and if they are all to be rejected as hallucinations or fraud, then how are we to obtain the proofs of the reality of these things as recounted 2,000 years ago? The ill-informed and bigoted man may well ponder this question.

"The days are coming, and coming quickly, when no well-informed man will be able to deny the modern evidences of human survival. The churches have hitherto feared these things and scouted them, apparently under the mistaken impression that advocacy of these things will result in a loss of power and influence; but the very reverse is the case.

"The assimilation of this knowledge will not only rehabilitate the Bible, but will result in an extension of power and influence of the churches for good.

"The clergy will not merely be able to talk about the spiritual world; they will have the power to demonstrate it."

For further evidence, Mr. Tweedale referred readers to his book, "Man's Survival After Death." It is now in its fourth edition and has been translated into other languages. An Italian edition has been published, and Mr. Tweedale says that his work is likely to have a profound influence on the thought of the world when it finds its way into the homes of every country.

GREATER WORLD CHRISTIAN SPIRITUAL MISSION.

94 Park Terrace, North Unley, Adelaide, S.A.

Sunday Divine Service: 7 p.m.

Tuesday Open Circle: 8 p.m.

Wednesday Open Healing Classes 2.45 p.m.

LEADER: MISS TINGEY.

The Human Aura.

By Mrs. E. HARDEN, Prana Spiritual Chapel, Melbourne.

THIS mysterious Aura which encircles every human being varies in size and colour, according to the thoughts and emotions of the person; it also reflects our physical, intellectual and spiritual natures; it is not a figment of the imagination—it is a reality, and even exists after physical death.

The aura consists of three distinct parts:

1. The "Outer Aura." A misty substance which can be likened to the fog seen round a lamp post on a clear moonlight night.
2. The "Etheric" (or Vital Aura), that which protects the spirit and moves off with it after physical death.
3. The "Inner Aura". When disease is present, this aura shows dark patches and shadows and appears to the clairvoyant eye exactly as an X-ray to the human eye.

Having made a very deep and earnest study of this subject for about three years, I feel that I would like to pass on the knowledge gained.

One night, when preparing to retire and having just switched off the light, in the semi-darkness I caught sight of myself in the mirror, and was astonished to see myself surrounded by a murky substance. This was what encouraged me to make investigations.

How I Began.

Having secured a skeleton wardrobe I covered it on three sides with black Italian cloth and then pushed it into a doorway, thus forming a cabinet. In the room beyond was a blue pilot light. We had tried several colours, but the blue helped the subject to relax and become passive. I found a gentleman, a rather good subject, who was willing to undertake the experiments with me. I first made my subject relax, and as soon as he was passive, proceeded to tell him a rather disturbing tale, which immediately turned the outer aura into a dark grey mist, which, in turn, disturbed the vital aura,

and this had the effect of making the subject feel rather sick, with peculiar sensations round the solar plexus; therefore a sudden shock, severe enough to disturb the vital aura, may bring about violent illness. Great joy has the effect of enlarging the aura, when two people are together who love each other dearly, their auras will blend. An angry person will appear to be enveloped in flames, the aura turning bright red.

One day I visited a friend's house. Immediately upon entering the room I felt as though a very large person was there. I saw an old lady with a very beautiful face, and as far as this world's treasures were concerned, badly off, but she had the largest aura I have ever seen. Blue and mauve were very prominent, and this showed a sympathetic, passive, religious type, artistic, and fond of children. Now let us take the case of an old man whom I came across at one time, very wealthy, but living alone in a small house. His aura was mean and small in every detail. Do you wonder?

Magnetic Healing.

Then there is the Magnetic Healer. The inner aura is complete, and shows perfection. The vital aura is a shimmering mass, with myriad cells of Pranic Energy. The rose-pink cells are prominent, drawn from the corresponding healing rays, which make the vital aura very active. Immediately he makes the presentation pass, his outer aura takes on a bluish tinge, caused by the drawing off of the dead magnetism. He then makes an upward pass, throws off from his own aura the dead magnetism, and with the downward pass re-vitalises his patient from his own aura, pouring fresh, clean magnetism. Watching closely, we see the patient's aura become more and more active and the dead cells take on new life. The patient's outer aura is complete once more, and the Healer's work is finished.

It is useless to try and tell a clairvoyant anything but the truth about yourself, for he or she knows that the aura reflects the

real man, his true character and morals. We may fool the other fellow, but we cannot fool the clairvoyant, or our spirit friends, for the aura moves off with the "real" man, and reflects the true character on the other side of life.

"There is nothing covered that shall not be revealed." Let us therefore seek to keep our thoughts clean and pure and reflect only our real selves.

CRASHES IN THE NIGHT.

HERE is an uncanny story, and I can offer no lucid explanation whatever for the odd events. Just before the War we moved to a detached house in a small village near the sea. It was double-fronted and had two fairly big cellars. Within a week of our arrival we were sitting by the kitchen window looking into the garden when we were startled by a loud rattle. We all turned to see the cause of the commotion. The door leading to the passage was fitted with a Norfolk latch, and it was this, going up and down—nineteen to the dozen—which made the noise. We put it down to a draught.

That same evening, however, while at supper there was the sound of a new-born baby crying. It came from the cellar. We explored, but found nothing. That happened several times, and we found that as soon as a light was put on the cellar head the crying ceased immediately. My mother and I shared one of the front bedrooms, and one night we were awakened by a curious bump. We lit the candle, but after pulling up the blind to see what was going on outside, and looking underneath the chest of drawers, we returned to bed.

Vanished Shoes.

Next morning I could not find my shoes, which I had placed beneath the chair by the bed. They were both outside the bedroom door, and the following night one was mysteriously deposited half-way down the stairs. Then someone suggested standing them in the form of a cross T. When this was done the shoes never moved from their appointed places!

Another evening we had a party and were sitting round the piano singing when there was a terrific crash, giving us all the impression that somebody had smashed the window and we heard the glass tinkling upon the asphalt beneath. The venetian blinds even moved as if with the draught caused by a broken pane. We all rushed outside. There was not a soul in sight, and the window was intact.

That same night we were awakened by an awful banging upon the back door, as if someone was using a sledge hammer to batter it down. There was nobody there when we explored, and although it went on for fully six minutes the neighbours heard nothing.

One night just before moving we again heard a crash, and descending the stairs armed with pokers (thinking of burglars) we found two large vases smashed to smithereens in the hearth. We gathered up the pieces, and as we did so there was a tinkle on the piano. We turned round, and there walking on the keys was a stray kitten! That was the only time we ever knew what had caused a crash in the night.

—Marion Kent.

85 Hillfield Park,

Winchmore Hill, N.21.

EMERGENCY FUND.

