

The Harbinger of Light

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A Monthly Digest Devoted to
**Psychical Research, Spiritualism, and Spiritual
Philosophy**

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

We search the World's Press to tell you of Spiritualism's progress

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The Spirits Can Heal

By ROY BRANDON, in the "Pictorial Weekly," London.

ALTHOUGH not generally known, it is nevertheless a fact that healing takes a prominent place in the Spiritualist movement. Sick people in all parts of the world are receiving diagnosis and treatment at the hands of spiritual healers. If it were possible to give the actual number of cases so treated, together with the record of cures effected, the result would make staggering reading.

In this country alone there are hundreds of Spiritualist churches. Practically every church has its own healing circle, or centre. The mediums and healers give their services free. No charge whatever is made to the patient. On the contrary, poor and deserving cases are given nourishing foods and helped financially.

This service of healing is not confined to Spiritualists; it is open to everybody, re-

gardless of sect, creed, race or colour.

At one healing centre alone—that of the Marylebone Spiritualist Association — 25,000 cases received diagnosis and treatment in one year. Here, for a long time past, Red Cloud, Mrs. Estelle Robert's healing guide, has diagnosed the patients and given instructions regarding the healing.

On one occasion a man came limping to Red Cloud, complaining of a constant pain in his back. He had been to doctors; they could do nothing to relieve him.

"Your trouble dates back to the time when you fell from a ladder at your work," Red Cloud told him, and the man was astounded. He admitted that he had fallen off a ladder.

The diagnosis revealed a misplaced vertebra. Treatment was immediately given.

The patient left the centre with his back perfectly straight.

Miracles Not Claimed.

Spiritualists lay no claims to instantaneous or miraculous cures. Sometimes result are obtained speedily, but it often happens that patience and perseverance are necessary before a cure is effected.

One young woman, a nurse, came to Red Cloud with a fractured rib, splinters of which were embedded in her body. These were removed with manipulation and other treatment, but several months elapsed before this woman's name was erased from the patients' list.

Correct diagnosis is an invaluable part of spiritual healing. It is claimed that the physical shell we inhabit is an open book to the spirit guides, who are able to discern at once the root cause of the trouble. This claim is backed up by the following authentic case.

A man attended the Red Cloud healing circle for diagnosis. He stated that he was suffering from acute indigestion. He had received hospital treatment, and had exhausted the medical armoury of drugs, all of which had proved unavailing.

Red Cloud, in his kindly, soothing manner, told this patient from what he was actually suffering.

Treatment was given. Within a few months the man was discharged, perfectly fit.

It is inevitable that work of this nature must expand. In appreciation of what Red Cloud has accomplished, a small band of donors, who prefer to remain anonymous, have provided a new healing centre at Wimbledon, which will be known as "The House of Red Cloud."

This new centre is a beautiful building surrounded with lawns and gardens, and is unique, inasmuch as the special arrangements made for healing stamp it as something far and above anything of its kind in the country.

There will be a separate treatment room for every patient. Diagnosis will be given once a fortnight. As at every other organised Spiritualist healing centre, the sick and suffering will receive diagnosis and treatment free of charge.

When Doctors Have Failed.

Meanwhile, other healing centres, in humble surroundings, are accomplishing results equally as efficacious as those obtained at the more lavishly equipped establishments.

In a small flat at Victoria there is a little band of people who are doing a real humanitarian work. At this circle Thomas Wyatt is the medium. On diagnosis days Wyatt is frequently in a state of trance for hours on end. "White Feather," the medium's healing control, is then in possession.

"What we want are the 'incurable' cases," this guide said to me at a recent seance. "We have no wish to do your doctors out of their jobs. Many of them are performing a noble work, and some, although they are not aware of it, possess spiritual healing power. If only your doctors would co-operate with us!"

There is nothing mystical about spiritual healing. No blind faith is required. According to Spiritualists, the healing is accomplished by the working of a natural law which has been in operation since the world began. Healing rays from the spirit realms are transmitted through the healer to the patient, and disease is gradually eliminated from the aura by the laying-on of hands and by passes.

