

THE HARBINGER OF LIGHT

PSYCHICAL RESEARCH,
SPIRITUALISM, AND
SPIRITUAL PHILOSOPHY

Leading Features:

BODY

Christianity or Spiritualism.

SOUL

Astral Projection.

Psychic Studies—Materialisation.

A Former Editor of the Harbinger Manifests.

Feeding and Fasting, by Dr. J. S. Hooker.

MIND

Colour the Great Healer.

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" BOOKSTORE AND PSYCHIC LIBRARY, WENTWORTH HOUSE, 203 COLLINS ST., MELBOURNE, C.1.

TERMS: CASH WITH ORDER.

	Price	Ptge.		Price	Ptge.
And With the Morn (R. Ballard)	5/	4d.	Guide to Psychic Knowledge (C. A. Dawson Scott)	1/6	2d.
A.B.C. of Spiritualism (Lloyd Tester)	2/	2d.	Guidance from Beyond (K. Wingfield)	5/	3d.
After Thirty Centuries (Frederic H. Wood)	5/	3d.	Harmonial Philosophy (A. J. Davis)	9/	7d.
After Death (W. T. Stead)	4/6	3d.	Harmonial Philosophy (Twelve Lectures) (A. J. Davis)	3/	3d.
Art of Healing (E. S. Souster)	1/3	1d.	Handgrips with the Infinite (J. H. Oliver)	2/3	2d.
Astrology (E. Parker)	15/	6d.	Health—Its Maintenance and Recovery (Abdul Latif)	8/	4d.
Aquarian Gospel ("Levi")	15/	7d.	Here and Hereafter (J. A. Douglas Parker)	3/6	3d.
Beyond (Dr. Lascelles)	5/	3d.	Herod's Courtesan (J. H. Symons)	6/6	3d.
Bible Cameos (H. Ernest Hunt)	3/6	3d.	Home Circle Handbook (J. Stuart Morrison)	1/6	1d.
Blavatsky H.P. (A. Trevor Barker)	15/	7d.	How to be a Medium (W. H. Evans)	7/6	4d.
Blue Room (C. Chapman)	5/	4d.	How to Converse With Spirit Friends (Alex. Verner)	1/3	1d.
Blue Island, The (W. T. Stead)	5/	3d.	How to Read the Crystal (Sephariel)	2/	1d.
Book of Charms and Talismans (Sephariel)	4/6	2d.	How to Go to a Medium (E. J. Dingwall)	3/	3d.
Bristol Tune Book — Complete Collection of Hymn Tunes	10/	4d.	Houdini Messages, The (Francis R. Fast)	1/	1d.
Case for Astral Projection (Sylvan Muldoon)	9/6	4d.	Human Aura and How to See It (H. Boddington)	1/	1d.
Childhood of Jesus (Geraldine Cummins)	6/6	3d.	Human Survival (H. A. Dallas)	2/	2d.
Children of the Summerland (May Cottrell)	2/	2d.	Human Atmosphere, The (W. J. Kilner)	14/	6d.
Christ in You	4/	2d.	Hafed, Prince of Peridia (D. Duguid)	9/6	8d.
Claude's Second Book (Kelway Bamber)	6/	4d.	I Have Seen the Master ("Ray")	7/6	3d.
Communications With the Dead (J. C. Gibson)	6/	4d.	In Tune With Infinite (Ralph W. Trine)	2/	3d.
Conduct of Psychic Circles (Leigh Hunt)	9d.	1d.	Intruder, The (Montague Crane)	3/6	3d.
Death's Door Ajar (J.V.H.)	6/	4d.	Invisible Influence (Dr. Alex. Cannon)	7/	3d.
Death Bed Visions (Sir William Barrett)	4/6	2d.	Last Crossing (G. Osborne Leonard)	6/6	3d.
Domestic Remedies (Dr. J. T. Huston)	1/6	1d.	Letters From a Living Dead Man (Elsa Barker)	5/6	4d.
Early Impressions of Life in the Unseen	2/9	2d.	Life Elysian (R. J. Lees)	6/9	4d.
Edge of the Unknown (A. Conan Doyle)	7/6	5d.	Living Touch, The (Dorothy Kerin)	3/9	2d.
Elementary Astrology (Sephariel)	2/	2d.	Man's Survival After Death (C. L. Tweedale)	13/6	6d.
Etheric Vision (H. D. Thorp)	5/	5d.	Materialisations (H. Boddington)	6/6	3d.
Elements of Heaven (M. Livingstone)	6/	3d.	Message From Arunachala, A (Paul Brunton)	7/	4d.
Gate of Heaven (R. J. Lees)	6/9	6d.	Mental Phenomena of Spiritualism (Rev. C. D. Thomas)	2/	3d.
Gateway of Understanding, The (Dr. Carl A. Wickland)	17/6	6d.	Ministry of Angels (Joy Snell)	3/	2d.
Gift of the Spirit (Arthur E. White)	3/6	2d.	Miracle of Healing (L. M. Mayhew)	3/6	3d.
Grape Cure (Dr. Johanna Brandt)	6/6	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, Part I. (A. Dawson Scott)	1/	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.

AUGUST 1, 1938.

PRICE 9d.

VOL. 69.—No. 9.

Christianity or Spiritualism.

BROADCAST BY 2GB SYDNEY FROM THE CATHEDRAL CHURCH OF ST.
ALBAN LIBERAL CATHOLIC, REGENT STREET, SYDNEY.

By Mr. C. B. HANKIN.

The question has been asked "Is Christianity superior to Spiritualism, and if so in what way does it excel." Other questions have also been received on the matter of spirit messages and the handling of so-called "Spirit" matter.

THERE is a certain difficulty in the approach to the first question. The form which it takes implies that we have here two separate and distinct religions. One is supposed to be better or worse than the other, and a comparison is asked. First of all, Spiritualism is not a religion, in the accepted meaning of that word. This with all due respect to one of its earliest protagonists, Mr. F. W. H. Myers, who called it "a religion, of philosophy, or mode of thinking." The two latter it may be, but not the former. We are compelled here to clearly define what is meant by religion. The literal meaning of the word is a "binding back"—generally understood to be the binding back of the spirit of man to God.

Spiritualism is a science, as astronomy, biology, chemistry, physics are sciences, and a science is more an "outgoing" of man towards investigation. That it has become, for many, more of a "religious practice" than a science may be true, but the fact is not thereby altered. Again, although the term "Spiritualism" or "Spiritism" has become established as a title for the science of the super-psysical, it is by no means the best of names, as later knowledge shows. We know what is generally understood by "Religion." Those

great bodies of teaching, or codes of ethics—Christianity, Buddhism, Hinduism, Mohammedanism, and so on, are familiar enough to us (even if only as names). We cannot really include the science of psychic practicalities in the same category. We shall have to consider it as an adjunct to religion, which really it is.

Spiritualism and Christianity.

Spiritualism is fairly wide in its scope. It extends from the exact and scientific experiments by careful and impersonal investigators to the self-induced emotional revelation often experienced. It includes the study of levitation, materialisation, psychometry, flower readings, overhead readings, and that most important branch, trance and mediumship. Clairvoyance, clairaudience, precognition and retrocognition of events, automatic writing—all come within its scope. It is not difficult to trace why Spiritualism has become a substitute for orthodox Christian teaching with many. Let us glance for a moment at the relationship between the churches and the newly-born science toward the end of the last century.

Christianity during the latter part of the nineteenth century became very

formal, very set in its outlook, very artificial in its ways. It had really become materialistic, if we can apply such a contradictory term to a spiritual system. Nevertheless, side by side with that formality, and in reality a reaction against it, there was growing among the people (at least in England) a strong body of emotional feeling of a religious nature. It would seem that the denial of the intellectual expansion of the faith only led to an overflow of the emotional. At that time the evangelistic missions of Dwight Moody and Ira Sankey, and others, including Dr. Torrey and Charles Alexander at the beginning of the twentieth century, had a great influence over the people. We have only to look at the type of the hymns used by the missionaries. They were true reflections of the feeling that was rising.

The Hymnal Companion to the Book of Common Prayer of the Church of England was compiled first in the last quarter of the nineteenth century, and it, too, shows the same tendency. There was a strong leaning towards the emotional and personal side of earth and heaven. The glory of the "Home beyond the River" and the happiness of those who were "safe on the beautiful shore"; the desire to be told of these things; the singing of hymns calculated to stir the emotions, all these were the results of the formalism which denied the heart its expression.

Craving for Proof of Survival.

Very prominent among the feelings which were stirred was the craving for knowledge of the things of the Beyond. Vaguely expressed, perhaps, but strong in its way. It may be quite well for us at the present day to look upon all this as exaggerated feeling. True, it certainly was. But I can myself testify to the strength of that wave, for to this day I can vividly recall the time when, as a boy, I saw much crying, much praying, much singing of hymns, when indeed the depth of religious fervour seemed to be measured in terms of tears. I do not care to think of it too much. Into the midst of these conditions came the comparatively new science of psychic research. For years,

of course, it had been studied by the few, but now the time was ripe for a rapid spreading. It was here that the tendency arose to regard Spiritualism as religion, as a revived and renewed spiritual teaching. It seemed such an answer to the craving of the time. Here was definite proof of the things the heart desired. The evangelist had sung: "Shall we meet beyond the River"? Here was the answer.

The church had had little comfort for those who mourned, but here was the actual possibility of the sight of a beloved face, for the touch of a hand, for the sound of a voice. Not to all did Spiritualism make this appeal of course, but for those to whom it did, it became a veritable substitute for church teaching. Another factor helped to strengthen this result. The same artificial boundary drawn between sacred and secular, which has had such cramping effect in other directions, came into play here. Had the earnest and careful study of psychic phenomena been encouraged as a broad view, and as a practical side of the faith, both Church and Spiritualism would have gained much. But it was not. Psychism was definitely relegated by the church to the unholy side of things. Another recollection of youthful times is the memory of the vicar of a church joining issue with an exponent of Spiritualism on the subject "Is Spiritualism of God." It was a mark of the time. The Church would have none of it.

Christian Spiritualism.

There is at the present day a tendency in the right direction, in the rise of what is termed "Christian Spiritualism." Perhaps it is but another label, nevertheless it shows a tendency. Indeed, there is nothing in enlightened Christian thought which should rule out psychic phenomena, provided that Spiritualism will put its own house in order. That Spiritualism should put its house in order is absolutely necessary. Much that is unwise, much that is morbidly emotional, is becoming the usual. Seeking after knowledge has degenerated in many cases into the craving for phenomena—a very dangerous thing. This from personal experience.

Most of all—this great fact seems to have been forgotten—that when Spiritualism has once demonstrated, beyond reasonable doubt, the real existence a world beyond the gateway of death, then for the normal person its purpose has been achieved. To allow the science to run to any kind of excess is unwise and exceedingly dangerous. Investigation into the problems of psychic science is best left entirely in the hands of those who are fitted for that particular work.

To the question, then as to whether Christianity or Spiritualism is the better, it can only be answered that true spiritual science is an integral part of true Christianity, but that it has for a while been forced out of line by intolerance on both sides.

Messages.

And now as to the next point—the receiving of messages at Spiritualist meetings—either from flowers, from articles, or by way of what are called overhead readings. No generalisation on these matters would be anything but misleading, for in every case the result, be it accurate or not so accurate, depends upon the degree of the message-reader's powers, and the way in which several types of faculty are blended.

First of all, the source of the messages. We in this outer world are surrounded, at all points and at all times, by the great inner world, imperceptible to physical sense, nevertheless real. In our so-called "waking," or physical consciousness, we live with our attention so concentrated upon the range of vibrations which are physical that we are totally oblivious to all other ranges.

Yet there is in each one of us, as a part of our composite make-up, the possibility of responding to a higher range of vibrations, whilst still in physical consciousness. That is, to a greater or less extent, we may contact the inner world, and bring back to physical knowledge that which we see, hear, or feel. It is that degree of possibility which marks the difference between the psychic, the sensitive, the clairvoyant, the clairaudient, and the ordinary person. (You will understand what I mean here by "ordinary.") It is from the inner land which lies nearest to our outer

world that all our messages come. The facts, the sights and the sounds of that inner world are around us all the while—but only a few can discern. In that land are dwelling, for a while, those who have passed the gateway of death. In it we dwell ourselves, every night when our bodies are laid in sleep.

Flower Readings.

We come then to a Spiritualist Meeting—the hymns have been sung—the address has been given—and now the flowers are to be read. Someone has placed a flower upon the tray or table, and in so placing it there has been the desire for a communication, some question silently asked. That flower having been held—contracted closely—a certain little current of hidden force for a while connects that flower with someone in the inner world, who is perhaps in the thought of the one who brought the flower, or someone related or connected by friendship. That someone, remember, will be close, perhaps in the same room at the meeting, and he or she will endeavour to impress upon the consciousness of the flower reader the message it is desired to give. As is the capacity of the reader, so is that message—clear or vague, accurate or inaccurate. But look at the whole process for a moment. A little plain speaking in this direction will not come amiss.

In regard to flower-reading, it would seem that often, too much is expected. Who has not noticed that in the majority of cases, messages are confined to generalities. There are words of encouragement, the quoting of spiritual precepts. There are exhortations to the one still in physical life to go forward towards the light, to strive upward. Not too often are there given definite messages, either for information or guidance. A name will be brought through, a description of a personal appearance. Now, I realise that readers differ greatly, one from another, and some are able to give more detail than others. But also, it will be noticed that the very phraseology used become set. Over and over again have I heard the same type of expression from the same reader, although the messages come from quite different entities. This would seem to indicate that very often indeed, the

message is an impression given from within, but clothed entirely in the reader's conception and mode of expression.

Added to this, it must be remembered that the flower, being an organic entity, soft and fibrous in its make-up cannot hold a magnetic influence or link for too long a time. In this way the flower is different from an article, say of metal, or a jewel, which things are able to hold influences for a very long time. Again, the flower that is placed for reading has not been very long in the possession of the questioner, and therefore the magnetic link is naturally not formed too strongly.

Greater Care Needed.

Also, a fact has often been noticed at meetings, and it is this. Flowers are placed together, very often in contact with several others, no attempt being made to insulate each from every other. Sometimes too, a reader has picked up, with a flower or posy, a leaf or a bud from some other stem. There has been quite perceptible confusion. It should be remembered that every flower should be insulated in a wrapping, and touched only by the reader, if the best result is desired. A comment is made here, for what it is worth to those of our brothers who conduct flower readings. It is desirable that the flowers which are to be read be kept away from the platform, or place where the address is given, or prayers offered, until such time as the flowers are required. An instance illustrating occurred only a few weeks ago. During the time of an address, at a meeting up north, a very definite flow of force was playing. It was stronger than usual, and its lines swept in a circular manner over the platform and over the audience in a large oval. The flowers were lying in the full play of this force the whole time. The consequence was that when they came to be read, every one of those flowers, in the words of the reader "held a beautiful aura"—but, alas, very little else.

It was as if the whole of the magnetic links in the flowers had been drawn in the one direction, into a uniformity of influence which was uplifting, but not psychically informative.

A Further Consideration.

There is another consideration in regard

to flower readings, which is often overlooked, leading to that too-great expectancy. Our brethren in that inner world are not, from the fact of their being in that inner world, necessarily in possession of fore-knowledge, wisdom, or in-sight to the extent sometimes thought. Certainly, their consciousness is wider, their prevision greater, if they are able to enter fully into the conditions in that world, but often they are not so able, and consequently their knowledge, their points of view, their prevision, are not so much altered as we suppose. Often they have very little to say, really, in the way of forecasting events. They have often little to impress upon the reader's consciousness. Also we must remember that in the normal course of events, in that world they themselves are in the process of withdrawing further from the things of the outer world, and many of those things cease to have the same importance as they had before. In a word, their point of view is changing. This latter point must not be misunderstood. There is no lack of the love which bound them to others here. There is no lack of that care for the welfare of those who have been left. It is just a normal changing in attitude towards everything, and it is right and good that this change should come.