	£	s.	d.
A.C.H. (Lucerne)	11	0	0
J.S. (Yanac)	1	0	0
R.C.J. (Johannesburg)	0	14	6
E.T. (Elwood)	0	10	6
S.S. (Wellington)	0	10	6
Mrs. M.E.C. (Hobart)	0	10	0
Mrs. H. (Glenunga)	0	4	0
G.L.S. (Christchurch)	0	4	0
H.J. (Avisford)	0	3	2
E.F. (Eaglehawk Neck)	0	2	6
Mrs. W. (Linville)	0	1	8
J.E.H. (Milman)	0	1	0

Son Killed in War Comforts His Mother

"DO NOT MOURN."

A DEAD soldier's message of comfort to his mother was revealed during a "Sunday Sun" special North Spiritualism investigator's visit to Sunderland, England.

The investigator found that the Wear-side town was one of the leading Spiritualist towns in the North, and it was revealed that many titled people and prominent Northerners were secret devotees of the cult. The ex-President of a Sunderland Spiritualist Church, a man who has been connected with the movement for 40 years, told me, he writes, that Spiritualism permeates every class of society in the city. There has been a great growth of the cult in recent years, particularly in the titled classes, he said. Prominent people and titled persons almost never attend ordinary seances, but prefer to hold private meetings in their homes.

Dead Son's Message.

According to my informant, many people whose names would surprise the public have come to him for guidance and instruction in the cult. The publicity the movement has received and the desire of people to gain certain knowledge of an after life has led to the great growth of Spiritualism. The war has been another great factor, Spiritualism putting sorrowing parents in touch with their lost sons.

There was an example of this at a seance in Sunderland. About two dozen people were seated in a circle. A dim light was provided by one lamp. The medium—a middle-aged woman—sang a hymn and went into her trance. She broke off the hymn, and, opening her eyes, pointed to a very old woman in the circle. "I am coming to you, friend, with the spirit form of a man of about 20 to 25 years of age," she said. "He has fair hair, a great shock of hair; he has blue eyes, and is very tall and straight. He seems to be in a uniform, and I can see many men about him lying on the ground in a field as though they were dead. Do you recognise this spirit form?" "Yes," answered

the old woman. "He was my son. He was killed on the Somme."

"Mourn No More."

"He brings a message," the medium went on, "that you are to mourn him no longer; that you should pass your last few years in happiness, for before long you will go to join him." There were a number of other "communications," but this one was probably the most noteworthy.

While in Sunderland I met the leader who governs some 80 Spiritualist Churches in the northern district. He informed me that Spiritualism originated in Sunderland about 35 years ago at the old workmen's hall, in Monkwearmouth. This prominent Northern Spiritualist says that he knew many Anglican and Non-Conformist ministers who are devout believers in Spiritualism. They hold their own seances, but never attend the open meetings in Spiritualist Churches.

According to this Spiritualist there are great numbers of people who actually believe in the tenets of Spiritualism, but are themselves unaware of the fact. It has simply never occurred to them that their beliefs are those of Spiritualism.

THE VEIL IS LIFTING.

D. W. Bremner. 4/- net. A most admirable, comprehensive, illuminating and uplifting book.

THE FORTUNES OF HEAVEN

Percy B. Shelley (Given through the hand of S. C. Jenney). 2/6 net. The reader cannot fail to draw mental and spiritual enrichment from one storehouse contained in this work.

TWO SPIRITUAL SONGS

By Doro Pridham and G. Raymond. (The two songs under one cover) 1/- net. Two fine sacred songs for spiritualistic and religious meetings.

SPIRITUALISTIC AND PSYCHIC

MSS invited for prompt publication. Poetry and prose. No reading fees. Catalogue free. Established 1898. Address the Publishers:

ARTHUR H. STOCKWELL, LTD.

29 Lurgate Hill, London, E.C.4., England.

[Editor's Note: These are English prices, to which 25 per cent. must be added for exchange].

GHOSTS OF THE AIR.

By HARRY HARPER.

DETAILS of cases in which there have been supernatural phenomena in connection with aviation are now being collected by societies and associations which study psychical problems in Europe and America. These manifestations are found to range from the seeing of ghost-planes to spiritualistic communications from lost pilots.

In the first category is the story of weird sounds heard on many occasions following the fatal crash in Surrey of a well-known test-pilot, Captain Scholefield. In the dead of night an unseen aeroplane is heard above. The engine splutters. The machine is heard rushing earthward to crash just where Captain Scholefield fell. But those who go to search find no signs of any disaster. It seems to be some inexplicable re-enactment of the crash which actually took place.

Captain Hinchliffe.

In the category of spiritualistic communications from pilots there is the case of the late Captain Hinchliffe, who, with the Hon. Elsie Mackay as his passenger, vanished while attempting a trans-atlantic flight from east to west. Captain Hinchliffe is said to have explained, through a medium, how he was driven off his course by a violent storm, and crashed into the ocean when his petrol had become exhausted.

Spiritualists in the United States are investigating several remarkable stories. One deals with the case of two pilots who

were lost while flying over lonely and thickly-wooded country. No trace of them could be found for a long time. One day a medium described the crash in every detail, explaining how the machine had fallen among the woods at a certain spot. When searchers went to the place indicated the wrecked aeroplane was found, with the bodies of its ill-fated occupants lying beside it.

Apart from many war incidents of a weird nature, psychic experts in France are studying a story from an aerodrome not far from Paris. Here, one evening, an aeroplane met with disaster in circumstances which seemed to indicate faulty flying on the part of its pilot, who was killed in the crash. Some little time later, when mechanics were leaving the aerodrome at dusk, they were mystified to see a ghostly replica of the crashed aeroplane appear suddenly in the evening sky and fall just where the machine had struck the ground.

Cleared Pilot's Name.

Hurrying across, they saw no sign of any machine at the point indicated; but what they did find, in a ditch near by, was a missing part from the machine which had crashed. It was the discovery of this part which proved that the aircraft had suffered some structural failure while in the air, and that the crash was not—as had previously been thought—the fault of the pilot. The theory now advanced to explain this mysterious affair is that the ghost-plane appeared solely in order to lead the searchers to the missing part, and by this means clear the memory of the dead pilot from the stigma of having crashed through an error of judgment.

OUR NEW YEAR GIFT

—oOo—

MODERN PSYCHIC MYSTERIES MILLESIMO CASTLE

Edited by GWENDOLYN KELLY HACK. With Preface by Prof. Ernest Bozzano.

Not since the days of the famous D. D. Home has the world been presented with such remarkable and well-attested instances of levitation, apports, physical transportation through closed doors, and other equally rare phenomena, such as those which have occurred in the presence of investigators at Millesimo Castle, the seat of the Marquis Carlo dei Centurione-Scotto, in Italy. Apart from the meticulous care of the recorder in checking with scientific accuracy every available point of doubt, the calibre and social status of the members of the circle themselves lend added weight to the testimony he collected.