The instruments, or healers, are carefully selected by the spirit guides. Only those capable of transmitting this power are used. It is claimed that this natural method of healing is referred to repeatedly in the Bible, that in ancient times it was in general use, and that only through the march of materialism has modern man's mind been dimmed to the knowledge of this psychic gift.

In defence of this statement, let us examine the following case. It concerns that of a young woman, a captain in the Girl Guide movement, who was affected with atrophied muscles, or creeping paralysis. Under doctors' orders she was given electrical treatment, without result. Later, she received treatment at a well-known London hospital, but the disease was not arrested. Finally, she underwent psychological treatment at the hands of a

Harley Street specialist, again without benefit.

Now this lady was not a Spiritualist, and it was only as a last resource that she decided to accept the advice of some friends and try a spiritual healing circle.

On August 3rd of last year her case was diagnosed by "White Feather." By this time her right arm and hand were a fixture at her side. The diagnosis was correct in every detail, but the additional fact was brought to light that her hip was out of place.

At the end of a month's treatment this patient was able to use a typewriter, play the piano, and once more participate in her favourite pastime of tennis. Spiritual healing had succeeded where psychological and other treatments had failed.

Not Anti-Christian.

Spiritualists are often accused of being anti-Christian. A first-hand experience of what is being done at these circles would remove that impression.

During a recent visit to a certain London healing centre it was divulged that one hundred and eight patients had passed through the "healing chair" that day, and that three hundred treatments had been given the previous week.

Among the patients on the day in question was an old lady whose looks indicated poverty and want. The healers put their hands in their pockets automatically to give her "physical pennies."

Another patient left this same healing circle with great jubilation.

"After two years of treatment I have been signed off to-night," he said joyously. He had been cured by the laying-on of hands which modern thought ridicules as an "early superstition."

G. S. Collen-Smith, the well-known osteopath and naturopath, has publicly confessed that he is helped by the spirit world in his work.

"I am conscious that, whatever work I am doing, I am always being helped by the Other Side," he said. "There are thousands of doctors in the spirit world who are only too anxious to find suitable instruments through whom they can work."

On one occasion this healer was able to

remove a cataract from a patient in four treatments. Yet all he did was to place his hands on the patient's eyes.

Spiritualists Are Not Quacks !

He then quoted a case of a woman who was advised by seven medical men to be operated on for carcinoma. Instead of submitting to an operation, she was treated under spirit guidance. She was now perfectly well and sound, and had had no occasion to seek medical advice since.

During my investigations I have never once heard it said that every incurable case yields to spirit healing. There are some advanced cases that are even beyond the help of the spirit world. These can be alleviated, but not cured.

Every sane person realises the danger of the unorthodox "quack," whose chief interest lies in his patients' financial status. It is only right, in the public interest, that some measure be employed against quacks of this kind.

G.O.K.

Dr. William Osler, having been invited to inspect a famous London hospital, was proudly shown about by several physicians and surgeons. Finally the charts were reached, and he looked them over carefully, observing the system of abbreviations—SF for scarlet fever, TB for tuberculosis, D for diphtheria and so on. All diseases seemed to be pretty well under control except one indicated by the symbol GOK.

"I observe," said the famous doctor, "that you have a sweeping epidemic of GOK on your hands. That is a symbol not in common use in American medical circles. Just what is GOK?"

"Oh!" one of his hosts lightly replied, "when we can't diagnose, God Only Knows."

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Hypnotist Reveals The Secret Self

PSYCHIC VIENNESE DOCTOR PROBES THE HIDDEN PERSONALITY OF HIS PATIENTS

By MICHAEL LORANT

DR. THOMA, the Viennese psychologist, possesses exceptional psychic powers.