And so, with flower readings, there is so much room for a lack of definiteness, as a general rule. As has been said, readers differ, and some prefer reading flowers to anything else. But further talk on this must be left for the moment, as we are coming nearer to the question of the deeper question of psychometry, that is the reading from articles other than flowers. That subject, together with the matters of mediumship and the handling of "spirit" matter must form another answer, if not more than one. To those brothers who are working along these lines I would say, in closing this part, take all the care you can with the flowers, do not expect too much, and whatever messages come through—try them against the touch-stone of your own knowledge of those who have passed on, remembering always that yours is the task of judging the accuracy of the messages and yours the responsibility of acting upon them.

Spiritualists and the Drink Question.

An Approach to the Question of Intemperance.

By J. F. MAXWELL.

A WELL authenticated story is recorded in the Journal of the American Society for Psychical Research, 1923, and it is set out fully in A. W. Osborn's recent book, "The Superphysical." Briefly the facts concern a Medium, Mrs. Sarah Seal, Mr. Armour (a member of the A.S.P.R.), and "Phil Longford." The latter character had been an old miner in Nevada and the facts of his life as given to Mr. Armour through Mrs. Seal proved correct when checked. Discovering that "Phil Longford" had a son living in Reno, Mr. Armour wishes to write and let him know he was in communication with the spirit of his father. But "Phil" replied: "No, it would be no use, for he would not believe you." Then he added the following prediction: "You will meet my son, though, and when you see the son you will understand what the father's trouble was when he walked the earth."

Later, Mr. Armour met the son in an hotel in Reno, which was apparently "Phil" Junior's favourite haunt and where he spent much of his time and money at the bar. At the next seance, "Phil" said: "Well, you have the son, now you know what my failing was. It was the drink! It is on that account that I am held close to earth. That is what I meant by being 'tied' to the mining district, for in some mysterious way my advancement seems to be bound up with the development of that country."

Physical and Spiritual.

It would be possible to consider the question of intoxicating drink along many avenues, but two lines of thought will suffice. Physiologically, intoxicating drink has no defence. For the use of alcohol as a drink is in every way detrimental to fitness. It is essentially a drug and as much to be condemned as morphia and cocaine. No Spiritualist would ever think of taking Hashish—an eastern drug—yet, in-

toxicating beer made with hops, contains "lupulin," which latter ingredient belongs to the same botanical family as Indian Hemp, from which Hashish is obtained.

The many advertisements which prate about the food-value of beer are incorrect. An examination shows that the protein content of $4\frac{1}{2}$ bottles of beer would be comparable with one 2oz. egg. And as the human body requires approximately $3\frac{1}{2}$ oz. protein daily, we would need to drink 63 bottles of beer to secure the necessary protein. A little arithmetic will complete the destruction of this fallacious argument that "beer is a food."

But from a larger standpoint—the spiritual—it is perfectly evident that intoxicating drink had gripped "Phil Longford." We have seen the **internal** reason for total abstinence and now consider the **eternal** reason! The after-death condition of "Phil" was all too evident. And Rescue Circles tell the same story. The habit-forming tendencies of intoxicating drinks hold people to earth conditions, from which it needs much effort to progress. Case after case could be mentioned—brilliant, clever men who have become slaves to the subtle influence of alcohol: doctors, journalists and others, and after death they have been "tied" to dark earth conditions. Surely part of our service must be along this line of helping upward those who are so bound. And also endeavouring to check the use of intoxicating drinks by young and old, as well as limiting in every possible way the advertisement and sale of such drinks.

Perhaps Spiritualists have neglected this splendid avenue of service, and the challenge of the hour is that we should become advocates for Temperance and self-control "in season and out of season." The purpose of this article will have been achieved if "Phil Longford" and what brought about his earth-bound condition are remembered by us.

THE SILENT MARCH OF THE DRINK-DAMNED HOST!

THE MUTE APPEAL OF THE DOOMED—AND LOST!

We watch them pass, that motley crew,
Till gaols and graves are crammed!
With hopeless eyes they look at you
The men whom drink has damned!

What see ye in those hopeless eyes
As slowly they approach?
No expectation! No surprise!
Just silent, deep reproach!

They seem to say: "You knew! You knew
The curse that must descend
Upon my soul! I trusted You!
You said you were my friend!

You knew that burning, fatal thirst
That strong drink would create!
You knew its fascination curst.
I knew! But knew—too late!

Too late the bitter truth I knew.
The curse must run its course!
I'm tied to earth for trusting you.
Oh, know ye not remorse?

Yet, some atonement may be made
Yea, ev'n at this late hour.
If ye but fight the Liquor Trade
And rob it of its power!

Your circles, service, and your Vote
May put strong drink to rout!
Come! All you have, and are, devote
To drive this curst thing—OUT!

—R. A. Roberts.

TABLE PHENOMENA.

By C.A.A., in "The Greater World."

FOURTEEN years ago I first came into contact with psychic phenomena. "Table rapping" was practised in the boarding house in North London where I lived. On hearing of it, I felt sorry for the landlady and my friends who indulged in "spiritistic" sittings, for I thought I had read quite enough in the daily press about the danger attaching to experimenting with unknown powers that appeared to be evil.

One evening, however, I watched the circle. Three or four persons sat round a little table on which they placed their hands. The table tilted, sometimes to the extent of 45 degrees or more, but usually only slightly to enable messages to be spelt out. I was puzzled and went down on my knees to discover the person who was responsible for lifting the table. The light was good and I had no difficulty in seeing the sitters' knees and feet, but to my surprise I found that there was no trickery and that the movements of the table were in fact caused by unseen forces. Names and intelligent messages were received by this means of communication, and from that experience I was convinced that the principal claim of Spiritualism was true.

The Use of Table Phenomena.

Table tilting sometimes succeeds where other psychic phenomena cannot be obtained, but this method of communication is very slow and develops the physical side of mediumship rather than the spiritual. Many a doubter, however, has been converted to this Truth through the table phenomenon, for instead of being expected to believe the experiences of others, he is able to see a supernormal manifestation with his physical sight. It is a most helpful start towards complete conviction that there does actually exist an invisible force that appears not only to defy our law of gravitation, but to show intelligence.

When Table Communication is Dangerous.

Therefore, we see that "table rapping," like other psychic manifestations, can serve a very good purpose. We learn by degrees. Many people have not reached that stage of evolution when the etherial, by which we mean the spiritual, alone can bring conviction. On the other hand, when the table is used by sitters keyed to material vibrations, it may be used by unevolved forces to give misleading or even dangerous messages. We come back to personal responsibility. Divine protection is provided for everything that occurs in daily life; when the protection "breaks down," then the fault lies with those in the flesh who have forgotten to observe those spiritual laws which are sufficiently powerful to control the machinations of those poor souls who are still bound by self.

Studies in Psychic Science.

By J. STUART MORRISON.

(Continued from Page 294, July Issue).

Materialisations.

MATERIALISATION is undoubtedly the most astounding, remarkable and evidential form of psychic phenomena. The genuineness of this form of mediumship has been attested to time and again by such giant intellects as:—Sir William Crookes, Morselli, Bianchi, Falconer, Schiaparelli, Botazzi, Cardarelli, Luciani, Zollner, Weber, Scheibner, Fechner, Larkin, Hyslop, Flammarion, Flournoy, Challis, Geley, Schrenck-Nottzing and a host of others. With the exception of two, the names mentioned are all of University Professors—the leading brains of the world.

Professor Caesar Lambroso — Italy's greatest scientist, had the privilege of embracing the materialised form of his own mother, this experience had such an effect on this iron-willed scientist that he cried out—"Gentlemen, after such PROOF I must go away because I feel I might go mad, I must rest my mind."

Of course any Physical seance which is not conducted under strict test conditions is not worth considering, for this form of mediumship has been counterfeited time and time again by unscrupulous opportunists, and even those who have genuine psychic powers will insist on making their seances more spectacular by introducing a few cheap conjurer's or illusionist's tricks. One should not think of going to a Materialising seance unless all precautions against fraud were taken.

The earliest investigations of this form of mediumship was Sir Wm. Crookes' tests of Florence Cook's mediumship. In Sir Wm. Crookes' own house, "Katie King"—the control of Florence Cook—often materialised and walked around the room, allowing herself to be handled by the sitters, and on one occasion being embraced by Sir Wm. Crookes himself. Both "Katie King" and Florence Cook were seen together on more than one occasion, and a

conversation between the two was recorded, they were photographed together, their body temperature, blood pressure, pulse beat and respiratory power was tested and compared. Marked differences were noted in all cases. Their heights differed—that of the control varying with the conditions ruling at the seance. "Katie's" fingers were longer, her hair was a different colour, her complexion and skin was purer and softer and more free from blemishes than Miss Cook's. Her ears were unpierced, her face was larger, and her voice and gestures showed marked differences to that of her medium. Miss Cook was kept under constant surveillance—night and day, she was not even permitted to sleep alone, and every precaution was taken to see that she had no opportunity to make fraudulent preparations.

In another series of tests in the house of Florence Marryat—the celebrated novelist—Florence Cook's hair was nailed to the floor in the full view of the sitters and still "Katie" appeared. "Katie's" body was closely examined by Miss Marryat and found to be perfectly normal. On one occasion Miss Marryat cut off "Katie's" curls, as fast as she cut them off more hair materialised and the auburn tresses she was removing dissolved into ectoplasm. On one occasion "Katie King" herself dematerialised in full gas light in the view of over twenty people.

Does any reader consider it credible than an innocent school girl of fifteen years of age could hoax a group of skilled investigators, all of whom were strangers to her, and many of them being pronounced sceptics who were trained in methods of scientific analysis? To think such a gigantic hoax could be carried out under strict scientific test conditions in the private homes of the investigators over a period of over four or five years would

take, in the writer's opinion, a greater degree of credulity than it does to accept the spiritualist hypothesis.

Psychic Photographs or "Extras"

Not only have visible materialised forms been photographed. But thousands of photographs are in existence which are clearly recognisable representations of invisible spirit entities—people who have been in the World of Spirit for years have appeared at Photographic Seances.

Psychic Photography was pioneered in the year 1861 by Mumler, of Boston, U.S.A., and his photos are of great historic value. The best known Mumler photo is that of the spirit of President Lincoln with Mrs. Lincoln as the sitter. At the time the photograph was taken Mumler was quite unaware of the identity of his sitter. Following Mumler came Hudson, Slater, Bugeat and F. M. Parkes, all of whom commenced operating about the year 1872. Slater's mediumship was forecast about the year 1856 at a table seance at which Slater, Robert Owen and Lord Broughton were present. Owen promised that if he were in the Spirit World when that time came he would manifest on the photograph, and true to his promise the first photograph taken by Slater contained the "extras" of Robert Owen and Lord Broughton.

Boursnell, probably the greatest Photographic Medium of all, commenced taking actual psychic photographs in 1880, but he is claimed by some to have been the real pioneer of this form of mediumship because he obtained psychic markings on his plates as early as 1851. He was in business as a professional photographer at the time and so persistent were these markings, the importance of which he did not understand at the time, that he was forced to give up his profession for over twenty-eight years. Boursnell was extremely honest in his work and he not only permitted, but encouraged, test conditions at all seances.

There have only been about twenty-five or thirty known psychic photographers of any importance in the entire history of the Spiritualist Movement. David Duiguid 1880, Wyllie 1890 and Hope of Crewe are

all pioneers whose names we cannot afford to overlook. Many are familiar with the work of Mrs. Deane and John Meyers, the leading Photo Mediums of the present day.

In the work of Boursnell, and also other spirit photographers, there are often two stages, faces and figures being produced by the one set of unseen operators, whilst the spirit drapings and decorations are added by another group of invisible chemists. This often gives an appearance of doubt exposure in the finished negative.

Not Direct Photographs.

After comparing several hundred copies of psychic photographs an observant man could not help being struck with the fact that the majority of them could not possibly have been taken through the lense of the camera, and the chances are that psychic photos are not photographs of actual spirits at all, but representations of them impressed on the plates by supernatural means by invisible operators who are familiar with the appearance of the spirit whose extra appears. For instance: many photos of spirits who have passed into the higher planes at the age of 60 or 70 years are splendid likeness of the person **when he or she was in the prime of life.** Again, in at least one case on record, a man received a photo of his brother, whom he had not seen for thirty years, and although the brother had only been in the Spirit World about three years at the time, his psychically-produced photo was just exactly as he looked when his brother saw him last. Sometimes extras are seen seated in wheel chair, or bearing the marks of bleeding war wounds, or carrying crutches or walking sticks, wearing spectacles and generally showing all the signs of their earth pains and sufferings. One would not like to believe that our dear ones carry the infirmities of their earth life with them into Spirit World and bear them throughout eternity.

Explanatory Notes.

W. T. Stead, through the mediumship of Mrs. Hester Dowden, throws quite a deals of light on this subject. He tells us that a psychic portrait is really the ex-

pression of an idea. First there is the idea of the **spirit subject** about himself (this is usually animated by the outstanding impressions of his earth life). Then the idea is clothed in form by the spirit chemist or "Guide" of the medium. The guide also adds to this form details related to the spirit—which details he draws from the subliminal consciousness of the sitter.

We must remember that the minds of all Spirits, discarnate and incarnate, are governed by the Law of Contiguity, and can subconsciously contact each other on a common centre of closely related ideas. For example : One spirit has only to think of a person, object or experience to awaken a corresponding reaction in any attuned mind with which it shares a knowledge of such a person, object or experience and the mere act of thinking of an incarnate or discarnate person places on **en rapport** with that person to a relative degree.

A Spirit's Comments.

Some Spirit entities seem to find it very difficult to remember their earthly appearance and they may refresh their memory by referring to an existing photograph or portrait. The control of another medium gives us a similar message in regard to this matter, she says: "When we think what we looked like during our earth life the ether condenses around us like an envelope and our thoughts fashion the form, features and expression, and also create incidental objects or symbols in thought substance, which may aid our earth friend to identify us. The memories of the sitter that are related to us are then reflected from them to us, and from us to this form which we have made. The spirit operators then take charge of this ectoplasmic simulacrum and use it to make the photograph."

The same control tells us that often spirit people create these forms spontaneously, and without knowing it, and the spirit experimenters will sometimes use these forms to make psychic photographs for experimental purposes. She reminds us that they on their side have to learn by practice and trial and error methods just as we have to learn our lessons over

here. Anxiety, on the part of the sitter, the spirit or the medium, will inhibit or retard the process of making these ectoplasmic forms. She points out that some guides know when they have succeeded and when they have failed to produce results.

MY PURPOSE.

The World needs me, otherwise I would not be here. I am a part of the whole and each part is necessary to the welfare of the whole. I will live, think, and work in the conviction that I am not only **wanted** but **needed**. That great truth shall be my constant inspiration. . . .

Life to me means the **being** of my best and the **doing** of my best, that **all** the world may be better. I shall not live for things, but for that **greater life** that reigns in the **spirit** of all things; nor shall the coming or going of things cause me to depart from the lofty position that I have taken.

To me, there can be **no defeat, no failure, no loss**. He is **never** defeated who wins the life he has elected to live. He knows **no failure** who gains the richer life from every experience, circumstance, or event that may come to pass. He knows **no loss** who ascends to the **greater** whenever the lesser seems to pass away,—and this I propose to do. This I **must** do to be true to the life I am here to live.

My first thought shall be to **love much**; my second, to **do much**, but I shall do nothing that will not add to the happiness and welfare of someone.

My aim shall be to reach the heights, not that I **alone** may enjoy the splendour of the heights, but that others may find the way.

My face shall ever be turned to the light of the great Eternal Sun; and to become a living revelation of that light shall be the dearest wish of my heart.

—Christian D. Larson.

Mrs. Phoebe M. Holmes, Founder of the International Radiant Health Clubs chose this as the inspiration of her life's work.

A Deadly Service.

Anzac Celebration at Brisbane Cathedral.

By W. C. BLAKEMORE.