Former Price, 25/- For One Month Only, 10/-. Postage, 9d.

Health and Healing Section

(All articles in this section are from the pen of the Editor, Rev. J. T. Huston, N.D., the copyrights of which are held by The Hilton Press (1929) Pty., Ltd., and are strictly reserved.)

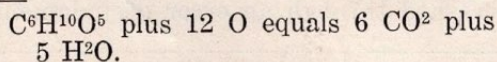
The Factory of Life

(Continued from January issue).

THE DIGESTIVE SYSTEM.

Carbo-hydrates.

CARBO-HYDRATES are substances composed of carbon, hydrogen and oxygen. The hydrogen and oxygen are always combined in the same proportions as they are in water (H^1O). For example, starch— $C^6H^{10}O^5$ —six parts of carbon are chemically united with 5 parts of water. The carbo-hydrate in the food, starch, sugar, or fat is dissolved by the pancreatic juice and absorbed by the lymphatics, and carried by the blood stream to the cells. Jostling by it are the red blood corpuscles laden with oxygen, which is also taken by the cells. The carbo-hydrate and oxygen now chemically unite and produce heat and energy just as wood (another carbo-hydrate) in the stove unites with the oxygen in the air and produces heat. In each case there is a chemical change. The carbon is separated from the water and unites with the oxygen forming carbon dioxide—as may be seen from this chemical equation—



One part of starch unites with 12 parts of oxygen and forms 6 parts of carbonic dioxide and 5 parts of water. This process is known as oxidation or burning, and is necessary to keep the body at its normal temperature of 98.5 degrees—in health this never varies, whether a man is at the equator or the poles. A rise or fall of temperature indicates diseased conditions.

Hydrocarbons.

Fats and oils are the great source of heat and energy. They are the great re-

serve foods and are stored in the body as fat. As much fat as proteid should be taken daily. The best fats to take are those of vegetable origin, such as nut oils, olive oil. Cotton seed oil is often sold as olive oil; it is not quite as digestible. A simple test is to burn the sample. Olive oil has an aromatic odour, while cotton seed will be rank and acid. Of animal fats, cream and butter (without salt) are the best.

Vegetable fats are excellent correctives for constipation. They are "bilious" only to those on a meat and tea diet. In such case, it is not the fats but the poisonous uric acid in the meat and tea that is the true cause of the mischief.

Food Salts (Vitamines).

Food or vital salts must not be confounded with common salt, which is of a different composition, or with non-living chemical substances having the same names. Food salts can only be obtained from uncooked fruits, vegetables, and grains. Without a proper supply of food salts the body cannot digest or assimilate the food material as it should, nor excrete the poisonous material produced by the breaking down of worn-out tissue and the by-products of the change that the food undergoes.

In the preparation of vegetables for the table they are generally soaked in cold water before cooking, with the result that the most valuable salts—those of potash and the alkaline phosphates—are dissolved out of them. To prove this, taste the water in which they have been standing. To add to the injury, they are carefully boiled, and

the remaining soluble food salts further extracted and thrown away, but leaving insoluble salts of lime and magnesia, which, while valuable in the presence of the other food salts, become, more or less, injurious to the system when alone. In order to make the now insipid vegetable palatable, common salt is added, a substance that is positively injurious to the system, hardening the tissues and generally interfering with the cell life and its work. In addition to this, the life or vitality on which our cells mostly depend for their life has been largely destroyed, and instead of the food rich in the chemical elements necessary to the processes of the body, we have a degenerated product that is not worth eating.

If you must cook the vegetables, then steam them or cook in a very little water, and use the water in which the vegetable has been cooked, mixed with thickening, as a sauce.

The absence of food salts is largely responsible for scurvy, blood disorders, rheumatism, gout, indigestion, nervous dyspepsia, lassitude, and irritability, and possibly plays a most important part in every form of disease.

Action of Food Salts.

Potatoes contain 37 grains of potash to the pound if cooked in their skins, as against 21 grains if peeled, soaked and boiled. The layer of greenish cells beneath the skin contain four times more food salts than the rest of the tuber.

Brown bread contains 27 grains of potash to the pound, while white bread contains but seven grains. The organic or living salts of potash, as found in herbs and vegetables, have the power of dissolving uric acid and assisting its elimination.

The food salts necessary for the health of the body are: Potash, lime, magnesia, iron, phosphorus, and sulphur. In addition we find soda, silica, and chlorine, but opinion is divided with respect to their necessity to life. The salts may be obtained by putting the uncooked fruits, vegetables, or nuts, through a food chopper, and by grinding the seeds, and soaking them in warm (not boiling) water for a few hours.

The following lists show the foods richest in the principal salts. Those at the beginning of each list contain most of the

salt named; the next, the next richest; and so on. Though the salts are specified as free bases or acids, they are always present in chemical combination as salts or combined with other elements in the organic part of the food. The amount of food salts is fairly constant, but varies with the stage of the plant's growth, climatic conditions, nature of the soil; nor are they evenly distributed through the plant, the leaves differ from the seed, both vary from the root. It is important to remember that the salts obtained from the plant by analysis are not the same as those contained in the living material, it is as impossible to reproduce the food salts synthetically as it is to make the plant itself artificially. The salts are combined with organic (living) compounds, so that when the plant is subjected to heat, the organic compounds are volatilised, and the inorganic (non-living) ash remains. The adult human body needs 360 grains of food salts daily.

Potassium.

The most important and the least variable of the food salts is potassium. It is essential for growth, young and growing children need it more than adults. Its chief function is to aid in the production and transportation of the carbo-hydrates. It also regulates acidity of the blood and digestive ferments by forming organic salts.

The fruits rich in potash are potatoes, strawberries, greengages, plums, pears and oranges. The vegetables are celery, lettuce, endive, watercress, yarrow and dandelion.

Phosphorus.

Phosphorus is found in all parts of natural foods as phosphates. Its function is to aid in the production and transportation of proteid, in this it is closely associated with potassium. The production of proteid can only take place in certain cells of the body. Some classes of proteid are insoluble in water, but are dissolved by the phosphates. Combined with lime, potassium, and magnesium, it forms the greater part of bone. Its combination with other salts is essential to the nourishment and energising of brain, nerves, blood, muscles and the nuclei of cells. Phosphorus is a nerve stimulant. Foods rich in this element are recommended in all nervous dis-

orders. Fruits rich in phosphates are gooseberries, cherries, grapes, pears, plums, strawberries, apples. Vegetables—beans, lentils, peas, cauliflower, cucumbers, leeks, onions, potatoes. Other—whole rice, rye, wholemeal, walnuts, eggs, fish. Rich in potash and phosphoric acid are bran, beans, peas, cabbage, barley, potatoes, beet, oatmeal and carrots.