One of Dr. Thoma's experiments in London was on a Continental Princess, whom he put into a trance in which she executed a hypnotic dance. The Princess can dance, but the exhibition she gave under the Doctor's influence was different from anything she had ever given normally. The experiment was repeated several times and, according to Dr. Thoma, the greater part of this difficult dancing would have been impossible for the Princess when not hypnotised.

Of course, these curious experiments by Dr. Thoma are not the only ones taking place. Hypnotism is in great vogue. At the Duke University, in North Carolina, a series of tests in telepathy and hypnotism have been carried out with surprising results.

One would suppose that hypnotic powers are rare. The scientists at Duke University have experimented with 100,000 people and have found them widely distributed. Of course, there are great differences in the degree to which the gifts exist. Powers like Dr. Thoma's are very rare.

Dr. Nandor Fodor, one of the leading students of such phenomena, writes in his "Encyclopædia of Psychic Science":

"Hypnotism is an empirical development of sleep, a peculiar state of consciousness artificially induced, which liberates subconscious powers in the subject, put him 'en rapport' with the hypnotiser, makes him accept and meticulously execute any of his suggestions and produces strange psychological effects as anæsthesia and the remarkable control over organic processes of the body."

Hypnotic Anæsthesia.

One of the Viennese doctor's most interesting experiments is carried out on sick

persons who have been ordered operations, but who are too weak to take anæsthetics. In a Berlin clinic, babies were born while the mothers were under the hypnotic influence of Dr. Thoma.

One surgical case was that of a woman in an extreme state of weakness. Dr. Thoma was called in, and with his penetrating look compelled her to fall asleep. But the surgeon wanted definite proof that the patient was in a suitable condition for him to operate. Dr. Thoma gave proof by ordering the patient to raise her arm, which then became quite stiff and immovable and a strong man would have found difficult in bending it. The operation was thereupon carried out. Nor were there any unpleasant after-effects for the patient, as with an anæsthetic.

Another experiment of Dr. Thoma's became very famous in Germany. About two years ago, a clairvoyant who had a good connection in Nazi circles was found dead in a forest in Germany. Shortly before, Dr. Thoma had been called in to carry out experiments to test the man's claims to clairvoyance. The result was that the fortune-teller disappeared after being charged with fraud.

In another instance, in a Court of Justice in East Prussia, a clairvoyante was the central figure in a charge of fraud. The task was to prove whether the woman's claims were genuine or not. Dr. Thoma appeared in the Court, put her into a hypnotic trance and submitted her to the same tests as in the first case. The result was that the clairvoyante was acquitted of the charge of fraud.

Catalepsy.

At the University of Vienna, he once put a woman medium into a state of so-called cataleptic hypnotism. It is worth hearing how Dr. Fodor defines this state:

"Catalepsy is a state of coma and rigidity, similar to death, in which the

normal bodily functions are suspended, sensation, will and consciousness are absent. It may last from a few moments to several days. Its causes are unknown."

Well, the woman medium was put into a cataleptic trance and was examined by a number of doctors, psychologists and other scientists. It is reported that, with her head resting on the back of one chair and her feet on another, the medium remained balanced thus. Her body became still and devoid of any mobility.

But perhaps Dr. Thoma's most remarkable experiments are not carried on human beings, but on animals.

His favourite animal mediums are monkeys. He deals with them as he does with human beings, merely glancing at them and lifting his hands. Thereupon they perform extraordinary things under the influence of the hypnotist. A more difficult experiment was with a bear, which was made to behave like a trained dog.

One of the most dangerous was upon a tiger. The beast became entirely submissive and performed whatever this human mystery man ordered it to do.

"Quite a different style of hypnotism is necessary for animals than for human beings," says Dr. Thoma.—"Pearson's Weekly."

A SPIRITUAL-GEM.

(Contributed by H. SOANES, P.R., Brisbane).