ON Anzac Day I attended, with many others, the Service held on the morning of Anzac Day in the Anglican Cathedral in Brisbane.

The building was full of people who had doubtless come along to do honour to the memory of the men who laid down their physical lives in the service of their fellows, and for an ideal however nebulous that ideal was and is.

One would have thought that the person or persons responsible for the nature of the service would have struck a hopeful and cheering note for the benefit of those who remembered those dear to them, and who had vanished from their physical sight—apparently for evermore. Instead, the choir sang or rather wailed in a monotone, a dismal piece unaccompanied by the organ, called the "Gradual." The title of this effort is in my opinion incomplete. It should be called what it really is "The Gradual Quenching Of All Hope," for the words are certainly a rebuke to hope and an invitation to despair!

I am not aware that I lost any relative during the great war, or subsequently by war wounds, but I felt after hearing the "Gradual" that all the men who had fought and been killed during the war, or had died subsequently through war, disabilities, were relatives of mine and that I had lost the lot! Is this all that the Christian Church can give to sorrowing people when their loved ones retire behind the veil and are temporarily lost to those left behind, if the latter are uninformed of the continued life of those who have passed on?

Surely the Church must know that it is fighting a losing battle all along the line, and one of the reasons why that is so, is because it is ignorant and won't learn or is it that it knows but is afraid to tell poor sorrowing people like those gathered in its Cathedral on Anzac Day—the truth, for

fear its authority will be undermined? Will religion lose or gain by a knowledge of the after life? Orthodox religion seems to think it **will** lose, and consequently will not risk an investigation.

In the Toowong cemetery on every Sunday there are scores of people who visit it and place flowers on the graves of those whom they have loved. The Church has failed to convince them (in spite of the doctrine of the resurrection) that their loved ones are not there, but alive; no one however must attempt to prove it as that is "dishonouring the dead." The dishonour lies, in my opinion with those who utter such despairing nonsense. Let us get away from headstones and "Graduals" and tell the truth to those who sorrow, that they may look to the future with hope and joy in the certain expectation of meeting those who have gone on when they in their turn moved a step higher in the ladder of life.

Some have been fortunate in that they have seen and conversed with those who have left a physical body. There are numerous instances of this recorded in the Bible, and if the Bible is truth, as the Church claims it is, and these phenomena did actually happen, then why is it impossible to believe that similar phenomena are possible and do happen to-day? To those who mourn I would say, seek for your self and let no one stop you, because every one, men and women of good will and commonsense have the right to know and no one has the right or authority to prevent them from obtaining that knowledge. With it life takes on a different aspect and death becomes but a gateway to a life more beautiful, more satisfying than this physical life can ever be with its sorrows and disappointments. "Seek and ye shall find, knock and it shall be opened unto you."

The Rights of Animals.

(CONTRIBUTED.)

"No civilisation is complete which does not include the dumb and defenceless of God's creatures within the sphere of charity and mercy."—Queen Victoria.

MOST people speak of men and animals as two distinct classes. It would be far more correct to speak not of men and animals, but of the human and sub-human species of animals. Man's development puts him at the top of the class but he is still one of the class. Darwin said that the senses and intuitions, the various emotions and faculties, such as love, memory, attention, curiosity, imitation, reason, etc. of which man boasts, may be found in an incipient or even sometimes in a well-developed condition in the lower animals. It would be considered mean to take advantage of or misuse an imbecile or an infant. It is just as mean for man to abuse these other animals beneath him in mental or physical powers. The more advantages we possess the greater is the obligation upon us to use them rightly.

John Cowper Powys writes: "Individually we are not wiser or braver or more formidable than our ancestors. In many ways we are less so. But we are more sympathetic and we are more sensitive and this evolutionary change in our individual character has had a great effect upon public opinion. Certain atrocities, certain cruelties, certain injustices inflicted upon men by men and by men upon animals are now **no longer tolerated** by public opinion. When they occur, as they do at intervals in individual cases, they arouse horror and disgust."

"Scientific" Tortures.

Religion and the State—at any rate in England—have ceased to be able to call upon the savagery of the superstitious in support of the worst kinds of cruelty. But a new tyranny is among us, finding its support in a new superstition. I refer to the tyranny of Science. **The old horrors** are being brought back. Though we no longer torture in the name of God or in the name of the State, we torture in the

name of Science. Just as we were formerly mesmerised into tolerating cruelty to men and women by reason of one wide-spread superstition, so we are being mesmerised into tolerating cruelty to animals by reason of another superstition. This new superstition is our unbounded awe and respect for everything done in the name of Science.

Modern scientific men, in their Biological Inquisitions have deliberately placed themselves **outside** the human conscience. What they are really doing is undermining the supreme achievement of Evolution, namely, the spiritualising and sensitising of the general conscience. There are many cruel wrongs done to our lesser brethren to-day but none so diabolical as Vivisection. Sir Prof. Henry Bigelow, M.D. says: "There will come a time when the world will look back to vivisection in the name of science as they do now to burning at the stake in the name of religion."

Have Animals Feeling?

There are still people (including vivisectors) who regard the lower animals merely as animated machines and tell you that they do not really suffer pain as humans do, although Voltaire two hundred years ago, ridiculed this suggestion and asked sarcastically "has God given animals the organs of feeling to the end that they might not feel?" Even were vivisection of any use to humanity it might perchance be condoned, **but such is not the case.** Vivisectors, in many instances, have good salaries paid to them; it is their way of earning a living so it is necessary for them to show some result but a very large proportion of these experiments are absolutely useless and leads one to think that such people, instead of being scientists, are maniacs.

Dr. Cyon said: "The true vivisector must approach a difficult vivisection with

the same joyful excitement, with the same delight, with which the surgeon undertakes a difficult operation from which he expects extraordinary consequences."

Dr. Samuel Johnson wrote: "Vivisectioners are a race of wretches, who, with knives, poisons and many other devilish contrivances of torture, pretend to get knowledge, though at the expense of their own humanity." This was written 161 years ago. What would the doctor say to-day.

At the present time this fearful practice is going ahead by leaps and bounds and to-day, not only animals, but new born babies, children in foundling homes, patients in hospitals, criminals in gaols, in fact possibly you in your own homes are being experimented upon, for when the doctor injects the various serums into your body, he has not the faintest idea how it is going to act, for none of us being constitutionally alike, will react in the same manner. Never in the history of the world has there been so much illness as there is to-day and it is not to be wondered at for we get back that which we give out and on our own heads is falling the result of our callous treatment of our "lesser brethren."

INITIATION AT PRANA CHAPEL.

A VERY impressive Initiation Service was conducted at Prana Spiritual Chapel on Sunday, 12th June, when three students publicly affirmed their intention of devoting all their efforts to the attainment of Spiritual Enlightenment.

The setting was ideal for such an important service. The entire Chapel had been specially renovated and remodelled for the occasion. The Altar was tastefully decorated in white and flood lit with blue lighting. Miss Osborne and Miss Ponham the two lady candidates wore blue robes with silver girdles, and silver shoes and they made a very pretty picture as they stood one on each side of Mr. Southam, the other candidate.

The service was conducted by the Rev. J. A. Farquharson, and was based on the lines laid down in the Liberal Catholic liturgy, with certain modifications to make it suitable for a Spiritualist Church.

The light were dimmed during the taking of the vow, and during the singing of the consecration hymn, which was sung by the initiates at the close of the ceremony.

This was more than a special service. The candidates had been carefully prepared for the very important step which they were taking by a course of instruction in the philosophy and practice of Spiritualism which extended over a period of twelve months. They were sponsored by their teacher, Mrs. Harden, who is the leader of the Chapel.

May those angel guardians and teachers, to whose service these three young people have dedicated their lives, go with them, guard them, and bless them in all their works.

—J.S.M.

PSYCHICAL EXPERIENCES.

Evidence of Personal Survival From Cross-Correspondence.

For most thoughtful people the question of Personal Survival is of paramount interest and many would wish to know how much has been accomplished by the labours of those engaged in Psychical Research towards establishing on a sound evidential basis, if not the certainty, at least the probability of the persistence of conscious existence after death.

Some of the leading authorities on the subject have held that the evidence for Personal Survival afforded by the class of case known as Cross-Correspondence is of greater value and cogency than that yielded by any other type of supernormal phenomenon.

Cross-Correspondence occur when the scripts of two or more automatic-writers, writing independently, contain references to the same topic, or phrases which are meaningless when taken separately, but are found to be complementary when put together.

This book gives in non-technical language a compact account of this important branch of Psychical Research.

Price, 4/6! postage, 3d. (Not stocked, but can obtain).

Foundations of Christianity.

By H. L. WILLIAMS, Norfolk Island.

Part II.

(Continued from Page 312, July Issue.)

The Religion of the Nazarenes.

THIS religion came into existence on the Day of Pentecost. The Apostles and the Prophets nominated by Jesus, together with some of the disciples and the women, were left disconsolate at the loss of their Master, even though "two men dressed in white apparel" had said: "This same Jesus which is taken up from you into heaven shall so come (again) in like manner," which he probably did at the spiritualistic seances of the early Christians. On the Day of Pentecost, occurred the seance when "they were all of one accord in one place." Courage returned and they understood that God had said, through the mouth of the prophet Joel, "I shall pour out of my Spirit up all flesh and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out of my Spirit and they shall prophesy." Just as is happening at the present day. So they proclaimed their faith in "Jesus of Nazareth, a man approved of God by miracles and wonders and signs which God did by him," a great new Prophet and Teacher, but certainly not a God.

These Nazarenes, being Jews of Judaea, with perhaps a sprinkling of those they called Grecians, or Hellenised Jews, held fast to the Law of Moses, to which all proselytes must be rigidly subject. Although Peter desired to be a missionary to the Gentiles, converts must conform to Judaism, as had always been the case. The other Apostles had little concern with the Gentiles, for Jesus has said that his mission was to redeem "the lost sheep of the House of Israel." Not even the parable of the charitable Samaritan shook their strictly judaistic conventions. Even Paul was one time charged with being "a ring-

leader of the Nazarenes," though later he had little in common with them, and they, in their turn, repudiated all of Paul's writings.

Unhappily, but for a few excerpts in the works of the Church Fathers, nothing is known of the contents of the Gospel in Aramaic entitled "The Gospel according to the Hebrews," which was the possession of the Nazarenes. This religion survived for only two or three centuries before it was overwhelmed by the Pauline Christianity which the Gentiles adopted; but it must be borne in mind that Nazarenism was embraced by all who had known Jesus in his life-time, shared his adversities and witnessed his triumphs, as well as his death and resurrection. It is well it did not survive, for it defeated the aims and objects of Jesus. There is more than enough of Judaism in present-day Christianity without having this religion entirely judaised. Therefore, more need not be said of Nazarenism and we pass on to Paulinism.

Part III.—The Christianity of Paul.

This religion started with Paul's vision on the road to Damascus, and, although centuries separated them, Paul must ever be associated with Augustine. Paul was educated in the school of Tarsus. Though Apollonius of Tyana taunts the people of Tarsus with paying more attention to their linen than the Greeks did to wisdom. (Philotratus, "Life of Apollonius," I, 17). It need not be thought that there the liberal arts were neglected, especially where Gamaliel was a teacher. Doubtless there Paul learnt Greek, which language he read and spoke and in which he even delivered harangues. But the idiom and metaphor of Paul were Hebrew and Aramaic, and when the Greeks understood him to say that he had discovered a new God, Jesus, their word "theos" did not

correspond with the Alh in the mind of Paul, which is more akin to the gnostic Aeon.

Of Paul's vision, there are two accounts in the Acts of the Apostles—Acts ix, 3, and Acts xxvi, 13—and it will be noticed that there is a serious discrepancy. Some time after his vision, Paul betook him to Jerusalem, but the faithful feared him until Barnabas, one of those chosen to be a prophet by Jesus, took him to the Apostles. He showed himself to be valuable as a convert; but his life being endangered, he was sent back to Tarsus.

Tidings came to Jerusalem that the Grecians at Antioch had come to know of Jesus, so Barnabas went to Tarsus to seek Paul, and brought him to Antioch and there, under the influence of hellenism, the disciples first received the name of Christians. The Church at Jerusalem had already sent some prophets to Antioch, Barnabas among them. From Antioch, Paul and Barnabas set out on a missionary journey, the Holy Spirit speaking through the prophets at Antioch having so willed it. At Paphos, "Saul who is also called Paul was filled with the Holy Spirit"; he, too, became a prophet.

Paul and Barnabas did some good work among the Gentiles, for which they were called to account on their return to Jerusalem. After a stirring debate, some slight concession was made to the Gentiles. Then Paul and Barnabas returned to Antioch with two other prophets, Silas and Judas. At Antioch, there was severe contention between Paul and Barnabas and "they departed asunder one from the other." Paul went on a further missionary journey taking Silas, who was also a prophet, with him. Among other things, in Greece, they contended with "philosophers of the Epicureans and Stoicks." Then it happened that a certain Jew named Apollos, born at Alexandria, "an eloquent man and mighty in the Scriptures came to Ephesus," well primed with the philosophy of Philo. Here is the turning point in Paul's career. Having quarrelled with the strict Nazarene Barnabas, Paul came under the influence of hellenism and gnosticism, as represented by Apollos, which later bore fruit in the Alexandrian Gospel attributed

to John. Of Barnabas, we have a witness in the alleged Epistle of Paul to the Hebrews.

Says one authority, "the modern churchman has long since founded his faith, and will continue to found it, on the eternal indwelling Christ of Paul. On such a doctrine of divine incarnation the Church of post-apostolic days laid hold. Little by little it assimilated and adapted to its use the Logos doctrine, which our Ephesian evangelist had seized upon from amid the welter of syncretistic religions of redemption around him." ("The Gospel of the Hellenists," by B. W. Bacon, p. 307.) When the Church at Jerusalem no longer approved of Paul and his teachings, what other could he say than, "Lo, I turn to the Gentiles"? Paul defined Jesus in terms of God, as "the image of the invisible God." If he did not give him the fullness of Deity, it was because Nicaea was far off in time, but Augustine supplied the omission, "the Christ according to the flesh, who is over all God blessed for ever." (Rom. ix, 5).

Paul views mankind as "by nature children of wrath"; Augustine, as "one mass of perdition from Adam." (Sermo

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.

xxvii, 12). Thereon follow the Pauline-Augustinian essentials of predestination, justification by faith, saving by grace, salvation of the elect, etc. So that humanity is regarded as utterly depraved and corrupt; but the heavenly despot, by his own caprice, predestined, or elected, some few to eternal bliss and very many to everlasting damnation. For both these luminaries, Paul and Augustine, the Fall of Man is the starting point. God is gracious only by a reconciliation through Jesus Christ in the case of a few. Salvation of the elect was a comfort to the few elect who conceived that they had been so fortunate as to attract the special favour of the angry Deity. The despotic sovereign could never be appeased by "a sinful and adulterous generation."

Forgiveness was the prerogative of the Deity, and no effort of man was of any avail except salvation came from the throne of grace. Such is the venerable doctrine of election. God has made "one vessel to honour and another to dishonour." "Even so at the present time also there is a remnant according to the election of grace. And if by grace then it is no more of works, otherwise grace is no more grace." (Rom. xi, 5, 6). James the Apostle, the Nazarene, teaches a diametrically opposite doctrine, "faith without works is dead."

What says Paul of women? Can we call his views on women divine? See I Cor. vii, 8, 9. Woman being so inferior to man and the cause of Original Sin, can she be included among the elect? Impossible. Such very briefly is the Christianity of Paul and of the present-day Christian Church, of which Paul was the architect and Augustine the builder. The Deity of Jesus, vicarious atonement, virgin birth, saving by grace, heaven for the saved, eternal damnation for the rest and for unbelievers, resurrection of the carnal body on the Last Day, all, all its precious dogmas and doctrines are now being hotly assailed, and it is losing by attrition.