Lime.

Lime (calcium) is essential for growth; it is the main constituent of cell walls. Bones are but very thick cells walls. It is necessary for the production of the red blood cells and for the formation of new tissues. Lime water, as given to young children with the object of forming bone, is not only useless, but harmful. The lime in an inorganic, or non-living, form, cannot be made use of by animals. Plants alone can change the non-living material into living food. Lime is necessary in cases of malnutrition.

The absence of lime, or when it is destroyed by the use of cane sugar, results in rickets, small and ill-nourished bones, poor quality teeth, anemia, and diseases of the bones. Fruits rich in lime—strawberry, gooseberry, grapes, plums, prunes, citrus fruits, nuts; vegetables—nettle, dandelion, onion, cabbage, lettuce, radish, celery, turnips, carrots. Milk comes after nettles, and eggs after carrots.

Iron.

Iron is essential to the formation of red blood cells, and though it is found in the smallest amount of any of the food salts, yet it is everywhere present, especially in green vegetables and highly coloured fruits. The usual "iron tonics" prescribed by allopathy are as useless for the purpose as iron nails would be. The foods richest in iron are—leeks, strawberries, lettuce, nettles, gooseberries, asparagus, spinach, plums. Iron enriches and purifies the blood.

Magnesium.

Magnesium enters into the composition of the cell protoplasm and when insufficiently supplied results in lack of all development. It is assimilated more slowly than the other food salts. It is laxative and diuretic necessary in cases of constipation, stomach trouble and rheumatism. Seeds are richest in this salt, the order being—maize, bran, walnuts, barley, wheat,

rice, rye, apples, dandelion, lettuce, gooseberry, plum, celery, cherry, pear.

Sulphur.

A small amount of sulphur is essential for the formation of albumin and other proteid. No cell development can take place in its absence. It is usually combined with potassium. Cauliflower and cabbage are very rich in this salt—vegetables are richer than fruits. Foods rich in sulphur come in this order—cauliflower, cabbage, turnips, nettle, savoy, leek, cucumber, spinach, figs, apples, gooseberry, grape.

Carbon.

Carbon forms a part of every living cell. In combination with iron, potash, and oxygen, it forms carbonates, the province of which is to render the blood alkaline, and to assist in the digestion and elaboration of food.

Vitality.

"Life lives on life" is the best established fact in Biology. To create living forms from dead material is a will-of-the-wisp pursued by materialists, and impossible of realisation.

Nature intended us to live on vital (life imparting) foods. These she provides in abundance, in great variety, and rich in every element needed for the building and maintenance of her masterpiece, Man.

The beautiful story of the Garden of Eden, so true to fact, represents Man in his natural surroundings, his food consisting of herbs, fruits and nuts; but we do not find him provided with a cooking stove or a host of cooking utensils.

"God gave the food, and the devil gave the cooks," says an old proverb; for man in cooking his food kills its life and so kills himself. The lack of energy, lassitude, tiredness, inability to concentrate the mind, inattention, and similar symptoms are due to the vitality in the food having been cooked out of it. Live for a few weeks on the Ideal Diet and the symptoms will disappear.

VITAL FOODS.

This table shows foods classed according to the vitality or living elements they contain:—

First Class (Ideal Diet).

1. Fresh fruits, nuts and succulent vegetables, uncooked, vegetable oils pressed from the plants.

2. Sun-dried unchemicalised fruits, honey, fruit juices, uncooked.

3. Fruits or fruit juices preserved with honey.

4. Kiln-dried, unchemicalised fruits, uncooked.

5. Eggs, milk, uncooked.

6. Cottage cheese, curds, sour milk, each made from unboiled milk, unsalted butter.

Second Class.

1. Fruits or fruit juices preserved with can sugar or by heat.

2. Fruits or vegetables lightly cooked.

3. Lightly cooked milk, eggs, and meats, fresh cheese.

Third Class.

1. Grilled meats.

2. Lightly cooked milk, eggs, grains, and bread, cakes, etc.

3. Fruit thoroughly cooked, vegetables conservatively cooked.

4. Thoroughly cooked milk, eggs, meat.

5. Canned or preserved meat, fish, and milk.

6. Zwiebach, dextrinised cereals, breakfast foods, and biscuits.

URIC ACID.

Uric acid is the general term applied to a variety of poisonous substances produced within the body from its worn-out tissues, as well as from the unoxidised final product of our food.

For every 106 grains of proteid eaten during the 24 hours, 1 grain of uric acid is formed within the body, but uric acid may be taken in such foods as meat, peas, beans, etc., and in tea and coffee.

It is uric acid that produces the majority of ailments from which mankind suffers. The following list shows the grains of uric acid in each pound of food material mentioned:—

	grs.		grs.
Tea	175	Pork	8
Coffee	70	Salmon	8
Sweetbread ..	70	Rabbit	7
Cocoa	59	Mutton	7
Liver	19	Tripe	4
Beefsteak ..	14	Haricot beans	4
Turkey	9	Oatmeal	3
Chicken	9	Peameal	3
Ham	8	Asparagus ..	2

DIETS.

For practical purposes and a general working guide, foods are divided into three classes:—

1.—The Ideal Diet—Nuts, fruits, herbs.

2.—Uric Acid-Free Diet (in addition to the Ideal Diet)—Cheese, milk, eggs, grains, potatoes, bread.

3.—Mixed Diet—All other food substances.

The Ideal Diet.

The ideal diet of man, and the one Nature intended him to use, consists of nuts of all kinds (not peanuts, which is not a nut at all), all the fruits, and such vegetables as can be eaten without cooking. These foods not only are free from uric acid, but by their use the poisonous material is dissolved and carried out of the body.

The Ideal Daily Ration.

To be divided into three or four meals and combined, varied, or prepared according to taste:—

Each oz. contains	Article.	Total Proteid.
92	4 oz. Almonds	368
13	6 oz. Soaked Fruit	78
10	2 lb. Fresh Fruit	320
65	4 Eggs	260
18	1 pint Milk (unboiled)	288
Grains of Proteid.		1314

A Specimen Ideal Diet.

Half an hour before breakfast, fruit juice and water.

First meal—Soaked dried fruit with cream, nut cream, or hygeia dressing, half-pint of milk.

11 a.m.—Half a pint of water, or fruit juice and water.

Second meal—30 nut kernels, 2 bananas, 2 oranges, 2 apples, 1 oz. dates or raisins, 1 egg, half a pint of milk.

3 p.m.—Drink, as at 11 a.m.