This was received in a letter by Mrs. Ida E. Thomas, from her mother in Cornwall, England, who quotes as follows:—

"On Tuesday night (27th August, 1940) none went to bed for about thirty miles around here. We had hundreds of incendiary bombs dropped around us. One was dropped in the field by our home, but as soon as the corn caught alight we smothered it with earth before it did any damage. We were afraid of the ricks of hay. It was very exciting and nerve-wracking while it lasted. Scores were dropped in the village, but little damage done. The raids commenced about 9.30 upon six or seven nights, all being non-stop. They were roaring around like a lot of mad bulls, trying to scare the very life out of us. They did NOT succeed, however, and we can take more than that. All that was worrying us

was that dad and I had grown 66 acres of wheat as a free gift to the nation.

"It has been a record harvest, and all has been saved. We know that God is behind us, and that He will not let us fail. Do not worry about us, my dear, we are proud to belong to England, and will give all we can to help her. I was listening to your brother Gerald's little girl (about seven years old) saying her prayers after the raid, and it nearly broke my heart. Her mother has lately allowed her to make her own little prayers. She was asking God to take care of her dear daddy in London—from whence she and her mother had been evacuated—and then she said: 'Dear Jesus, take care of Yourself, for if you get killed we shall all sink!'"

"My dear Ida, you would not recognise your old home, for all of the roads are blocked about every half mile, and every vehicle searched. Food is dear and we are rationed, but we get sufficient."

In a former letter Mrs. Thomas' sister stated that she had offered to send the mother and father—who are about seventy-five—to Mrs. Thomas in Queensland for the duration of the war. They both politely refused the offer, however, and stated that they would prefer to remain at home, and take anything that might be coming to them!

So here we discover a concrete example of that indestructible spirit of England, against which Hitler is destined to smash all of his material power to atoms!"

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Messages To Be Read After Passing

TWO NOTABLE SPIRITUALISTS.

LADY CAILLARD.

THE body of Lady Caillard lay in a coffin in her bedroom. A circle of her friends sat in another room, holding the seance for which she had asked before she died.

Maurice Barbanell, Spiritualist author and editor who has taken part in more than 2000 seances, had been handed a sealed envelope, marked in Lady Caillard's writing, "Please deliver after my passing." It asked him to do certain personal things for her.

Whispers came through the luminous trumpet which moved slowly round the room, touching each of the sitters in turn. "Difficult to speak," a voice said. Then came Lady Caillard's unmistakable tones: "I thought I could do it . . . I am very happy."

Addressing Mr. Barbanell, the voice referred to the requests made in the sealed letter, and thanked him for promising to conduct the memorial service. The lights were switched on, and a red tulip was found on the chair which Lady Caillard used to occupy.

SIR OLIVER LODGE.

Barbanell has told this story as one of the most convincing proofs of Personal Survival. It was the sort of evidence which appealed to Sir Oliver Lodge, with his fervent faith, his tidy scientific mind, and his genius for simplification.

Once at a scientific meeting speakers argued discursively about the forces which bind atom to atom. Lodge picked up a stick, appeared to toy with it. Then he said suddenly: "The whole problem of physics lies in this: why, when I pick up one end of the stick does the other end come up, too?"

To prove his survival after death, he adopted the sealed document method. But to establish his identity beyond question, he improved on it. He wrote a message, sealed it up, put the envelope inside a second one, placed that in a third, and so on. Each

sealed envelope carried a "direction that would serve as a reminder."

The complete series of envelopes was handed over to the custody of the English Society of Psychical Research. Sir Oliver told how the test was to be carried out:

"Each fresh envelope is to be opened only at intervals. When the right people are sitting with the medium, I shall try to give them a message. But that may take a little time—it may take as long as a year.

"When the message I have written is received, it will be seen to be a very trivial thing, and people may say it was not worth making a fuss about."

"It is not a simple letter that has merely to be read," Sir Oliver explained later. "It is in one sense somewhat complicated, and in another sense so absurdly childish that I do not expect it to receive attention, save possibly from my immediate friends, even if I am able hereafter to indicate its contents."

FAKES.

On the anniversary of his wedding day, Sir Oliver Lodge died—and the sealed envelope produced the biggest headlines of the non-war pages. Recently the validity of the test was being contested between Spiritualists and sceptics.