In "Truth and Tradition," Dr. Angus writes: "In Jesus' religion, there were no clergy, all were brothers of Jesus and the

saints of God were lay-men. His Gospel was for the wayfaring man. None knew better than Jesus that to be traditionally-minded is strife and death, but to be spiritually-minded is peace with God and peace with man and life abounding."

One fact stands out clearly—the Religion of Jesus and Orthodox Christianity have little in common.

THE HOME AS SANCTUARY.

At the Edinburgh Psychic College, Mr. G. Rulf, London gave an address on "The History of Sanctuaries." He described the uses and functions of sanctuaries in Egypt, when that country became the seat of knowledge, and the influence exerted by the institutions then evolved on religious beliefs and practices in other countries and later times, including that of Roman Catholicism.

The religion of ancient Egypt offered purification, communion, regeneration and immortality of the soul. It also taught atonement, the last judgment, and resurrection. Moses had his travelling seance temple. With regard to some of the terms used in the Bible, he pointed out that the flatterers of James VI, in view of his interest in witches and wizards, altered some of the words to fit his views. The same things was happening today, where the flatterers of Hitler were altering passages of the Scripture in order that they might support the racial phantasies of a megalomaniac.

The peculiar attraction which some ecclesiastical sanctuaries had for birds in the harmonious conditions of these buildings which influenced the finer radial sensitiveness of the birds. The home used to be a sanctuary, indicated by the Latin word "penates." In these times it was seldom that the members of a family met together in the home and realised its sanctuary aspect, and he suggested that it was the lack of this sanctuary that lay at the root of a great many of our modern troubles.

Austral Projection.

The Power of Thought is REAL.

By H. J. STEABBEN, London

ALTHOUGH much has been written and asserted about "Thoughts being real Things," the average person has not apparently been convinced, as evidenced by their non-use of their power. Yet it can and should a Power turned to quite practical account for good. The Proceedings of the S. P. Research contain evidence of hundreds of cases where the projection of personality was used to warn and at times protect those whom they were interested in. Ability was demonstrated to be visible to the normal vision of the percipient both before, after, and at the time of death. I am however interested in the use of this power of projection for the living. Space is limited and must severely confine myself to briefly describing experiences and obviously I cannot include all detail although evidentially helpful.

The evidence vouchsafed to me goes to show that mind is able to direct a force or power which can produce an effect upon physical matter or substance. Distance apparently offers no barrier. Often one hears said "I cannot be in two places at once," but in light of many startling experiences this saying may have to be revised, certainly qualified. Remember I am selecting please, not perhaps the most striking experiences but one or two that are well-attested, and only bare detail is possible here.

Probably the first proved evidence was given me roughly ten or twelve years ago. On my way across London to spend an evening with some friends my bus was delayed by traffic. At 8 p.m., when I was due to arrive I was still held up in a traffic jam. Suddenly I was aware I was repeating "Wait for me, I am coming," and I was visualising my waiting friends and house. On ultimate arrival at 8.15 I found them animatedly discussing my disappearance as five of the number had been sitting in the window watching the entrance, and

at 8 p.m. had seen me walk up the steps, heard the bell ring, and on answering the door found nobody there!

On another occasion whilst travelling in Lancashire, as a test, I succeeded in ringing the door-bell of a London flat. The flat was on the top floor of a block where the lower hall doors are locked at 11 p.m., this was midnight precisely when hearing the bell rung a friend answered the door. I followed up later by a series of further tests and succeeded in making raps, knocks and moving objects at a distance. In addition I have had letters from country and abroad detailing accounts of physical projection of myself by this thought power I use the term "physical" in the sense that I mean I achieved physical effects at a distance through what I term "projection of thought."—"Exchange."

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., Mel

Objection! What is Yours?

BY THE EDITOR.

There is a great similarity about the objections sometimes raised by enquirers when it is suggested to them to take a course of Health Culture. In case one or more of these might be yours, I am answering them in advance.

Does Health Culture Ever Fail?

SOMETIMES it apparently does. The majority of cases that come to me are of the chronic, or so-called incurable type. After drugs and operations have failed and every friend's advice followed without success, and health, and wealth, and hope well nigh exhausted, as a last resort Health Culture is tried.

Even then my failures are few and are due, not to any fault in Health Culture, but to the fact that the patient has not faithfully carried out the instructions given.

If there is sufficient vitality in the body to react to natural treatment, and if destruction of vital parts and organs are not too far advanced, recovery of health is possible. Often the seemingly hopeless cases yield to Health Culture the most readily.

The success of Health Culture is due to the fact that it does not consist of one method of treatment only, but takes from each and every system that which is best, and has proved to be successful in the treatment of disease.

I Have No Time.

What is time for, but for the development of our life. If you refuse to give the time NOW, Nature will make her claim, either in the sickroom or in shortening your life. From 20 to 30 minutes out of 24 hours is all that Health Culture requires. No factory could maintain its efficiency unless time was spent in cleaning, over-hauling, and generally attending to its machinery. The shrewd business man knows this, and although "time is money" with him, he spends both time and money to keep his machinery in good order, otherwise it would break down and he would incur serious loss. Apply this to yourself.

But It Takes So Long.

It really doesn't. Consider how long you have been treated by one system and another and are seemingly as far from health as ever. How much money have you spent in drugs and consultations, possibly in operations as well, and are not cured yet. Health Culture has a big task in your case, for not only is your disease to be rooted out, but all those poisonous drugs that are stored up in your system have to be eliminated as well. It will take just as long to cure you, as your disease is deep seated, and your body loaded with drugs and other poisons.

Health Culture has no magic, it works according to natural laws, and no one on earth ever did or ever will effect cure in any other way.

It Is Too Much Trouble.

Nature never gives something for nothing. Life is a battle, and health can only be maintained, or if lost, recovered, by paying the price that Nature demands. The price of health is constant obedience to the laws of life. A fearful toll is taken of the careless or indolent, of those who want "an easy life," or who "don't care," in disease and death.

To recover your health will cost you trouble. It surely is worth it. The demons of disease are masters of your body and life, they are robbing you of its joys and happiness. They cannot be charmed out, drugs will not remove them, they must be driven out, it will mean a battle, but a battle in which you are sure to win if you will act wisely. With courage and determination you **must** succeed for Nature is on your side and will readily co-operate with every effort you will make. **I'm Afraid That I'll Not See The Matter Through.**

If a tailor were making a suit, or a dressmaker a frock and their customer

took it away before it was finished, it would prove an unsuitable garment, and a very unsatisfactory arrangement all around.

Health Culture's business is to rebuild your body, make a new one in fact, it therefore requires time and your hearty co-operation if it is to succeed. Isn't it worth while making a sacrifice of time and effort to achieve this splendid result?

I Am Incurable.

Who said so? Only God knows that. Thousands have been given so long to live, and should have been dead long ago, if these would-be prophets were right, but they are still alive.

As I am writing this a patient has told me the case of a woman who was given three weeks to live by two eminent medical men, that was seven years ago, and she is still alive, able to attend to her household duties and has become the mother of two lovely children.

Fear slays more than disease, but hope and faith are the most powerful factors in all methods of cure.

Will you give in without a struggle? Is there no happiness in life for you? Is there no one whom you love sufficiently to desire to live for? I am sure there is! Then why not give yourself a chance?

Health Culture has worked wonders with the so-called incurable. On my part it is hard work, and often thankless work; on the patient's part it is often discouraging work, taxing to the limit, sometimes, confidence, patience, and perseverance. But it is a long lane that has no turning, and loyalty to the instructions given, at last brings health.

Health Culture is the right method, and the only rational way to obtain and to preserve health.

THE FRIENDSHIP CENTRE.

By MRS. MAY L. PARRETT, Hobart, Tasmania.

THE Friendship Centre is a faith venture. For over twelve months I had wanted to have a room in the city where I could have a Psychic Library, and also a place where worried, troubled folks could come and always be sure of a welcome.

Then quite suddenly an opening came. Where the money was coming from, together with the furniture, books, etc., I did not know. However, I visited some friends and from various sources collected about sixty books, old chairs that required mending, old lino, a table and an organ (all lent), and with a few donations purchased wood for a bookcase. Everything in the Centre has a little history behind it.

The rent of the room was 8/- a week, but I determined from the beginning not to have collections, as many people who could not afford to give stayed away, and perhaps they were the very ones who most needed help. There is a box at the door marked "Love Gifts," and this is responsible for the upkeep of the Centre. There is also no committee, but those joining the library become members.

Our motto is "Love Much," that beautiful poem of Ella Wheeler Wilcox, and Harmony must always predominate.

We had our first anniversary in July, 1936, when the balance sheet showed a balance of 2/4.

Every Saturday evening a meeting is held when speakers give talks on various subjects—our syllabus is wide and embraces topics of all kinds—after which there is a general discussion and supper.

We have now moved into a much larger and nicer room and are gradually becoming known. As you may guess, the pioneering work was not easy. Day after day I sat there waiting for visitors who never came. Also friends are few at the beginning of a new venture, they wait to see how the public respond. But relying on our Heavenly Father, all is well, and as long as the work is carried on with a single eye for His glory, success will crown our efforts.

DON your wrapper indicates that your subscription is due.

1. 2. 3.

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

MEDIUMS AND SPIRIT MESSAGES.

SIR OLIVER LODGE, the distinguished British scientist, has made a careful study of the peculiar mediumistic faculty which apparently enables certain persons to transmit messages from the spirit world.

"The human body," says Sir Oliver, "is really a sort of wireless station, which receives communications through our senses, conveys them to the mind, and then by means of speech or writing conveys this knowledge from one mind to another—a very crude and complicated system.

"Persons able to transmit messages from the other world must be specially psychic. They must also have the willingness to allow their bodily instruments to be used by another intelligence. To hold conversations with the spirits the medium must vacate part of his organism for the time being.

"A medium must have an inborn faculty for portrait painting or modelling, just as some people have the faculty that can never be acquired artificially. So far as I have been able to discover, men are just as good mediums as women.

"In the exercise of mediumship the whole thing is worked out through the subconscious, the dream stratum which, when it passes communications between the living, we call telepathy. I call communication with the dead another form of telepathy.

"Even in genuine communications a lot of rubbish comes through from the medium's own dream structure, but occasionally what may seem trivial to strangers may be of importance to relatives, such as reference to little family affairs for the purpose of identification. I myself have talked philosophy with a dead friend, who tried to explain that spirit's method of working.

"Some say that we ought not to call back the spirits; that we ought to allow them to rest. Well, it is my opinion that after some of them have rested for hundreds of years they get enough of it. But aside from that we do not call them back.

We only give them a chance to return. They don't have to come back if they don't want to do so. Many of them are most eager to come.

"I may add that it is a mistake to regard spirits as oracles. I doubt very much if spirits, generally speaking, know more about the future than living persons, though by contact with people longer dead and wiser than themselves, they might be able to make predictions. Life after death continues, I believe, on our own grade or stage of development. We go to the place for which we are fitted, and death most probably makes no sudden change at all."

THE CHILDHOOD OF JESUS.

Geraldine Cummins' "Great Psychic Book"

"In simple narrative that amounts to genius and in English that has no superior in anything I have read, the story is told . . . There is in every line a rhythm and beauty which no living writer can match . . . The whole work rings with sincerity" —"Psychic News."

"The descriptions of nature in Galilee are beautiful, and one is conscious of a poet speaking in some of the author's loveliest passages . . . It is a pleasure to commend a graphic and reverent interpretation of the Master's youth."—"The Record" (The C. of E.'s oldest newspaper.)

"There is no question of the reverence and sensitiveness of Miss Cummins' picture of the Galilean scene, or of the delicacy with which she suggests the unfolding of the boy's character . . . The earthly scene is beautifully described and the hints of events which might, in time, have inspired some of the parables of the Gospels are themselves inspiring."—"The Friend."

"The story is beautifully conceived and unfolded with great descriptive powers." —"Hampstead and Highgate Express."

"It is a book that paints a picture colourful and tenderly lovely." — "Sunday Referee."

Crown 8vo. Price, 6/9; postage, 4d.

"THE HARBINGER OF LIGHT."

MELBOURNE, AUSTRALIA.

Published Monthly.

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

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

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

Editor:—REV. J. T. HUSTON, N.D.

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

COMMERCIAL MEDIUMSHIP.

By MARY T. LONGLEY.

EVERY now and then comes up the subject of mediums charging a fee for their service for public or private instruction, counsel or messages from the spirit world, such as only these seers can receive and transmit to the seekers after that which they, the mediums, have to give. Occasionally the hue and cry is raised that "the medium has no business to charge a price for that which he—or she—freely receives," and any sensitive who is impelled by the urge of spirit influence on the one side, and the demand of the clamoring mortals on the other, to devote time, energy, vital strength and nerve-wearing attention to the pleasure, whims, sorrows or joys of their clients has very much the sensation of the trusting and innocent child when receiving a slap in the face, without apparent cause for it, when he or she reads or hears some of the denunciations levelled by the critical wise-aces of the world.

The old repeated answer, that mediums have as much right to charge for their services and time as have the ministers to except a salary, or the doctors to charge a fee for their professional calls, is a trite

and true one, but the point is not so much in the right or justice of the fees exacted as it is in the consideration of the erroneous and wholly unfounded claim made by the critics that the medium receives the gift of mediumship free and without price, and hence should charge nothing for its service.

The Cost of Mediumship.

Every medium knows the fallacy of such a claim. Perhaps the seership has cost them nothing, or only a little, in money, but in many cases that is not true, for many a medium has given up a lucrative wordly position, and others have forsworn a career in business life that would have netted them far greater financial rewards than mediumship ever could do, in order to follow the call of the Spirit, and to give up position, friends and wealth, for the work of the Master-soul of Immortal Love. But in every case, each medium who has responded to the call of the Spirit and come out into the field of active Spiritualism, has paid a price for the summons, and the cost in heartache and in bearing the misrepresentations and accusations of the careless and ignorant has been an appalling one.

As to the time, self-sacrifice and strength that a medium must expend in following the calling of the spiritual service, the whole comprises as heavy an output as any person can possibly devote to any professional and industrial work of the world. And yet no one thinks of demanding that the merchant, the manufacturer, the toiler in the fields, the artisan at his post, or the editor in his sanctum shall give personal time, health, service to the world without adequate and just compensation.

Advice and Counsel.

Along with the criticisms against mediums in a commercial character are frequent dissertations against the seers and psychics condescending to give counsel to anyone on matters of personal interest or needs that are connected with the practical affairs and demands of this earth plane. Now, I do not refer to such hunters of fortune who try to get information from the spirit concerning lottery prizes,

speculation in stocks, divorce from wife or husband, or when one or the other is to die and leave the questioner free from marital bonds. A spiritist or a skeptic might ask such questions, and if the medium has wise spirits in counsel, such querists will receive a bit of advice and admonition that will be a lesson in the right direction. But no understanding and true Spiritualist will approach a medium with such matters in mind.

But there are perplexing problems on personal affairs that can very properly be brought to the attention of human and sympathetic spirits, questions that you would not hesitate to present to your wise and helpful father, for instance, feeling that by an expression of his good judgment you may receive light an encouragement and even of wisdom; such questions can be properly presented to your good and helpful father if he has passed beyond the veil, or to some other far-seeing and sympathetic spirit who may see your needs and perplexities and by his counsel and expression of opinion, can aid you in solving the problems and in directing your course for the best good of yourselves and others.

Foolish Questions.

True, some seemingly wild and foolish question will come to the medium. For instance, a questioner, recently widowed, wished to know if she should not give away her children rather than try and support them, though she had some property of her own. Here was a chance for the spirit adviser to counsel the lady to keep her little family together, make the most of her assets, and to work in such capacity as she was fitted for, with the intent to care for and rear the dear ones as her mother love alone could do.

Another case, of a young girl under twenty, writing to know if she should not leave the parental roof and go forth with a young man whom she knew but slightly, and whose reputation was unsavory (although she thought he was maligned), simply because the mother had been unwilling for the daughter to encourage attentions from the idler, who had no profession or trade, and cared for none. Here,

too, was an opportunity to give sound advice; to counsel the girl kindly and lovingly to trust her parents and to remain with them until the suitor could prove his worthiness or otherwise to her satisfaction.