Sister Minnie Truslove

Graduate National College, Chicago, U.S.A.

(Late with Health Institute, Perth).

Nature Cure - Physio-Therapy - Massage
- Dietetics - Biochemistry -

Menta-Physics.

Health Salon, Room 24, Second Floor:

THE STRAND BUILDING,

64 Elizabeth Street, Melbourne.

Hours: 10 a.m. to 5.30 p.m.

All Cases Treated—Appointments.

Third meal—Vegetable salad, with hygeia dressing and 2 oz. cottage cheese, bananas with almond cream.

8 p.m.—Hot lemon drink.

Total grains of proteid, 1460.

The Uric Acid-Free or Natural Diet.

The following list comprises those foods in common use that are free from uric acid. The approximate number of grains of proteid to the ounce is given to facilitate memorising and calculating. For correct values, a table showing composition of foods will be published in a future issue.

Cheese, dried milk	135
White of eggs, nuts	65
Condensed milk	45
Bread, cereals cooked with milk or cheese	35
Dried Figs	20
Milk, curds, cottage cheese, dried fruits	15
Boiled cereals, bananas, potatoes	10

A Specimen Uric Acid-Free Diet.

7 a.m.— $\frac{1}{4}$ pint of milk, with water to make $\frac{1}{2}$ pint.

First Meal.—Two baked apples with 1 oz. almond cream, 2 slices Melba toast, and butter.

11 a.m.—One glass of water, or fruit juice and water.

Second Meal.—3 oz. tomato cheese and celery sandwiches, 4 date sandwiches.

3 p.m.—One glass of water, or fruit juice and water.

Third Meal.—3 oz. stewed prunes with grated nuts, 4 oz. rice or sago custard, $\frac{1}{4}$ pint rich milk.

8 p.m.—Half pint cocoa made with milk and water.

Total grains of proteid, 1452.

Note.—Recipes for food combinations, etc., will be published later.

Natural Methods of Healing

NATURE cure is the treatment of disease by natural means. Each aspirant to health should be studied by qualified and experienced practitioners, errors in thinking and living corrected, missing elements supplied, and weak parts strengthened by specialised treatment. Heredity, age, habits, temperament, occupation, and environment are some of the factors which should be taken into account, as they have an important bearing on the recovery of health. Only those elements that contribute toward the healthy development of man should be used to restore health. These elements are the intelligent use of sun and air, electricity and water, food and drink, and activity and rest.

The all-important force of the mind's control over the body, the strengthening of the will of the aspirant to health (suggestion), and the inculcation of independence of the healer at the earliest possible moment, must be carefully observed. Surgery, drugs, vaccines, serums, and medical fads or experiments have no place in Nature cure.

The Underlying Principle.

Man has several bodies. The body is the

product of the mind, and the mind is greatly influenced by the body. Disease is the result of disobedience of Nature's Laws. To attain health we must learn the laws of our being and obey them. All healing is the result of the action of the Divine or Universal Mind working in us—called by the medical school "the healing or recuperative power of Nature." Faith is the important factor in achieving this result. The word faith is not used here in a theological sense. It is the action of the human will co-operating with the Divine Will, producing a state of mind which makes the operation of the healing force effective, by eliminating, or at least minimising (in proportion to the degree of faith) the obstacles to the recovery of health.

All disease and every other human infirmity can be cured by the exercise of perfect faith. Few, however, have developed the power of completely co-operating with the Divine Will, with the result that it is found necessary to use Aids to Faith. These aids include exercise, rest, sun and light baths, air baths, hydrotherapy (water treatment), massage, mind treatment, and all natural methods of rational

health culture, supported by scientifically prescribed vitalising diet.

Nature cure is successfully applied to all affections of the digestive, respiratory, circulatory, and nervous systems. Defective will conditions, injurious abnormal desires and emotions, bad practices, such as alcoholism, cigarette smoking, drug habits, and secret vice, are always successfully treated when the patient genuinely desires to be cured.

Wrong Foods Cause Disease.

The blood has two chief functions—to carry the dissolved food to the cells and tissues needing it, and to remove the waste products. If wrong food is eaten, lacking nourishment, not only are the cells starved, but they are killed. The blood, already overlaid with poisonous matter which it is endeavoring to get out the system, cannot cope with the additional task of removing the dead and decomposing cells; germs enter the system, partly because the blood cannot keep them out, and partly because it is Nature's way of purifying the body, for the work of germs is to eat up accumulated useless matter; more poisons are formed, and we say the patient has such a disease, called by various names according to the symptoms. There is, however, but one source of 90 per cent. of human ills—poisoned blood, due to wrong feeding.

Suggestion.

Man is dual: mind and body. The mind is considerably greater than we think. Part of it expresses itself consciously, and is largely under our own control. We designate this the objective mind. But by far the greater part of our mind is below the surface of consciousness; we call this the subjective mind. Although there is but one mind, we find it convenient to consider it as twofold, and say that man has two minds. The objective mind takes cognisance of everything around us by means of the five physical senses. Its special use is to guide man in his development and in his struggle for life. What we ordinarily call the mind we shall now designate the objective mind.

Man's mind may be compared to an iceberg floating in the sea, of which, as is known, only one-tenth is visible above the surface. The objective mind corresponds to the portion of the iceberg above the

water, while the rest, in a measure corresponds to the subjective mind. It will help us considerably if we grasp this distinction between the two aspects of mind clearly.

The Subjective Mind.

The subjective mind takes cognisance of its surroundings by means quite independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. The subjective mind controls the functions, conditions, and sensations of the body without our will or conscious guidance. While the objective mind functions through the brain, the subjective mind functions through the entire system. It is the controlling force of every cell of the body, yet in turn it is readily responsive and willing to yield to suggestion.

Suggestion is the most important factor in, and possesses the greatest power over, the lives of men. All healing of the body is the result of it. The condition of mind that enables the suggestion to be accepted is called faith. **Faith is an act of will, the readiness to accept the suggestion made, and a refusal to doubt.**

The underlying principle is, however, the same—that of the power of suggestion, either verbal or expressed by attitude upon the mind of another. Its great characteristic which gives it its importance in the practice of healing, is that the subjective mind is constantly amenable to control by suggestion. The manner in which this control is obtained and the theories to account for its action divide the practitioners into various schools, the chief of which are:

Various Schools.

Hypnotists, who induce sleep or unconsciousness, and then directly control the will and mind of the subject.

The Suggestionist, who induces passivity and seeks to obtain the co-operation of the subject's will and mind with his own in controlling the subjective mind of the patient.

Faith Healers, who demand complete submission of the will to that of God as revealed in the Bible, believing that by so doing they will receive healing.