Harry Price, famous "psychist," who has spent his life investigating magic and psychical phenomena in the laboratory, suggested that the apparent fulfilment of the Lodge test might be brought about by "telepathy"—mental communication without the use of the senses.

"Every fake medium in the world will pour in claims that Sir Oliver has spoken through them, and that they know the contents of the envelope," he protested.

To this Barbanell's "Psychic News" retorted: "Why is it that it is always mediums who are fakes? You never hear of fake psychical researchers. Doesn't Price know that Lodge's sealed envelope test is the one experiment which precludes the possibility of fraud? Either the spirit message would be right or wrong. It could not be faked."

Wherever seances are held, Spiritualists await the first effort to "get through" by

the greatest of their champions. As soon as his voice is heard referring to the message, the first envelope will be opened. Not until Sir Oliver makes his next Spirit Return will the second be unsealed. So, seance by seance, until the heart of the message is reached.

Last week no Spiritualist knew where to find the keepers of the message. The Society of Psychical Research had moved from London—they knew not where. Its secretary said unhelpfully that until the offices had been visited, nobody could say exactly where the sealed envelope was.—“News Review.”

DEATH—LIFE'S “OPEN SESAME.”

By MARCELLA DE COU HICKS.

Life begins—at death! Paradoxical? No, indeed—it's true. Death is life's open door—through which spirit-man passes into sublime realities. Death is not an enemy—to be feared and dreaded. Death is a warm friend—kind, gentle, soft-voiced and understanding.

When one lays down his tired body, to return it to the dust of earth, he also leaves behind him all the limitations, hindrances, obstacles of earth life and the circumscriptions of earthly circumstance—to face the glorious dawning of a new day and to enter upon man's most thrilling adventure, eternal progression through life everlasting!

He passes into phases of existence when no accomplishment is impossible, where he suffers no limitations of time, space, or ability and where definite progress toward perfection may and can be made in any aspect of development toward which his thought or desire may direct him. Helped, sustained, encouraged on every hand, and, above all, loved, appreciated and understood—he begins really to LIVE. Accomplishments that he so longed to acquire in the flesh, are now his for the effort, with no hurry or press of time to confuse and hinder; knowledge, for which he hungered but which he never had the opportunity in life to acquire, is for the application to master it, and with all eternity in which to absorb the minutest import; development, growth, culture, progress—all tranquil and

leisurely—are his without stint or measure. Death gives with lavish generosity all of those things with which earth life may have been niggardly.

GRIEF—SELF-PITY.

Grief for the so-called dead is in reality a sort of self pity and those who sorrow inconsolably over the passing of a loved one, are really grieving for themselves. If a dear one here in life were suddenly to be transported or transferred to some region of earth where his happiness, joy and opportunity would be supreme, his chances for progress infinite and unimpeded—would you sit down and weep about it even though it might mean a temporary separation? Certainly you could not be so selfish as to wish him back among his old discomforts and limitations just because you had to remain among them and because you missed the pleasantness of his daily companionship. Could you not rejoice with him in his good fortune—particularly if you were sure that sooner or later you would be reunited with him, never again to separate? And meanwhile keeping in close touch through correspondence and telephone—even possibly radio and television?

The true Spiritualist does not grieve overmuch when a loved one flings off his hampering overcoat of flesh and emerges, a new being, into the new and glorious life of spirit. He knows that until he and that loved one are reunited in the world of spirit, he can keep up their intimate association through the various methods of intercommunication which a kind and wise Heavenly Father has generously provided. There is actually no separation from the REAL man—which is SPIRIT. The separation is only from the overcoat he once wore and which, shabby and thread-bare, has served its purpose.

So the Spiritualist says, “Make the most of your new life. Go your way into progression. I'll join you when my time comes and meanwhile we shall visit together at every opportunity.”

Weep for yourself, if you must, when a loved one passes from this mundane sphere of activity, but do not weep for those who have gone on into higher octaves of thought and experience. For death—life's open door—has given them with prodigal generosity all that earth life denied.