Financial Matters.

A man perplexed and harassed by creditors and other obligations, asked the spirits where he could get five thousand dollars without security. He believed that in the mountains of his State gold could be easily found, and if he could get the money, he could use it for clearing up some of his indebtedness and for mapping out a trail by which he and another could get to the heart of the gold country and secure an immense fortune within a year. He was advised to banish all such notions, to stick by his little farm, give it his best work, bring it up to productive capacity gradually and persistently, to save and economise to pay off the mortgage, and to thus preserve his home for his growing family. Of course, he was assured that no bank or business firm would lend him money without security.

These are but a few instances of what a medium receives, and yet they are samples of what may be turned into a lasting lesson and a most timely help to the questioner in helping him or her to find legitimate solution of what to them are vital matters and very deep problems indeed. Is the wise spirit or his medium to be ostracised and censured for doing such work?

Spirits' Understanding.

Prophets and seers in the spirit world can often foresee and clearly read the outcome of certain troubles and anxieties, and the solution of problems that can relieve the sorrowing and the heart-broken. The old come for counsel and consolation; the young ask what studies or what vocational interests to pursue; occasionally they very naturally ask concerning the heart affair that worries them, or perhaps is breaking them. What is the spirit to do? Is he to turn loftily away and say, "I have no interest in you; you and your hopes and fears, your plans and works, are nothing to me; I am only looking after

the good of your soul," or will he tenderly and with sympathy try to look into the situation of the problem and say, "I will advise you for your best good of body and soul according to my observation and opinion of your needs and of the nature of the case, and I leave it to your own good sense and better nature to choose wisely and well which course to pursue"?

These lines are written to show that there is always more than one side to a case. The people who want to get something for nothing will decry "commercial mediumship" when they have not studied the question at all. Those who are intelligent enough to know that no gift, no talent, no development of human faculties has ever grown without cost to the possessor, will not cavil at the moderate fee a psychic may require. As to that, we are aware that all mediums do a great deal of gratuitous work, and that no professional classes in the world are more generous with their services than are spiritual mediums.

WHAT OUR READERS SAY.

I have on previous occasions expressed my appreciation of your valuable magazine, and I can only endorse my previous remarks. The unorthodox, but sane and progressive, outlook on life, well expressed in its pages, is very satisfying, and encouraging to those of us who see and feel the weaknesses and errors of orthodoxy in all departments of life. I wish both it and you every success in the future. G. T. Lawrence (Marlborough) New Zealand.

✱

The Harbingers contain much of interest, and I am grateful to you for the numbers which have continued throughout many past months. When that year of this benefit given to me expires, I shall wish to subscribe to your paper again. In the meantime my appreciative thanks to you, and all good wishes for the extension of the work.—E.M.

I must congratulate you on your able effort. "The Harbinger of Light" is a journal that Spiritualists everywhere should take, and be proud to do so, also all other seekers. Wishing you every success. B. E. Ford, Rotorua, N.Z.

✱

We do think you have improved the contents of the "Harbinger" greatly the last few issues, and would like to congratulate you on these interesting numbers. L. J. Oldfield, Quest Club and Psychic Institute, Auckland, N.Z.

LECTURES ON TEMPERANCE.

By Isaac Selby, Upper Central Hall,
Little Collins Street, Melbourne.

August 24th.—"Drink on the Battle Field," Dr. Jas Booth Presides.

August 31st.—"John B. Gough, the Temperance Orator," Maurice Blackburn Presides.

September 7th.—"The History of Drink in Australia," Rev. J. T. Huston Presides.

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

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

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

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

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.

Correspondence Invited.

ANNIE BRIGHT, FORMER EDITOR OF "HARBINGER OF LIGHT" MANIFESTS.

By J. C. F. GRUMBINE, B.D.
Life Fellow of the Society of Science,
Letters and Art, London, England.

WHILE lecturing in Australia, it was my happy good fortune to meet Annie Bright, who was then Editor of "The Harbinger of Light," Melbourne, Australia. She was outspoken on all occasions and spoke and wrote freely on the subject of Spiritualism.

Shortly after our arrival in Melbourne, Mrs. Bright tendered us a very delightful reception, the memory of this pleasant occasion still lingers in our minds. Several weeks later, she passed on to the spiritual realms with pneumonia. This was a great loss to the cause.

While in Melbourne, we attended the regular seances held by Mr. Thomas Stanford, (brother of Leland Stanford, founder of Stanford University of California) on Thursday evenings in his large and commodious offices on Bourke and Russell streets, with Mr. Charles Bailey, the famous apport medium. Mr. Bailey was seated in the cabinet—the wooden frame of which was covered by a heavy closely woven mosquito net, tacked to the frame, top and sides, through which Mr. Bailey could be plainly seen, sitting on a chair. After all guests had been seated in circle around this cabinet, the door of which was padlocked by Mr. Stanford himself, the lights were then lowered, and we sang a short hymn. Then one of the medium's controls came and gave a prayer, followed by a talk by the famous geologist, Professor Denton. Sometimes Signor Valetti, would speak for a half hour or more. After this the most interesting phenomena began to manifest.

Apport Phenomena.

Several bird's eggs were materialised. Bear in mind, Mr. Stanford held the keys all through the seance. Mr. Bailey, having been undressed and examined—before being redressed in clothing Mr. Stanford kept for the seances—by a committee of gentlemen chosen from among the invited guests, as all seances were given under the

strictest test conditions. Mr. Stanford had always been a very careful man in this respect. Although any movement of the medium could easily have been seen by the sitters surrounding him, he was always locked in. The eggs were purported to have been brought through the Fourth Dimension, instantaneously, from India. Abdul explained that the eggs, on which the birds were hoping to develop life were barren, and it was a kindness to the birds to have them removed. Even live birds were brought in this way, Abdul explaining that for the moment they had been hypnotised, so that they were not injured by the sudden transference from their native haunts. Mr. Stanford had many birds in a large aviary in his beautiful gardens, which had been brought to Mr. Bailey's cabinet in this way. All kinds of rare and wonderful birds were brought from islands of the sea as well as from distant parts of Australia, India and China. The medium being in a complete trance, lying back slightly in his chair, Abdul's voice explained concerning any phenomena which took place. We were called to step to the cabinet, through which we could see the eggs and to view the birds, who seemed as surprised and perplexed as those who looked at them.

Mrs. Bright's Hand Materialises.

Shortly after this took place, a snow white hand slowly pierced the lacey panel of the cage and beckoned to us to come to the cabinet. We did so, and grasped tenderly Mrs. Bright's hand, which was icy cold, and seemed to shine by a sort of phosphorescent light, though vaporous—this ectoplasmic light was quite remarkable. It was a happy experience to greet Mrs. Bright from the spirit side of life, with whom we had so recently conversed concerning these matters. She had always been a regular sitter at these Bailey Seances. This was the first time she had manifested since her decease and all of the twenty or more guests, saw her luminous hand and knew that it was that of Annie Bright. This occurred but a few days after her so-called death. (I gave the prayer at her funeral). Such demonstrations as the manifestation of hands, or

passing of matter through matter, are extremely rare.

At another and private seance, which occurred in the Editor's room of the "Harbinger of Light," Austral Buildings, a curious phenomenon was witnessed. There were some ten persons present. First there were electrical phenomena from a battery located on the table which were made possible under strictly test conditions and produced by the Spirit World. Then Mrs. Grumbine was asked to step forward to where the medium, Mr. Charles Bailey sat, and she was given two heavy rings, about three inches in diameter. Abdul's voice was heard to say, now hold them before you one in each hand. This was done, and the two hands holding the rings were drawn together, a thin, ectoplasmic shaft of light, was seen to flash from the ceiling corner of the room to the rings, where they were being united. This was of special significance.

Mr. Charles Bailey is still living in Sydney and is giving to the world the benefits of his remarkable mediumship.

HARMONIAL TEACHINGS.

ANDREW JACKSON DAVIS.

Is it possible to render the human spirit harmonious?

Yes—and what I say on this subject I know from experience to be true and practicable. First, let me remark, that the hereditary defects of organisation can not be entirely removed by education or favourable social situations. This is true because organisation is before situation or culture. But those defects of character which grow out of vitiating situations or education can be overcome and removed by natural and spiritual agencies, even as diseases are cured in the physical system. Happiness is the end of all human desire and endeavour, and spiritual culture is the agency by which it may be attained. To these objects, then, let us direct our whole attention. The following rules are all-important:

1. In the morning arise—resolved to do nothing against, but everything for, the Kingdom of Heaven on Earth.

2. Happiness being the object, let every action during the day be preceded by such well-conceived and well-developed thoughts as tend to its attainment.

3. At night retire—at peace with yourself—at peace with all the world.

Draw these axioms into your soul—I know them to be the first steps toward happiness and culture. If you fail to take these properly, quietness and development are beyond your attainment. See well to this admonition. It is the language of no theory—it is the voice of Truth. The law and method of spiritual culture require also the following directions:

1. Be contented with the Past, and with all it has brought you.

2. Be thankful for the Present, and for all you have.

3. Be Patient for the Future, and for all it promises to bring you.

These rules you should study. You should not read them and carelessly pass on. I desire you to stop here and write them down in your daily register, so that your eyes may see them; and write them down on your memory, so that your spirit may see them, and resolve now! It may cause many conflicts, and efforts and struggles, but resolve that from this moment you will live harmoniously. Every day will strengthen your resolution. And finally it will be more difficult to go counter to it than to obey its incessantly unfolding laws of nature. Live thus, and every morning the spirit will feel as new and as pure as an infant. It will feel just born. Live thus, and your companions will grow into your likeness, and discord will not enter your midst. If discord comes in do not speak or act impetuously. **Be simple-minded, willing to be taught, willing to forgive.** Fail not to record these rules of action in your journal and your memory. Do not fail to practise them from this moment. Pages might be written in exhorting you to be simple in spirit, gentle and forgiving; but brief suggestions will not escape your attention; and may every good spirit assist you to follow out their every manifestations. Remember, these laws lie at the foundation of all spiritual culture—to fail to obey them is failing to obtain individual happiness, and to create Universal Harmony.

CHURCHES DOING GOOD WORK.

It is gratifying to know that the Spiritualist churches in many localities are doing splendid work. Good speakers and message bearers are upholding the truths of Spiritualism and bringing hope and cheer to the discouraged.

Spiritualism is the message of glad tidings. The loved ones, though unseen, are always close to us and anxious to bring some word of love and help if given the opportunity. They have been instrumental in instilling new life and hope in many and brought changes that have given splendid advantages.

Through periods of stress and struggle their advice has always been of a far-seeing character. They were untrammelled by earthly conditions and were able to see what lay in the near and distant future. If we had but faith in our loved ones and trusted them implicitly, we would find that they could do more for us than they ever were able to do while here.

Our mediums are but the channels through which those on the inner side try to reach those who are here. There are difficulties to contend with, often brought by ourselves, and thus making it impossible for the message to come through as clear as we would like. The medium does all she or he can do to retranslate it to us.

In addition to the message work, churches have speakers of a high character and well informed on the subject of Spiritualism. The philosophy is essential and enables us to get a clear vision of the truths Spiritualism tries to inculcate.

It is a pleasure to note the harmonious arrangement of the church programmes and see how each part enlightens and enlarges the thought conveyed. Programmes should be planned with this end in view, so that when the Benediction is said, we may truly feel we have been blessed by having been present at the meeting.

The winter months should be the "work months" that tend toward the upbuilding and the furthering of our cause. Socials and entertainments should be arranged to bring a change in the church routine. District meetings to be held at the several

churches in the district helps to increase interest and gives the advantage of the interchange of workers. Mass meetings should be arranged with a view to acquaint the public with our truths and fundamentals. And, there is so much more that can be done by individual churches if they have the initiative to go ahead.

A great work lies ahead for each one to do. It remains for us to find an outlet for our "aims and hopes."

The Mission of Light.

256 Murray Road, Preston.

The Oberammergau Passion play was screened at the Preston Mission of Light, and a running commentary given by Dr. Huston, the Editor of "The Harbinger of Light" under the auspices of the Spiritualist Cinema Mission. There was an excellent attendance.

During the earlier part of the evening an appropriate programme was submitted by the young people, which was thoroughly enjoyed.

The Mission of Light, is a Christian Spiritualist organisation that presents the evidence for survival, and opportunities for communications with the etheric world and at the same time advocating the simple Christianity as taught by Jesus, avoiding the traditions of the churches as well as the theories of theologians. The church building has been erected by Mr. Pemberton himself, at his own expense, and is a credit, not only to him but to the Movement. Mrs. Pemberton is the Leader-Medium, and she has gathered around her a fine membership of devoted spiritual people.

The sixth Anniversary of the Church will be held on Sunday, August 7th, at 3 p.m. and 7 p.m., at each service special speakers will give addresses, and a musical programme will be submitted. The public are cordially invited to attend.

The Spiritual Alliance Church.

Annerley, South Brisbane.

The new Spiritual Alliance Church building was made possible by the dona-

nation of £2,000 by the late Mr. George Coxon who was Life President of the Church. Included in the new building is a memorial window to perpetuate his memory. The Window is a structure of art and beauty and is installed at the cost of £100. The Foundation Stone was laid on the 9th day of April by the President, Mr. M. Sharp (who was a close friend of the late G. Coxon) in the presence of about sixty Spiritualists. The opening services of the new Church was as follows: Sunday 3 p.m. Unveiling Memorial window and Dedication of the Church. The platform was occupied at the evening service at 7.30 p.m. by Mr. D. MacLaoughlen, of Bundamba.

VISIONS IN A MANSION.

Edinburgh Psychic College Reports Strange Phenomena.

Strange phenomena, including the vision of a "white lady," in a mansion near Edinburgh, were described in an address given recently at the weekly meeting of the Edinburgh Psychic College.

The address was entitled, "The Mystery of a Mansion House." The Mansion house, it was explained, was within easy reach of Edinburgh by motor.

A number of unusual manifestations had been noticed over a period of some years. Those had included things which might be variously explained—abnormal sounds, appearances which had been seen by a number of the inmates of the house, and manifestations of a telekinetic kind, movements of furniture, for example, without any apparent cause.

The theory was suggested that in retired places like this, where there was little traffic, and where conditions had remained undisturbed over a long series of years, there were created conditions favourable to psychic manifestations. There was also the possibility of a number of people living in such a house, having unrecognised psychical qualities which made these manifestations possible.

One of the appearances, which at intervals had been observed during the past

four years, fell into the "white lady" classification. Some of the appearances suggested clairvoyant visions, but others appeared to be more objective. One notable characteristic, that was spoken of by all who had observed any of the manifestations, was that there was nothing unpleasant or evil about them. Rather they appeared to be well-intentioned and friendly in character.

A clairvoyant medium had made a recent visit, in which communications were made by supposed ancestors of the present owners; and following upon the incident the disturbances have become less frequent and almost disappeared.

CAN WE INCREASE THE EFFICIENCY OF THE HUMAN MIND?

Reprint of a radio address given on the Zenith Foundation Programme, January 30, 1938.

By WILLIAM MATHER LEWIS, Ph.D.

President of Lafayette College; former chief of education service, Chamber of Commerce, U.S.A., former president of George Washington University.

IT is becoming more and more evident that the problems of an increasingly complicated civilisation are putting human ability to a test few can meet. Unless within the next generation or two, we can increase the efficiency of our mental machinery, chaos is likely to ensue. A great scientist recently said "The human brain has not appreciably improved in effectiveness in the last twenty-five hundred years. True, we know more things than did the ancient Athenians. But, where are the philosophers, the poets, the sculptors who can match the glory that was Greece?"

Some philosopher has stated that human beings are only ten per cent. efficient. Now that we have raised the thermal efficiency of certain types of machines to more than 80 per cent. of their possibilities, it may be worth while to pay some attention to increasing the

efficiency of the human brain. Otherwise we will be slaves to the machine, not masters.