Emmanuelism learns from psychology,

biology, and other sciences associated with them, the laws of life. It combines religious faith with scientific facts, and regarding mind and body as a whole, adopts natural methods of healing that apply to the entire man and his circumstances.

Mental healers accept various theories as to the constitution of matter and the mind's control over it, and aver that disease is the result of wrong attitudes of the mind to the body, which, when altered by the healer, bring health as a natural consequence.

Spirit healers believe that they can heal by the patient being controlled by the spirits of the dead.

Christian Scientists assert that matter is unreal, and that consequently there is no such thing as disease, which is an imaginary state due to an abnormal state of mind.

Whatever theory is held, the general practice and results are much about the same. The patient is induced to believe that the method about to be used will heal him, and it generally does.

Treating by Suggestion.

Speaking generally, the human mind is twofold. That part with which we consciously reason we shall designate the objective mind; the other part we shall call the subjective mind. Grasp this distinction clearly, and it will make treatment by suggestion practically easy. While the objective mind is inactive during sleep, the subjective mind is very active, for it never sleeps; and as, further, the subjective mind is responsive to, and willing to yield to, any suggestion made to it, it is natural to expect that the best time to make successful suggestions would be during sleep, when the conscious, or objective mind cannot raise any objections or oppose the treatment in any way. This is proved by experience to be true. It is not easy to treat adults in sleep, as they usually awaken; but the method may be successfully and harmlessly used to correct bad habits in children. Out of successful treatments I have given to children, I select the following:—The child was two and a half years old, and had two bad habits—breathing through the mouth and bed-wetting. In each case the treatment was

the same. When the child was thoroughly asleep, I spoke softly, but clearly and firmly, the following sentences half a dozen times, interspersing them with terms of affection:—

“Don't wake. Keep asleep.” Then in a louder voice, but not as loud as in ordinary conversation, “Listen—to—what—I—am—saying. — You—must—not—breathe—through—your—mouth.”

Nothing more was added. In each treatment the desired result was obtained. My experience teaches me that it is better for the mother to make the suggestion. The secret of successful treatment is to have implicit confidence in the method and yourself. Banish any traces of doubt that might arise in your mind. Millions of successful treatments are made every year. A solemn note of warning. Do not make any suggestion that will interfere with the child's individuality. Don't use it to make him obey your will, or in any way become subject to you. That would prove to be the most disastrous thing possible to him. Correct vices, inculcate virtues, and don't make more than one suggestion during a course, nor make another suggestion until the fault being treated has been remedied.

DOMESTIC REMEDIES

By Dr. J. T. HUSTON.

The Home Treatment of Common
Complaints with
Simple Remedial Measures to be
Found in Every Household.

Easy to Understand.

Easy to Apply.

Certain in its Results.

Price:

ONE SHILLING & SIXPENCE

Obtainable at . . .

“The Harbinger of Light” Office.
Wentworth House,
203 Collins St., Melbourne.

Rheumatism

RHEUMATISM is primarily the result of digestive trouble, combined with an inactive eliminative system, resulting in ACID BLOOD—the product of unexcreted body-poisons.

Whilst acid blood is the immediate cause of rheumatism, the primary cause is catarrh, produced by the fermentation and decomposition of excess of food, especially starchy foods (as bread) and excess of sugar.

Rheumatism cannot be cured in a few weeks or even in a few months. It has taken some years to produce your present condition, and it will take some months of living in obedience to the Laws of Life and of Health to bring the body back to its normal state.

The acute pain may disappear more or less quickly. In some cases, it may be within a few days, but in most it takes from eight to twelve months to free the body from rheumatic pains.

In arthritis, as it is the worst form of rheumatism, it may take the longer time, but apart from deformed joints where bony union may have taken place, you can be restored to good general health, and no further advance of the trouble may be anticipated. Where there is no union of the bones, the arthritic accumulations in the joints will be absorbed into the blood and removed from the system.

Health culture is simply an educational process, teaching you how to live, and how to put this knowledge into practice. When you have learnt the principles of health culture, there will be no further need of personal guidance, for the knowledge gained will enable you to cure yourself.

The cure for rheumatism, and all forms of it are due to the same causes—is knowing and obeying the Laws of Life and of Health. There is no other way. It is Nature that cures, and Nature alone. It is not only a sure cure, but it keeps you cured. To secure this desirable result, you must be earnest in your desire and conscientious in the application of what we

are teaching you. Half-hearted measures are no good.

Health culture treatment is simply applied common sense. It is based on scientific principles, founded on experience and observation.

The aim of the treatment is to give the system every opportunity to get rid of the accumulated poisons that are the cause of the disease. In addition, the diet is regulated so that no further poisons are admitted into the system. A certain amount will be formed, due to the natural wear and tear of the body and to the by-products of the processes of life; but provided that my instructions are reasonably followed, the system will be able to eliminate them.

The first step is to keep the colon clean. A daily enema of tepid water in which a little soap has been dissolved will effect this. Begin with a pint of water and increase to two pints. After the first week, once a week will be sufficient. If this is inconvenient, use some vegetable laxative to effect the cleansing.

A daily towel bath is recommended. Dissolve $\frac{1}{2}$ a teaspoonful of baking soda in a quart of water (about blood heat) and wring out a towel in it. Quickly rub the body all over with it, and then rub the skin briskly with the bare hand. The object is to make the skin active. Take care not to get cold.

Once a week take a cleansing bath of warm water. If you can manage it, a neutral bath consisting of a bathful of warm water in which a packet of Epsom salts has been dissolved is an excellent measure. Hot water should be added to the bath whilst you are in it so as not to get below blood heat. Remain in this bath for at least a quarter of an hour.

Take regular sun and air baths. The sun's rays are similar to radium or X-rays, and pass through the body and exert chemical action upon the foods eaten and upon the tissues. Accustom your skin to the air.

Whenever you think of it, take a deep breath. It is important to get as much air

into your lungs as possible.

Use the Ideal Diet, or the Natural Diet, described in this issue. Drink plentifully, but not within half an hour of a meal or for two hours after, a little may be taken at mealtime.

Cellular clothing next to the skin is recommended. Do not sleep in anything worn during the day. Change your underclothing two or three times weekly. Rubber heels are recommended, they assist in preserving nervous energy.

There may be, at first, an increase of pain or other distressful symptoms due to the stirring up of the poisonous matter in the system which has to be eliminated through the blood stream. This is known as a healing crisis, and indicates that the treatment is achieving what it is intended to do.

HOSPITAL LIFE.

By R. C. KEAST.

"All the world's a stage,
And all the men and women merely
players;
They have their exits and their
entrances,
And each one in his time plays many
parts."

—Shakespeare.

So wrote one of our sages—and truly, for life, especially to some of us, seems to be a tissue of vicissitudes. Some of these are pleasant—many admittedly are not; but all, viewed in their right prospective, are instructive, and because of that, profitable.