I have recently been in attendance upon an educational convention where much time was devoted to the discussion of academic freedom. But, the most vital type of freedom was not mentioned. That is, freedom from the shackles of mental laziness, indirection and general inefficiency, which hamper the search for truth and the comprehension of the universe in which we live. The highest form of freedom is that of the mind. It must be won by mental sweat. There are those who are on the trail which leads to this. Dr. Crille, with his experiments concerning emanations of light from the brains of animals; Professor Rhine with his extra-sensory studies; the little group of really competent psychiatrists; patient teachers of the sub-normal. From among these will some day come a report of findings which will change the whole plan of formal education. In the meantime, it is increasingly evident to those who associate with youth that those among them who give attention to the mysteries of the brain and apply what slight knowledge they acquire about it, have the greatest success as students. Those who close the doors of consciousness to the outside world, who, as we say, can concentrate, those who can complete any given mental task by means of will power; and above all, who are spoken of as being sensitive to impressions, and to people; these go forward when their stolid, unreceptive, unimaginative fellows drop by the wayside.

It is the latter who laugh incredulously when one speaks seriously of telepathy, and who at once conjure up memories of clairvoyants and other fakers. They do not wish to wrestle with this question: "Would it be more miraculous for one mind to speak to another without employing voice or sign than for the radio to send its messages hurtling across the Atlantic?"

People laughed at Benjamin Franklin and his lightning rod; Edison with his electric light; Ford with his horseless buggy. So, they laugh at the explorers of the Dark Continent of the Brain. Let

them laugh. There are those who do not laugh; who are groping for the answer, and who some-day will make the work of the student vastly easier and more productive than to-day; and the activity of the average man infinitely more efficient and satisfactory than ever before.

INSPIRATIONAL ADDRESS.

From a Teacher Through M.H.L.

THE Pathway through Gethsemane all must travel, but those who have found the Light, realise that eventually it leads to Love and Peace, and the end is revealed to them, and they see the glorious promise, and the loving welcome awaiting them, so, if you find no reward for your endeavours, for your patient love and self-sacrifice, still lose not heart, press on, doing your work, seeking no reward, for the Father seest, and your reward is within, and the knowledge that you have done your best will bring comfort to the weary heart and like bread upon the waters, will surely return to you.

The world is in travail, and the people are sorrowing, but the children of the Father are not without hope, they know that the plans of the Father worketh through all, and in all, and all worketh together for good. The unthinking of the people see only injustice, they judge from their limited vision, and as a rule according as it affects them personally. In the great upheavals which have taken place since the beginning of time, and is now in the world to-day, they bring to the people many hardships and much sorrow, and loss to the unit, but on the whole progression for the Nations and Universe.

It is for the people to take a broader outlook and a wider vision, and realise that Nature reacheth out to provide for the whole, and that which produces the greatest good for the greatest number makes for universal progression. Fear not, children, the Father knoweth of all your sorrows and sufferings, of all that has scored your heart, and hath left you trembling, almost doubting if there be a

loving Father. Never doubt the Father's love, but realise that this life on earth is only a very small part of your existence, a school-time in which to learn your lessons, lessons which so often you refused to learn. You would comprehend the true significance of all suffering, and the Divine beneficence underlying all suffering and Nature's upheavals, if you were diligent in your studies.

You think to live only in the present, and that all joy and happiness must be yours now. You hope for the future, but are not too sure, nor can you find time to seek, for your understanding is limited, and embraces the material only; you live in, and for the present. The reward promised in the hereafter seems too far away, too vague, and you labour too hard to provide for your physical comfort, so we find the general attitude in the old cry "let us eat and drink for tomorrow we die." Yes, friend, that is so, you die, what then? That, you have still to learn. What have you laid up for yourself, Wisdom and Knowledge? Nay the lessons you could not find time to learn must be learned, when you are free from your body, and with deep sorrow and remorse for the neglect of lost opportunities.

Understand friend, there can be no lasting progression while the individual works for himself or herself, all must work together for the good of the whole, for when you seek the happiness of your neighbour you gain your own, for when the nations or the individual forgets the Divine Law of the Golden Rule, and live for themselves, and strive to take that which belongeth to his neighbour, then cometh the time of great upheavals, which brings in its train sorrow, loss, desolation and destruction, but if they turn to the Father God, and acknowledge His power, and realise His love, He will restore to His people order and Peace, and will endow them with wisdom, knowledge and understanding, that will bind the nations into one universal nation, who will live in harmony and peace, acknowledging One Father, God and Lord.

IS THE BIBLE INFALLIBLE?

FOR the benefit of those who believe in the infallibility of the Bible, I quote a passage from the report of the Archbishops' Commission on Church Doctrine. It says: "It is legitimate for a Christian . . . to interpret the language, whether of Scripture or the Church Liturgy, with regard to angels . . . in a purely symbolical sense." According to the commission this means it is possible that all the stories in the Bible about angels may not be historical events. It means that no Christian is compelled to believe that an angel was seen by Mary and Zacharias. It means that no angel strengthened Jesus, no angel spoke to Cornelius, Peter and Philip, no angel was seen by the author of the book of Revelation, no angel stood by Paul, no angels came and ministered to Jesus, no angels were seen at the tomb!

The inevitable conclusion to be drawn from this is that the fallible Church no longer regards the Bible as infallible. Common sense dictates that I must needs accept the word of these learned dignitaries of the Church, for if they no longer regard the Bible as infallible why argue?

Spirit Messages.

It is often said, both by believers and sceptics, that spirit messages don't come from communicating spirits but are the product of the subconscious mind of the person who is supposed to be receiving the message. The messages are, therefore, it is said, not messages at all, but mere froth pumped up from the subconscious minds of such people as Sir Oliver Lodge and Sir Arthur Conan Doyle.

To begin with, the messages invariably and universally purport to be the actual communications of communicating spirits—they never admit any other origin. But if, as some Christian believers and sceptics contend, the messages really are the product of the subconscious mind, does it not clearly follow that the subconscious mind is a plain, humdrum liar? To this question the sceptic would probably reply in some form of ridicule, but the Christian believer cannot so easily dismiss the matter.

He will probably agree that evolution is the principle which the Creator has established for the developing life of man, but does he admit that that system of evolution includes a subconscious mind which is so persistently deceptive?

The believer may fall back on the plea that the communicating spirits are evil spirits but that plea seems to me to fail before the high moral and spiritual tone of many of the messages and the extreme solicitude for the well-being and salvation of the human race which the messages display.

It seems to me that the Christian believer is largely driven to admit that the messages are what they purport to be—genuine and authoritative exhortations and advice of discarnate people whose chief concern is for those of us who are still travelling the vale of tears.

PRACTICE ESSENTIAL IN DEVELOPING PSYCHIC FACULTY.

SPEAKING on "Mediumship and its Development" at the International Spiritualist Congress in Glasgow, Mr. E. W. Oaten said: "Probably 60 per cent. of phenomena obtained through mediumship do not necessarily relate to a spirit world at all. The phenomena of telepathy, astral projection, and other phases of psychic activity demonstrate the fact that supernormal faculty can be exercised within the limits of this physical world, and hypnotic experiments confirm this fact. Nevertheless it is true that a great deal of psychic experiment compels the conclusion that psychic faculty can and does bring us at times into contact with human beings now discarnate.

"The use of psychic faculty is characteristic of all times and all peoples, but there is this difference between modern Spiritualism and ancient Spiritualism. In ancient times the use of psychic faculty (as in visions, trances, dreams, warnings, &c.) was looked upon as miraculous; due to the interference of some supernatural power; and therefore sacred and sacrosanct. They were accepted at their face value, since it was wicked and blasphemous to inquire

into them. In modern times psychic faculty is a matter for scientific investigation, since it concerns the operation of powers which are natural to the human race. I want to lay it down then, emphatically, that the psychic faculties are perfectly natural and that they are inherent in humanity; though they have largely remained dormant in the majority of the race. I firmly believe that psychic faculty is potential within every human being.

Evidence is Abundant.

Abundant evidence has been produced to establish forever the fact of man's survival beyond death and the possibility of communication with discarnate beings. What we have to determine is what is that faculty within us which survives, or which makes survival possible. It certainly is not man's physical life—the life of his body; we can only assume that it is his psychical life. The very fact of survival depends upon the existence within men of something which death is powerless to annul, and that I believe is the psychic faculty. Psychic faculty then is not so much an activity of the body as a function of the soul.

"In the past few centuries the intellectual faculties of men have been steadily brought into manifestation, and I believe that the next step in evolution is the emergence of the powers and faculties called psychical.

"The development of mediumship, then, is an attempt to bring out of the subconscious those powers and abilities which at present are latent; and obviously they emerge most readily from those individuals who possess them in the largest degree or in whose personality they lie nearest the surface.

Two Factors at Work.

"In mediumistic development, therefore, there are two factors at work—the sensitiveness which enables an individual to manifest new forms of apprehension and perception, and the ability to control and regulate its exercise so that the faculty shall not run away with him and make him its victim. I want then to point out the danger of allowing the increase of sen-

sitiveness to overrun the power of control.

"I would lay it down as an axiom that the only individual who is fit to be controlled is the individual who can exercise self-control. Such a person is generally capable of determining the fitness or otherwise of any extraneous entity to whom he might entrust himself for specific purposes.

"The next question is: Given psychic faculty, how can it best be developed. There can be no gainsaying the fact that orderly, gentle and progressive methods are by far the best, since they allow the control of the faculty to grow parallel with the increasing sensitiveness. The usual method in this country is to sit in a circle when the budding medium, under the capable supervision of a circle leader, allows himself to sink into the strange condition which I might call an 'alert passivity.' This consists in stilling all physical sensation, leaving the body in a perfectly restful, relaxed state, while the mentality is thrown into a contemplative, meditative, inactive, but observant attitude as opposed to one of active thought.

"It is difficult to explain to those who have not experienced it, but it is quite possible to assume the attitude of a detached observer while allowing body and brain to remain in a quiescent passive condition. Now Nature abhors a vacuum and rebels against a state of complete inactivity. The moment normal consciousness and physical activity are stilled, there is an attempt on the part of the subconscious to express itself, and it is in this state of mental observation that one becomes aware of powers, sensations, and people, by an extension of the normal faculties. There is a reaction to stimuli which is supernormal.

"The young medium here often tries to awake to a state of alertness in order to examine these sensations, and in so doing stimulates his normal consciousness and the superconscious dies down. The wise course is to remain quiescent; and rather than going out (mentally) to seek and search for the causes of his sensations, to allow them to 'stab' into him. He will speedily find that there are other minds at work behind the stimulus, and that these are forcing themselves upon him. As he

absorbs them he can meditate upon them and so analyse them. Such are the early sensations.

"It may be that the mediumship will always be exercised while the individual is sufficiently conscious to be aware of what is going on, or it may be that the trance state will supervene.

Advantage of Having Good Leader.

"One of the advantages of a circle under efficient control is that, with trusted leaders, fear disappears and confidence is established. A good leader, too, can exercise a form of mild suggestion which will help the young medium to overcome his natural aversion to unconsciousness, for it must not be forgotten that there is an instinctive effort on the part of all of us to cling to consciousness.

"In all mediumistic development I have found that regular practice is essential to the successful use of the faculty. It is no use imagining that by sitting in a circle waiting for something to happen, one is pursuing a course of development. If a man possesses a musical faculty he knows that he must put in certain hours of practice. It is so with mediumship, but just as the musician may over-practice and strain his muscles and sinews, so it is possible to over-sit. Probably the greatest enemy of true mediumship is the tendency to force development by oversitting. It nearly always results in developing irritability, self-consciousness, spitefulness, bad temper, and lack of self-control. Mediumship should grow as a plant does, perfecting itself week by week and month by month.

"I believe the time is coming in the future of the race when the supernormal powers of the few will become normal for us all. In that day the question of survival will settle itself since humanity will consciously walk hand in hand with the denizens of a superior world."

ALUMINIUM AGAIN.

The Tasmanian Government has sent communication to all Domestic Art Schools throughout the State that no more aluminium saucepans are to be purchased for these schools. As they wear out they are to be replaced by enamel or other ware.

Health and Healing Section

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

Feeding and Fasting.

By J. STENSON HOOKER, M.D., in Pearson's Magazine.

It is surely a reflection on our present-day civilisation to find that we are still immersed in, surrounded by, and suffering from an incalculable amount of illness and disease in every shape and form. Dr. Hooker maintains that over-feeding is at the root of the evil, and in his article suggests a reform in our dietary that would eliminate disease, and maintain the average human frame in sound health.

DESPITE the advantage enjoyed by us, in this twentieth century, it is hardly an exaggeration to say that we are more diseased than the lower animals.

Now, one of the chief factors in this condition of things is, that in the case of the great majority of people there is over-feeding; this over-nutrition is accountable for a whole host of complaints, more particularly catarrh, influenza, asthma, bronchial affections, stomach and liver disease, etc. That this is so is evident from the fact that an alteration, and especially a restriction, of diet will cure these and many other diseases; in fact, all such diseases as mentioned above, besides gout, rheumatism, and innumerable other complaints are curable by dietetic means.

Artificiality.

We have of late years gone farther and farther from Nature, and all that she would teach us, and come largely into an artificial manner of living.

If we turn to Nature, we shall there be forced to see that functional rest at definite times is quite essential to health life. Take, for instance, such animals as hares and rabbits; they know better than

to eat all day long; one or two meals a day in the natural state is, I believe, their custom; whilst the lion and tiger are satisfied with one meal per day; when their meals are actually digested, the remainder of the time—up to the next meal, that is—is occupied by the meal being assimilated, incorporated into their tissues.

But "evolved" man eats more or less continuously all day; digestion is thus impaired, the food by-products are locked up in his system, organs and tissues are clogged, assimilation is rendered next to impossible—and then he wonders he is not well!

Our System Clogged.

We are food-logged; our organs cannot possibly work efficiently, being overloaded with material, and consequently there can be no proper flow and reflow of the life force within.

In the same way with our blood vessels. They, too, become surcharged with the products of foods and fermentative principles; the blood is consequently thickened, and cannot therefore flow through the system as easily and as freely as it should do.

Feeding Too Often.

One great dietetic crime, then, of the present day is, in my opinion, too frequent feeding.

Now let us just see what happens in the case of the great majority of people in respect to their dietaries.

What is called a "heartly" breakfast is partaken of at eight or nine o'clock in the morning; digestion is proceeding nicely and easily it may be, but this process of nature is not finished before another meal is ingested, perhaps at one o'clock, and thus we get this anomalous state of things, viz., the digestion has proceeded to a certain point in regard to the first meal when more food is put into the stomach, and therefore the first part of digestion has to be brought into play with this second supply of food material; in other words, we have at once in our stomach food partially digested, and food which has not been digested at all.

This produces fermentation and dyspepsia; in a few hours after this, with the digestive processes still going on, we have what is called "afternoon tea," consisting of bread and butter, cakes, tea, etc. The same thing happens as before; but we proceed, and in a few hours we have another meal, with the consequence that the stomach is seldom at rest, unless it be for a few hours in the early morning.

So it is that we get our system overloaded, the food cannot possibly be assimilated, and whilst we imagine all the while that we are being duly nourished and "fed-up," we are as a matter of fact, starving our tissues, and laying down a redundancy of material which we should be far better without. Many, if not all, of these drawbacks are eliminated by the two-meal-a-day plan.

The Two-Meal-a-Day Plan.

We have had, let us suppose, our night's rest; therefore there has been nothing to stimulate the flow of gastric juice, until, at all events, we have moved about somewhat, or taken some exercise.

There has certainly not been perfect assimilation of our over-night meal; there has not been time enough for this; and until assimilation has taken place, the system is not in a fit and proper condition to have more food thrown into it, and,

therefore, the advocates of the "No Breakfast Plan" have reason on their side.

The ancient Greeks knew all about it; Hippocrates himself went indeed so far as to advise, in the case of illness at all events, one meal a day; I myself know several good authorities—advanced medical men and others—who have done, and are doing, very well on this plan, and who, moreover, are leading active, busy, and healthful lives.

Reverting however to the two meal-a-day plan, if we would only, after rising in the morning, wait some two or three hours, exercise a little, or do some work, the whole system would be far more ready to digest and assimilate the food; therefore, it would be infinitely better for most of us if we would take our first meal at eleven or twelve o'clock, with nothing whatever before that unless it be a little fruit; then wait for some six, seven, or eight hours before we have our second meal; we should thus have allowed sufficient time for the organs of digestion to empty themselves thoroughly; and be it remembered again, that it is not until such organs are thus emptied of food that actual incorporation of food into the tissues takes place.

Not What We Eat But What We Digest.

Again I must impress on my readers it is only that which is incorporated, and not what is eaten, which nourishes us.

This plan of two meals a day would alone be the means of renovations in the case of many of the diseases which I have already mentioned.

I see men and women constantly whom I know will, sooner or later, have a fit of apoplexy, simply because their blood-vessels are overcharged, or have become degenerate through overfeeding. There are thousands of deaths annual due to this cause, and most of such are preventible.

It is quite feasible, then, to suppose that upon the two-meals-a-day plan we should be much healthier altogether—more lithe-some, more active; in a word, stronger of body and quicker of mind. Indeed, 1½lb. of solids, is said by many authorities to be too high. Thus Dr. Ranke found, with a person weighing 164lbs., the following quantities sufficient, viz.: Proteids, 100 grammes; fats, 100 grammes; carbo-

hydrates, 240 grammes; in all, rather over 13 ounces.

As an instance of this, Carnaro, constantly ill up to forty years of age, then restricted his diet to 12 ounces per day; after which he lived healthily to a great age.

Of course, the size of the body must be taken into account; and consideration must also be paid as to amount of physical output, but it may be safely averred that the average man could do well upon from 12 to 24 ounces, and the average woman rather less. We have seen how much the latter estimate is usually exceeded; at my own estimate of being able to do well on 1½ lb. per day, while actually consuming 4 lb. per day, it will be seen that he takes in the course of the year over eight hundred pounds in weight in excess of what is requisite! Roughly speaking, a man, according to most authorities, requires per day: Proteids (body-builders), 4 oz.; fat, 3 oz.; carbohydrates (heat producers), 14 oz.; salts, 1 oz. This estimate, however, is, by some authorities, considered excessive.

A Sample Meal.

A sample meal of nourishing, sustaining food might be made out of 2 oz. of cheese, bread, salad, apples. Another meal, in which all the necessary nourishment and liquid would be contained, might consist entirely of a plate full of various fruits, and a handful of nuts, such as brazils, walnuts, or pine kernels. And the third sample might consist of meat and bread, milk pudding, and stewed fruit.

Personally, I find myself at fifty-seven much younger, clearer in mind, more capable of hard work (mental), and altogether healthier than I was twenty years ago; and this on a meatless diet of practically two meals a day. Catarrh and influenza, I never now have, nor lumbago and rheumatism.

A younger man, or one having to go through a great deal of physical exertion, might, I admit, require three meals per day.

We Must Choose.

All the statements I have made are facts, borne out by my own personal ex-

perience and by the experience of patients and friends.

Shall we be satisfied in continuing to suffer so? We can choose. It is just as we like—headache or no headache, colds or no colds, influenza or the freedom from it; overfeeding and sickness, or moderate feeding and health.

Shall we live on the old lines, which have been found wanting, or upon such new lines as herein advocated, and in consequence, happily find ourselves freed from innumerable ills?

I am myself living upon such lines, and it has brought me into such a stronghold of health that I can laugh at influenza and defy its powers; and, as for catarrhs, I have not known what a bad cold is for years, and should now, indeed, be ashamed of having any ailment.

Microbes and Germs.

It will be said that colds and influenza are due to microbes, and, therefore, we cannot prevent such diseases; but I would like to say that, if our tissues are perfectly healthy and not already over-congested, we need have no fear.

Let it ever be remembered that many such complaints are determined by the actual condition of our organs and tissues. It is the overfed man or woman who, in the first place, gets disease, and who goes down under it.

On the other hand, the small feeder, even though he be so unfortunate as to contract disease, "throws it off" infinitely more easily. It is very frequently a redundancy of food material which lays the train of many complaints. We are, as a matter of fact, but too often in just the right condition for the delighted microbes to make their homes within us, find a comfortable nest in our tissues, and there go on merrily increasing by millions, and so induce feverish affections.

Eating in Middle Age.

It is an extraordinary thing that people eat just as much, and, perhaps, more, when they reach middle life as they do in their younger days. They do not take into account that there is less wear and tear of tissue, that less physical exercise is

taken, that the digestive processes are not so active, and that, therefore, less is required in the way of nutriment to keep them going in health. And what is the consequence? Lethargy, obesity, and disease in general. Now, the man or woman who gets obese at the age of fifty or thereabouts can never hope to live to a good old age, and even if a person is so unfortunate as to be stout, fortunately, this can be remedied by careful dieting and graduated exercises of a special kind; but he or she who keeps on laying down fat in middle life stands upon the very brink of the grave.

I know of plenty who have been reclaimed from death, as it were, by the means I have advocated, and at fifty, nay, at sixty years of age they have assumed proper proportions, and become again agile in mind and in body. We ought, as a matter of fact, to be in the prime of life at sixty years of age, full of go and power, but the general trend is to slow down at that time of life. This is especially so when people begin to prosper; they think that the only way to celebrate their prosperity is to eat and drink more!

Feeding in Old Age.

With regard to this it should be remembered that our activities die down to some extent as we get on in years; that the organs lose some of the natural tone which they formerly possessed; that there is less wear and tear of tissue, and, therefore, we do not require the same amount of food—for food has, as one of its most important functions, the replacement and the making up of waste.

It is of no use for old people to tell me that they feel well on eating as much as ever they did; they will eventually succumb to some disease—and not to “senile decay” as we so often pen on the death certificate, though excess of food would be the real truth; for the death is due to natural “old age” in very few instances.

Old people should, as a matter of fact, revert to the simple fare of quite early childhood, such as milk foods; if they are still very active some latitude, of course, may be allowed in this respect.

Fasting for Health.

A prolonged fast often has good effects

on a clogged system. On the face of it, I grant, the idea of going without food for weeks together seems a bit of an ordeal, but all those who have gone through the experience, under proper conditions, appear to agree that it is not, after all, such a fearful punishment to themselves, and that, in any case, the ultimate benefit derived is well worth the sacrifice of comfort and the temporary inconveniences necessarily involved.

The principle, too, is not a new one by any means. Wise men of all ages have inculcated the procedure. Perhaps I may be allowed to give my own personal experience in the matter.

I was fifty-six years of age at the time of starting the fast, and in good health, though not what is usually called robust. I had been for some time prior to this a spare feeder, and upon what is known as the Reformed Food dietary. I had, as a matter of fact, got into the way of every now and then going without food for a whole day—and that without any special distress or discomfort.

Nothing important happened the first few days, but after this the tongue began to get thickly furred; this furring of the tongue seems to be an important indication of what actually transpires in the unseen parts of our organisation under such circumstances, viz., that any morbid material which had been accumulating in the system comes to the surface, as it were, and now has a chance of being thrown off; in other words, as soon as the digestive tract becomes practically empty, Nature has a chance of eliminating all the morbid matter which has been accumulating, it may be, for years.

There was no feeling of weakness in my own case during the first week—in fact, my friends did not notice anything different. I was out a good deal, and kept a good fresh colour. And in the second week I still kept up my usual avocation—as a matter of fact, it so happened at that time that I had important business on hand, besides my usual professional visits and work, so that altogether I was getting about in and around London—and out of it—more than I had done for years. During the whole of the fortnight's fast, with

the exception of the thirteenth and last day, I covered some twenty miles a day, five or six of which were on foot.

Th body temperature in my case varied but little the whole time. Whilst the tongue kept furred, there was absolutely no appetite, but upon the twelfth day it commenced to clear; and cleansing process went on rapidly, and by the fourteenth day I carried about with me a tongue which I wanted everybody to see! It was something of which to be proud! So smooth, so pink, so beautifully clean altogether—such a one as I had not possessed since infancy.

I took nothing during the fast but distilled water—from two to three pints a day. This drinking of pure water flushes the body and clears the blood wonderfully. There was no perceptible difference with regard to my own mental capacity. Of ordinary mental calibre, I remained so, and was not transferred all at once into a genius! No flashes of wonderful inspiration! No brilliant ideas! No increased capacity for mental work, though, in a general way, I do find that heavy feeding is inimical to doing good mental work.

The fast was broken on the fourteenth day; by then I felt somewhat uncertain upon the legs, and could not walk so firmly and well as usual, and very naturally felt just a little weak.

I broke the fast with a little orange juice and water, followed in a few hours by some bread and milk; in two or three days I had resumed my usual simple meals.

There was at no time of the procedure any particular distress from hunger; none of the awful gnawings and pains which one hears so much talked of in respect of fasts.

I quite know that in a longer fast certain symptoms might arise, which would indicate a danger point; therefore, it is well to be on the safe side, and undergo no fast of any length except under medical supervision.

I am not an advocate of furious fasting. But, without going to any extreme, I would here make the suggestion that we should all have a fast day once a week or, at least, once a fortnight; there would

then be no necessity for any prolonged fast. The best day for this procedure would be Sunday, when most of us are in a position to take things more easily and quietly; but it is strange that the ordinary man, instead of eating less on a Sunday, generally consumes more—presumably, poor wretch, because he has then more time on his hands than he well knows what to do with! We should be better in health if we rested our organs of digestion more on the day of rest instead of working them more.

DRUG DANGERS.

From "News Chronicle," Feb. 16th, 1937.

Blame for a mistake that led to the death of a child was accepted by a doctor at an Oxford inquest yesterday.

The boy was given an ether injection instead of another drug in the Radcliffe Infirmary, Oxford, and died within two hours.

Returning a verdict of "Death by misadventure," the jury added a rider that more care should have been taken in the preparation for the injection that all bottles should be properly labelled.

From "News Chronicle," March 20th, 1937.

A "tragic blunder" through a mistaken word cost the life of a woman who was given a deadly drug in an anæsthetic. . . .

Daniel Morris, dispenser at the Eccles and Patricroft Hospital, said he supplied a one per cent. solution of percaïne-hydrochloride for the anæsthetic instead of procaine-hydro-chloride.

SPIRITUAL INFLUENCE.

The story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said, "Brother, let us go down into the town and preach." The venerable father and the young monk set out together, conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then inquired the young monk, "Father, when

shall we begin to preach?" And the father looked kindly down upon his young son and said: "My child, we have been preaching; we were preaching while we were walking. We have been seen, looked at; our behaviour has been remarked, and so we have delivered a morning sermon. Ah, my son, it is of no use that we walk anywhere to preach, **unless we preach as we walk!**"

From "Peace," Sri Santi Ashram, S. India.

COLOUR—THE GREAT HEALER.

By J. DEIGHTON-PATMORE.

DAY by day one sees a greater number of people breaking away from orthodox medicine to the advanced science of healing by colour.

There is no doubt that colour can modify a person's disposition, alter his career and cure him of disease (dis—with-out, ease—balance). The colours we choose in our clothing, the shades selected for our decorative schemes, even the colours of nature all have a definite reaction on our highly-sensitized nerves and organisms. The composition of colours varies in each individual. The average person's aura (or etheric emanations) is blue-green in colour. Higher types of individuals, however, vary in colour from flame to yellow.

I have made thousands of experiments during the past few years, and it will no doubt interest readers to hear of just a few of the discoveries made through the use of that part of the etheric wave bands that we recognise and classify as colours. It is important to bear in mind that in the same way as wireless waves come to us through bricks, mortar, and even steel, so do colour etheric waves have great penetrative power.

Patients suffering from the irritating symptoms known as Hay Fever I put in front of a lamp throwing a rich red-orange glow over them and, in less than an hour, usually much to their amazement, the great discomfort has vanished. This because their bodies have absorbed, what might be called, this beneficial nourish-

ment which overpowers and smoothes into their normal flow these said irritations. This enrichment of the blood is also most beneficial in cases of Catarrh and where there are symptoms of Consumption or other chest and lung troubles.

Another discovery is that by a slight alteration of the balanced colours from the sun's rays it is possible to soothe the mind and the irritation of nerve troubles by the absorption of these health rays. This is accomplished in an incredibly short space of time.

In many cases animals react quicker than do human beings. A dog brought to my consulting rooms one day wandered around restless and unhappy, but immediately I put on a certain blue-white light it became calm and friendly and soon lay down and went to sleep. Another case interesting to dog-lovers is that of a puppy who was suffering from a skin disease which caused it great discomfort so much so that it was unable to get any rest at night, but when its mistress made it lie under the deep red-orange light, its pain was soothed and after a little while it fell asleep and slept all night.

Another lamp of a dark-orange vibration was placed in the humming-birds' house at the Zoological Gardens. It was found that on dull, cold days the birds gathered around this and delighted to fly round and round it.

In the East the cat has always been allied to the occult, and recently one of my patients interested in these matters, found that the first time she used a certain lamp of mine in her house, her cat went up to it, purred louder than usual, lay down in front of it and refused to move from it, later going to sleep in front of it.

Plant life also responds to this new form of adapting the solar spectrum or, in other words, utilising the various colour vibrations needful for healthy and rapid development. Just recently a friend tried the effect of putting one bowl of bulbs near the deep red-orange lamp (mentioned before) and other bowls in distant corners of the room. The result was that the one near the lamp was well out in bloom when the others were only showing about an inch.

I feel that in the near future the colour waves lacking in an individual will be supplied in chemically-treated lights radiating from the walls and ceilings of the home. Even now more and more people are adopting this system of colour treatments in their homes and I find they are getting extraordinary beneficial results for health and peace of mind.

Always remember that Colour is Life as without it there would be no movement we call Life.

"FEVER—MAN'S FRIEND"

By Dr. PATRICK LACKEY, D.C.
(Hollywood).

EVEN the medical world was staggered when the young Viennese von Jauregg, described fever as man's friend. Some years ago he employed malignant fever in the cure of disease. It was, however, another instance of a so-called "curse" proving itself a blessing in disguise in the beneficent hands of science.

To-day, fever is recognised as a friend to man by the members of the healing art, and countless laymen who have been saved from the menace of disease, by the controlled use of fever. Constant improvements have been made since the pioneer achievement of the first crusader for fever, and to-day the means of inducing fever are many.

"Paradoxically, this method is the oldest, as well as the newest method of healing." Primitive man long ago recognised the curative power of heat, and its efficacy in combating disease.

Fever-therapy solves a problem which has baffled doctors for years—the problem of elimination. With proper elimination the body will repair itself. The fever increases oxidation, respiration, circulation, and metabolism. It is man's greatest safeguard against disease. Fever is Nature's way of destroying malignant material within the body.

Many medicos still ignore this fact, and still give their "magic medicine" to stop the fever. Countless thousands of patients have actually died because the fever was reduced by drugs, before it had

the opportunity of burning up the body's toxins.

Acute diseases are accompanied by fever—Nature's cleansing fire—but in chronic diseases the body does not create a fever. Now the progressive drugless physician is producing an artificial fever to aid Nature in the fight against disease. We find him actually curing so-called "incurable" diseases, because he has been relentless in striving to discover Nature's way.

Artificial fever is produced in several ways; i.e., by hot water, radio short-waves, electric blankets, etc. But the Electro-Fever cabinet is being used by the writer because of ease in operating and comfort to the patient.

In the Electro-Fever machine, the patient reclines upon a sanitary couch, within the hygienic steel cabinet of conditioned air, and receives the Electro-Fever treatment. While lying mentally and physically relaxed the fever is produced. With this machine, heated by infra-red rays, and regulated by humidity created within the machine, a fever as high as 108 degrees may be created within the patient's body. This fever height, reached through a series of treatments, literally burns up the toxins and eliminates diseased conditions in the body.