Theosophists aver that the human spirit, in the course of its evolution, has to undergo a myriad experiences, and that, to achieve this end, many different bodies and several incarnations are necessary. Whether this be so, or not, to a number of us, at least—even in one incarnation—life undergoes many phases. It swings from experiences grey, to those that are, metaphorically, gay; it descends from a crescendo of intense activity to a diminuendo of enforced inactivity.

Fortunately, however, despite the spor-

adic and successful endeavours of clairvoyants to reveal the future we, generally, do not know what lies before us, and there is, therefore, concealed from us much that, in anticipation, would occasion us perturbation, and deprive us of the full enjoyment of those happier experiences common to us all. The truth of the old adage too, "Man proposes but God disposes," is ever being demonstrated. There are doubtless, but few adults who have not proved the truth of this aphorism.

New Year Resolutions—Thwarted.

I well remember the somewhat elaborate plans which, in 1936 I entertained in regard to 1937. I anticipated a year of great activity, a year in which I was going to realise a number of cherished ambitions, the fulfilment of which, for various reasons, had hitherto been thwarted. But in January my old war injuries became so troublesome that I had to enter a hospital for treatment, and although this is January, 1938, I am still a hospital patient.

Still rightly regarded, every experience—painful and otherwise—has something to teach us. It is, indeed, events happenings, experiences, rather than years, which do instruct us, and render us wise. We grow increasingly philosophical, and in philosophy many of the world's sages have found a perennial haven of refuge. And when, as with us Spiritualists, philosophy is permeated and integrated with the most refreshing and exhilarating system of thought extant, it possesses unique sustaining power. This is what I have found.

Fine Types of Men and Women.

I have learned, moreover, during my sojourns in various hospitals, that the great nursing and medical professions attract, generally, singularly fine types of men and women. Apart from my conviction that in the Great War, after being wounded, I almost owed my life to a small group of doctors and nurses, in France and in England, my subsequent associations with other members of these noble professions, in Australia, have but served to enhance that already highly estimable opinion I had formed of such men and women.

In these professions, too, I have noticed that, almost invariably, familiarity with

suffering, instead of rendering nurses and doctors callous, rather causes them to become increasingly sympathetic. I am now being treated in a military hospital, one largely staffed by nurses and doctors who were in their prime during the war, and who are no longer young; yet, with all their experience with suffering, in its most diverse and, at times repulsive forms, we old A.I.F. men, when we have again, from time to time, to resort to hospital treatment, find their consideration and sympathy as pronounced—perhaps more so—as it was 20 years ago, when patriotism was in the ascendent and when soldiers were national heroes! Yes, not by any means the least interesting and instructive experiences of my somewhat tortuous life are durably linked up with hospitals, while among their doctors and nurses are to be found several of my most valued friends.

A Visit From Arthur Ford.

It was, I may here interpolate, my intention to attend the Arthur Ford lectures which were delivered in Sydney during last year. But, alas, through being confined to hospital, I was denied the privilege. I was able, of course, to receive reports of these lectures from friends, and to read of the remarkable demonstrations of clairvoyance and clairaudience in a section of the press. But I yearned for something more than this. Imagine, then, my delight when, one afternoon, my friend, Mr. Alf. Rayner, arrived at my bedside, accompanied by Mr. Arthur Ford! That subsequent hour which I spent with that talented and delightful gentleman I will always regard as one of the greatest privileges of my life. It was simply a treat for me to sit at his feet, as it were, listening to his elevating and fascinating conversation, the meanwhile quietly yet eagerly absorbing the pearls of wisdom which repeatedly fell from his lips.

Mr. Ford, I remember, told of his trip to Queensland, and of some of the splendid folk he had met in Brisbane. He said that among those whom he found in that city most interested in the psychic were some members of the medical profession. He added that he found the Dean of the Faculty of Medicine in the Brisbane University intensely interested in the subject,

that he was even invited to his home, and that when he arrived, he found that the dean had assembled there a considerable number of his students, all of whom listened with interest, intelligence and sympathy, to Mr. Ford's remarks on this absorbing theme. Well, Jesus himself was obviously a student—or, rather a master—of the psychic, and has he not also been called the Great Physician?

Comradeship of Suffering.

Another observation which has been forced upon me during this year is that, apart from fortitude the conduct of the patients, in other respects, is, generally most commendable. Their spirit of helpfulness is remarkable. It is, usually, merely necessary for any patient to be just a little more helpless than his fellows for him to receive their sympathetic aid. It so happens that my injuries are of such a nature that, throughout, as a patient, I have been practically confined to my bed. And I have often marvelled at the solicitude extended to me by my fellow patients.

The nurses have been almost without exception, wonderful; but their labours—especially in a military hospital—are supplemented by volunteer workers, that is, by patients. And I have been astounded at the amount, and especially the quality of the work these men perform. One hears much nowadays of the selfishness of human nature, but there surely exists also—and preponderates—such human attributes as kindness, helpfulness, sympathy.

In conclusion, I would like to pay a tribute, too, to those discarnate ones who have throughout the year manifested a friendly interest in my welfare. Happily for me, we have had little difficulty in keeping in touch with each other, for a few excellent mediums have, both willingly and repeatedly, acted as channels of communication. To such admirable psychics as Mr. Ford, Mr. Rayner and Mr. Raine, I am permanently indebted, for through their mediumship there has consistently reached me—from friends beyond the veil—that counsel, sympathy, encouragement, which has not only assured me of spiritual aid, but which has also provided me with a reserve strength and a sustaining power adequate for the most trying ordeals.

Books Recommended.

Orthodox Enquirers:

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

Introductory:

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

Psychic Phenomena:

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

Mediumship:

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

Communications:

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

Psychic Philosophy:

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

General:

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

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

(Continued From Inside Front Cover)

	Price	Pge.
Primer of Psychical Research (H. Carrington)	5/	4d.
Principles Theory and Practice (W. J. Tucker)	12/6	4d.
Psychic Healing (Harry Boddington)	1/6	2d.
Power of Karma (Dr. A. Cannon)	7/	4d.
Psychic Certainties (H. V. P. Battersby)	6/6	4d.
Psychic Structures (A. J. Crawford)	8/6	5d.
Psychic Science (Rector E. Boirac)	5/	6d.
Psychic Philosophy (Stanley De Brath)	6/	4d.
Psychics and Mediums (Marshall Jones)	10/6	5d.
Psychical Researches for the Plain Man (S. M. Kingsford)	6/6	4d.
Psychic Faculties (H. MacGregor)	1/9	2d.
Psychic Adventures in New York (Neville Whymant)	4/6	2d.
Pilgrim Problems (Adair Roberts)	3/6	3d.
Religion of the Spirit, The (Stanley De Brath)	3/6	4d.
Researches into Spiritualism (Sir William Crookes)	5/6	4d.
Rock of Truth, The (A. Findlay)	7/6	5d.
Sacred Symbols of Mu (J. Churchward)	20/	8d.
Secret Path, The (Paul Brunton)	7/6	3d.
Second Sight (Sephariel)	3/	2d.
Seekers, The (Dr. Lascelles)	8/6	4d.
Science of Numerology (Walter Gibson)	4/6	3d.
Science Hammers at the Church Door (M. E. Millard)	3/	3d.
Script of Cleophas (G. Cummins)	17/6	1/1
Sir Vincent Caillard Speaks (Lady Caillard)	1/6	1d.
Some Thoughts on Mediumship (L. M. Bazett)	3/6	3d.
Spirit Intercourse (Mrs. H. McKenzie)	6/	4d.
Self Mastery and Cycles of Life (H. Spencer Lewis)	11/6	4d.
Spirit Teachings ("M. A. Oxon")	9/6	7d.
Spiritual Reconstruction	4/	2d.
Spiritualism in the Bible (E. W. Wallis)	2/3	3d.
Spiritualism its Seven Principles (J. B. Ford)	6d.	1d.
Symbolic Prophecy of the Great Pyramid (Spencer Lewis)	11/6	5d.
Spiritualism for the Enquirer (H. E. Hunt)	4/6	2d.
Talks with Spirit Friends (Bench and Bar)	10/6	5d.
These Mysterious People (Dr. Fodor)	8/6	4d.
They Shall be Comforted (M. Barbanell)	4/6	3d.
Thoughts (Albert J. Bridle)	5/	3d.
Torch of Knowledge (J. A. Findlay)	7/6	6d.
Towards the Stars (Dennis Bradley)	4/6	4d.
Transition (Major C. H. Mowbray)	1/6	1d.
Trance States in Relation to Spirit Control (H. Boddington)	1/10	2d.
Trials of Truth (J. O'Hara Pincock)	7/6	6d.
Through the Mists (R. Lees)	6/9	4d.
Unfolding Universe (J. A. Findlay)	10/6	6d.
Unbroken Melody of Life (J. A. Findlay)	5/	3d.
Way of Life (Anon)	2/6	2d.
We are Here (Judge Ludvig Dahl)	7/6	7d.

THE KOSMON PRESS

Supply any number of Copies of

"OAHSPÉ"

A KOSMON BIBLE

Send Orders for Single Copies or Quantities to:—

Mr. B. H. LONGFIELD,
Sole Representative and Manager.
Post Office Box 1627, Melb., Vic.

THE HOME CIRCLE HANDBOOK.

By J. Stuart Morrison.

This typescript handbook should be studied by every home-circle group. It contains full instructions how to form a circle for investigation of spiritualistic phenomena, what to do, and most important, what not to do. It contains information not to be found in even pretentious books. Price, 1/6; Postage, 2d.

THE "H. OF L" PLANCHETTE AND OUIJA BOARD.

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

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

Price 8/6, postage 6d. Including full instructions.

"Harbinger of Light" Office, Wentworth House,
203 Collins Street, Melbourne.

THE HARBINGER OF LIGHT.
Annual Subscription Rates.

PAYABLE IN ADVANCE.

The undermentioned Subscription Rates include Postage.

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

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

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Order. Postal Notes are not negotiable in the Commonwealth.

The Harbinger of Light Pty. Ltd.,
Wentworth House, 203 Collins st., Melb

Victorian Spiritualists' Union.

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

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

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

Prana Spiritual Chapel.

CLYDE HOUSE, 182 COLLINS STREET, MELBOURNE.

Sunday Services: 3 p.m. and 7 p.m.

Chaplain: Mr. J. STUART MORRISON. Medium: MRS.
E. E. HARDEN. Chapel open from 11.30 to 5 daily.
ALL VISITORS AND ENQUIRERS WELCOMED.

The Spiritual Research Society.

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

President—Mrs. WARNER, 44 Rothesay St., Malvern.

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

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

THE PRAHRAN SPIRITUALIST CHURCH.

246 HIGH STREET, PRAHRAN.

Weekly Fixtures as Follows:—

Sunday, 3 p.m.—Message and Healing Service.
Sunday, 7 p.m.—Lectures and Demonstrations.
Wednesday, 10 a.m. to 4 p.m.—Free Health Read-
ings (Mrs. A. Plum).
Thursdays, 7 and 7.30 p.m.—Psychometry (Mrs.
A. Plum).
Hon. Secretary: L. J. PLUM, 15 Trinian Street,
Prahran, Melbourne.

Spiritualist Church, Hobart.

VICTORIA HALL (off Macquarie Street).

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

MRS. BATTIN, Spiritual Messages.

MISS G. STONEHOUSE, Trance Address.

A cordial invitation to Visitors and Friends.

A. M. VARLEY, 52 Kelly Street, B.P., Hon. Secretary.

LUMINOUS PAINT.

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

Spiritualist National Church of New Zealand.

NEW PLYMOUTH BRANCH, Courtney Street,
Corner Gover Street.

President—MR. F. DAVIS.

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

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

THE CHRISTIAN SPIRITUALIST CHURCH.

Rechabite Chambers, 125 Willis st., W'ton., N.Z.
Leader: Rev. E. M. Craigie.

Sunday Services, 3.15 p.m. and 7 p.m.

Trance Address and Clairvoyance.
Marriages, Dedications and Christenings
Solemnised.

VISITORS & FRIENDS CORDIALLY WELCOME
Chairman: C. H. Jones.

Progressive Spiritualists Church

(Incorporated).

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

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

Services.—Sunday, 7.30 p.m., Divine Service. Thursday, 8
p.m., Healing Circle, Mrs. E. M. Palmer, leader. Friday,
8 p.m., Open Circle, Mrs. Smith.
Dedications and Burials Solemnised.

Registered at Supreme Court to Marry and issue Licences.

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

Church of Spiritual Research (Inc.)

AFFILIATED WITH THE

Greater World Christian Spiritualists League.

SHELL HOUSE, ANN STREET, BRISBANE.

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

LESSONS BY CORRESPONDENCE.

Mrs. S. J. McCORMICK, Officiating Minister.

Mrs. LEWIS, President.

Mr. H. F. BUTLER, Hon. Secretary.

Mr. W. BOYLE, Treasurer.

The Spiritual Church, Brisbane.

MEIN AND BOUNDARY STREETS.

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

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

Mr. J. WOODCOCK, President. Mrs. S. B. ELKIN
Treasurer. Mrs. L. RAYER, Secretary (above address).

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