The effect upon patients suffering from many different ailments is very striking. Increasing the body temperature greatly increases the defensive activities of the body. It is Nature's very own method of combating disease.

At the risk of being thought over enthusiastic, we are convinced that practically all diseases are helped by the fever treatment. This is not only reasonable, when one considers the value of heat in illness, but is born of actual experience. However, some diseases respond better than do others. Among these may be mentioned arthritis, neuritis, neuralgia, influenza, blood pressure conditions, asthma, pneumonia, infectious, blood and germ diseases.

In chronic and sub-acute diseases there is a great need for the fever treatment. In practically all these ailments, there is improvement, and recovery is not exceptional.—"New Life."

BOOKS WORTH READING

JUST ARRIVED.

As there are over 2000 books on Spiritualism published, we can but stock a small proportion of them. However, we will gladly obtain any book not found in our list. It is necessary to give us the correct title of the book, its author, and by whom it is published. It usually takes about three months to get books from overseas. Address your enquiry to: "The Secretary," "The Harbinger of Light," 203 Collins Street, Melbourne.

"EVIDENCE OF PURPOSE"

By Zoe Richmond. (G. Bell & Sons Ltd.)

This little book contains a collection of messages and suggestions of many different kinds obtained through dreams, automatic writing and similar sources. In each case the point is considered, how far these show definite purpose on the part of minds other than the recipients'. There are examples of purposes fulfilled, and of warnings unheeded which events showed to be justified.

Psychical research has to explain not only supernormal facts, but the motives and intentions that appear in their presentation. The question is: Whose purpose? This is the question that is discussed in connection with the episodes described in this book. In the library. Can supply on order. Price 5/3; Postage 2d.

"BEYOND HUMAN PERSONALITY"

By Geraldine Cummins. (I. Nicholson and Watson).

This book will comfort and give new hope to bereaved, and is of incalculable interest to all thinking men and women. For it contains not only a detailed description of the life after death, but in a wholly original manner describes the connection between mind and the physical body. In this analysis the secrets of death are revealed and proof offered of the immortality of the soul. Then postulating continuous life for man after death, the writer, in fascinating detail, traces his journey in eternity to that stage when he exists as solar man. Our relationship to

the universe is explained, its mystery clarified. In Part III the writer shows how the human being may direct his destiny and so the more rapidly progress on the great adventure that leads finally to his preserving his own spiritual nature and yet becoming one with the Creative Wisdom. How there can be another destiny, how immortality may be lost is touched upon in an earlier essay. Light is thrown on the problem of insanity, also on prevision and other aspects of psychical research.

In the Library. Can supply on order. Price 9/-; Postage 4d.

"WHAT MEDIUMSHIP IS"

By Horace Leaf. (Psychic Press Ltd.)

The object of this book is to meet a long-felt want. At a time when public interest in the cultivation of supernormal faculties and powers has become exceedingly keen, advice from a recognised authority is urgent. Such an authority must be one who is acquainted with more than the theoretical aspects of the subject; he must also be a well-trying and well-known psychic himself. It will be generally admitted that no one is more suitable for the task than the author of this.

Horace Leaf, F.R.G.S., has a world-wide reputation as a leading lecturer on and demonstrator of psychic faculties and powers of mediumship. Calls have been made upon his services from many countries, both British and foreign. He has lectured by special request before the professors and students of the State Hospital of Copenhagen, Denmark; and has performed similar services for several of the educational institutions of the United

States of America.

On order. In the Library. Price 5/3;
Postage 3d.

"HYPNOSIS ITS MEANING AND PRACTICE"

By Eric Cuddon. (G. Bell and Sons Ltd).

Explains in simple and non-technical language the real nature of Hypnotism and what can be accomplished by its aid. The reader is first introduced to the Inner or Subconscious Mind; by easy stages he is shown how to determine by simple experiment what persons he may be able to hypnotise, the various methods by which it is possible to induce a state of Hypnosis, how to satisfy himself that he has succeeded, and how to determine the condition when desired. A book of absorbing interest to all who are attracted by this fascinating subject.

In the Library. Can supply on order. Price 5/3; Postage 3d.

A QUESTION FOR ORTHODOXY.

By D. E. FLOYED.

Come with me and I will take you for a mental trip through the realms of space. We will go in that car called "Light." Our speed shall be one hundred and eighty-six thousand three hundred and twenty-four miles per second, and our destination that remote world that will take us one thousand years to reach as we flash forward at this enormous velocity.

We pass giant suns on every side, we see worlds in the making, we see dark planets, worlds that have been unable to support life any longer and are floating about in space, as it were, searching for dissolution. When that hundred thousand years have run out we find our feet planted on a remote world and we look around in wonder and amazement, for about us on every side there spreads out the vast domain of of space, dotted here and there with giant sun with enormous spaces between.

In the face of this, Where is "Heaven?" In the name of all that is truthful Who and What is God? I might say that

science has cut out, as it were, a space in space that would take light two hundred thousand years to travel from boundry to boundry. I have tried to take you over just half of that distance Where is Heaven? What is God? Answer the question if you can.

VALUE OF RAW MILK.

In defence of raw milk, Mr. A. G. Taylor, of Slough, quotes from Dr. J. A. Goodfellow and Dr. MacDonald, Chief Medical Officer of Dr. Barnardo's Homes, who has 8,500 girls and boys under his care, 1,400 of them being under five years, that the child fed on raw milk is very fit; chilblains are practically eliminated, the teeth are less likely to decay, and the resistance to tuberculosis and other infections is raised. . . . The real truth behind the craze for pasteurisation of milk, he asserts, is that pasteurisation makes milk—even milk of poor quality—keep for days, also enables stale milk to be sold when several days old.

(Isle of Wight County Press).

SPIRITUAL CHURCH

SYMONDS STREET, AUCKLAND, G.3., NEW ZEALAND.

Minister: Rev. HARRIET HUDSON.

DIVINE SERVICE—SUNDAYS, 7 p.m.

Thursday 8 p.m.—Psychometry.

Saturday, 8 p.m.—Healing Class.

VISITORS WELCOME.

Tel.: F.3422.

Box P.3223, G.P.O., Sydney.

SISTER WILMOT (Zoe).

MEDICAL MASSEUSE.

Magnetic and Mental Science Healer.

Psychic Diagnosis and Advice on all matters. Herbal Remedies. I cure all curable diseases.

WHAT YOU ARE GIFTED FOR?

PROPAGANDA PARCEL.

Four back numbers (1936-7) of "The Harbinger of Light," all different, with four pamphlets. One Shilling, postage 2d.

The Harbinger of Light Pty. Ltd.,
Wentworth House,
203 Collins Street, Melbourne, C.1.

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.

MOTION PICTURE PROJECTORS.

EUMIG 13 m.m. One of the best on the market £34 0 0
CAMPRO 35 m.m. Takes and reproduces motion pictures; Second-hand, in first-class order. Cost, £40 for £10 6 0
PICTUROL—for standard film slides, 35 m.m. £16 16 0
 Hundreds of film slides available for purchase or hire.

For Sale by **THE WENTWOOD TRADING CO.,**
 Room 12, Third Floor, Wentworth House,
 203 Collins Street, Melbourne.
 ENQUIRIES INVITED.

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.**QUEST CLUB & PSYCHIC INSTITUTE**

Swanson St., Auckland, C.1., N.Z.

Interesting Activities

Up-to-date Library.

Lunch Hour Discussions every

Wednesday at 1 p.m.

Visitors and Enquirers into Psychic matters welcomed.

For monthly Syllabus apply to Secretary.

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.

WINDSOR PROGRESSIVE CHURCH.

ALBERT HALL (Opp. Windsor Station).

Meetings:

Sunday: 3 Messages.

7 Address and Demonstration.

LEADER: Mr. H. LE CONTE.

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH,

CARRINGTON STREET, ADELAIDE, S.A.

Sunday Service, 7 p.m.

Ministers: Reverend J. B. and L. S. Duncan.

Asst. Minister: Mrs. J. Watson.

Hon. Sec.: Mr. E. E. Mack.

104 Unley Road, Unley, Adelaide.

NATHANIEL DARSON,

CHIROPRACTOR & NATUROPATH.

MARY W. DARSON

Physiotherapist and Medical Masseuse.

82 BRIGHTON ROAD, ST. KILDA, S.A.

Near Byron St. Any No. 4 Tram.

'Phone: L.7127.

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 Class—2.45 p.m.

LEADER: MISS TINGEY.

(Continued From Inside Front Cover)

	Price	Ptge.		Price	Ptge.
Modern Psychic Mysteries (G. K. Hack)	12/	7d.	Second Sight (Sephariel)	3/	2d.
More Things in Heaven and Earth (R. Blatchford)	5/	2d.	Seekers, The (Dr. Lascelles) ..	8/6	4d.
More Guidance From Beyond (K. Wingfield)	4/6	3d.	Science of Numerology (Walter Gibson)	4/6	3d.
More Spirit Teachings (Stainton Moses)	2/	2d.	Science Hammers at the Church Door (M. E. Millard)	3/	3d.
My Life in Two Worlds (G. Osborne Leonard)	12/6	4d.	Script of Cleophas (G. Cummins)	17/6	1/1
Mystics and Magicians in Tibet (Alexandra Neel)	1/	2d.	Sir Vincent Caillard Speaks (Lady Caillard)	1/6	1d.
Nature Hits Back (M. Lawrie) ..	7/6	4d.	Some Thoughts on Mediumship (L. M. Bazett)	3/6	3d.
Numerology (C. W. Cheasley) ..	4/6	2d.	Spirit Intercourse (Mrs. H. McKenzie)	6/	4d.
Oaspe—The Kosmon Bible ..	10/	7d.	Spirit Teachings ("M.A. Oxon.")	9/6	7d.
Occultism, Christian Science (W. W. Osborn)	4/6	3d.	Spiritual Reconstruction ..	4/	2d.
On the Edge of the Etheric (A. Findlay)	5/	4d.	Spiritualism in the Bible (E. W. Wallis)	2/3	3d.
Our Dead—Where Are They? ..	1/6	2d.	Spiritualism, Its Seven Principles (J. B. Ford)	6d.	1d.
Our Life After Death (Rev. A. Chambers)	3/6	3d.	Spiritualism in the Old Testament (Rev. M. Elliott)	4/6	3d.
Ourself After Death (Rev. A. Chambers)	2/6	3d.	Strange Diary (Zelma Bramley-Moore)	6/3	3d.
Our Sixth Sense (Dr. Charles Richet)	8/6	5d.	Studies in Self Healing	1/6	2d.
Parish the Healer (M. Barbanell) ..	5/	3d.	Spiritualism for the Enquirer (H. E. Hunt)	4/6	2d.
Paul in Athens (G. Cummings) ..	8/6	5d.	Talks With Spirit Friends (Bench and Bar)	10/6	5d.
Pearls of Great Price ("M.A. Oxon.")	1/3	2d.	Teachings of Silver Birch	6/6	3d.
Physical Phenomena of Spiritualism (De Brath)	2/	3d.	These Mysterious People (Dr. Fodor)	8/6	4d.
Planchette and Ouija Board (Combined)	8/6	6d.	They Shall be Comforted (M. Barbanell)	4/6	3d.
Powers That Be (Dr. Alex. Cannon)	5/	3d.	Thoughts (Albert J. Bridle) ..	5/	3d.
Practical Psychometry (Alex. Verner)	1/3	1d.	Through Science to the Spirit World (W. J. L. Hamilton) ..	3/6	3d.
Practical Psychometry (O'Hasha Hara)	2/3	1d.	Torch of Knowledge (J. A. Findlay)	7/6	6d.
Present Day Spirit Phenomena and the Churches (Tweedale) ..	6d.	1d.	Towards the Stars (Dennis Bradley)	4/6	4d.
Primer of Psychical Research (H. Carrinton)	5/	4d.	Trance States in Relation to Spirit Control (H. Boddington) ..	1/10	2d.
Psychic Healing (Harry Boddington)	1/6	2d.	Transition (Major Moubray) ..	1/6	1d.
Power of Karma (Dr. A. Cannon) ..	7/	4d.	Trials of Truth (J. O'Hara Fincock)	7/6	6d.
Psychic Certainties (H. V. P. Battersby)	6/6	4d.	Through the Mists (R. Lees) ..	6/9	4d.
Psychic Structures (A. J. Crawford)	8/6	5d.	Telepathy and Spiritual Communication (Bazett)	3/6	4d.
Psychic Philosophy (Stanley De Brath)	6/	4d.	Transition (Major Mowbray) ..	1/6	1d.
Psychics and Mediums (Marshall Jones)	10/6	5d.	The Trumpet Shall Sound (Hannen Swaffer)	5/	3d.
Psychical Researches for the Plain Man (S. M. Kingsford) ..	6/6	4d.	Unfolding Universe (J. A. Findlay)	10/6	6d.
Psychic Faculties and Their Development (H. MacGregor) ..	1/9	2d.	Unbroken Melody of Life (John Findlay)	5/	3d.
Psychometry—Its Theory and Practice (N. Bland)	5/	3d.	Way of Life (Anon.)	2/6	2d.
Religion of the Spirit, The (Stanley De Brath)	3/6	4d.	We Are Here (Judge Ludvig Dahl)	7/6	7d.
Researches Into Spiritualism (Sir William Crookes)	5/6	4d.	What Dreaming Means to You (M. S. Cutting)	4/6	4d.
Rock of Truth, The (A. Findlay) ..	7/6	5d.	What Happens After Death (Rev. Vale Owen)	3/6	2d.
Sacred Symbols of Mu (J. Churchward)	20/	8d.	What Happens After Death (Seymour Scott)	1/6	1d.
Search in Secret Egypt (Paul Brunton)	20/	6d.	What is Astrology (C. Bennett) ..	4/6	3d.
Secret Path, The (Paul Brunton) ..	7/6	3d.	When Men Talk Truth (Hannen Swaffer)	4/	4d.
			When We Wake (Collier and Dampier)	10/6	4d.
			White Man's Scourge—Cancer (Souster)	1/	1d.
			Why Is It? (H. Tester)	2/	1d.
			Witness Through the Centuries (Dr. R. Hegy)	6/6	3d.
			Words of the Master (K. Kent) ..	4/6	3d.
			Your Animals Await You	3/	2c

Victorian Spiritualists' Union.

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

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

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

Prana Spiritual Chapel.

CLYDE HOUSE, 182 COLLINS STREET, MELBOURNE.

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

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. Secretary, 30 Ardmillan Road, 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 Readings (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.

Service—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 Street, New Plymouth.

UNITED SPIRITUAL SCIENTISTS, SYDNEY,

327 RAWSON CHAMBERS

(3rd Floor), (Near Central Chambers).

SUNDAY SERVICES, 3.15 p.m. & 7.15 p.m.

Library open every Sunday. Inclusive Membership, 1/- per month.

AT HOME, Third Saturday in each month at 3 p.m.

LECTURE and CLAIRVOYANCE, last Saturday in each month, at 3 p.m.

Visitors and Friends Cordially Welcomed.

PROGRESSIVE SPIRITUALISTS CHURCH (Inc.)

A.O.F. HALL, Cr. Francis and Museum Sts., PERTH.

President, Mrs. E. Milner; Vice-Presidents, Mrs. E. M. Palmer and Rev. J. B. Ripp; Ministers, Revs. Maud McDonough and J. B. Ripp.

Services.—Sunday, 3 p.m., Open Circle; 7.30 p.m., Divine Service. Tuesdays, 8 p.m., Psychic Research Club. (Thursdays, 7.30, Healing Circle. Mrs. Palmer, Leader; Mrs. Sapcote, Librarian.) 2nd Sat. each month "At Home" 3 p.m.

Rev. MAUD McDONOUGH, 122 William St., Perth.

Dedications, Burials, and Marriages Solemnised.

Registered to Marry throughout the State.

Mrs. J. E. DUNSTAN, Hon. Sec., 38 Parke St., West Perth.

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).

Spiritual Circles Conducted.

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.