The Hidden Jewel

"Full many a flower is born to blush unseen

And waste its sweetness on the desert air."

"A heart pregnant with celestial fire."

(Contributed.)

SUCH extracts find application in many places, but, to a Spiritualist, the wastage of good material in the shape of mediums is a sad, and all too common, example. We all know how easy it is for a good footballer to get a job in a strange town, indeed the clubs vie with each other to secure his services and provide him with a lucrative job, with expenses, to keep him in the district. True, financial return underlies such action, but is that all there is in life? Is not a spiritual blessing in the form of knowledge of better things, both of this world and the next, not worth something?

The people who give time and money to go to football matches to watch their favourite players or who have expensive radio sets at home, which they use to get news of the world outside their doors, how much do they give in time or money to hear from the spiritual realms? What they hear of the physical world is merely a sad proof that it has failed in all ways to overcome the underlying animal traits of mankind. Considering the number of people in any large city with aspirations towards spiritual knowledge, it should not be difficult for a group to guarantee a living wage to a medium who would assist them in attaining that knowledge. How many small churches of the "old-time religion" are there, all trying to pay their minister's salary, and what do they get for it? Only a lot of talk on a subject which is generally quite misinterpreted by the speaker.

This article has reference to a special case, mentioned before in the "Harbinger of Light." We have in Western Australia a medium of exceptional ability, who goes into deep trance and has several educated and interesting controls. Yet this man has to work at a job which might be described as least likely of all employments to assist

in his spiritual development. Still, he is an instrument for the spirit people—a most valuable psychical instrument, compared with him the most expensive radio set is valueless. I wonder if the many Spiritualists who own radio sets ever think of what they really get for their outlay in set and licence! Do they ever compare that outlay with what they could get for a very much smaller sum if they would retain a medium at a living wage. They would not have to buy the "set," either, only pay something for the cost of running it.

The medium referred to is in Fremantle, and attends a private circle. Nothing is published, and the wonderful words that "Zamon" speaks through his lips are practically "wasted on the desert air"—excluding the sitters in his circle. This man was formerly at Kalgoorlie and at many private circles his controls provided marvellous evidence of the continuance of personality. This phenomenal feature is always interesting, but the discourses of his major control, "Zamon," were worth more than all the phenomena. This "Zamon" was a priest of the Temple at the time of Jesus of Nazareth, whom he refers to, when speaking to the sitters, as "Your Master." He speaks as one would expect from a spirit of his stage of development, and the fact that his words are not published is a great loss to the intellectual and spiritual life of the community. When one thinks of all the good paper wasted in printing trashy writing, the reading of which leads one nowhere, it is a sad reflection on our supposed civilisation that literary froth should so rise to the surface and the valuable matter below be wasted. Froth naturally rises, it is true, but it is only worth blowing away.

This "Zamon" takes control of the body of the medium, instructing an unseen assistant to "take care of this fellow," and then he speaks. What instruction and words of uplifting fall from his lips! One could listen

for hours. In England his fellow priest, "Zodiac," has a special journal of his own; "Silver Birch," the control of Hannen Swaffer's circle, is given full publicity in the "Psychic News"; but "Zamon" talks to only a few people in Fremantle. Truly, we need another Stanford. "Zamon" not only lectures. He has several proteges, whom he introduces, and who can be seen by clairvoyants. One of these, a Russian boy, was introduced to a youthful member of a private circle in Kalgoorlie and the two shook hands. The earth boy said to his mother afterwards: "I shook hands with him, Mummie, and his hand was just as warm and soft as yours." The medium was several feet away at the time, quite unconscious.

Another control is an old Chinese doctor, LiFu by name, aptly described by a clairvoyant sitter as a shrivelled-up old man, with a bag of medicaments at his girdle. He treated a bad case of antrum trouble at one sitting and the cure was both rapid and permanent. This old spirit will not speak English, but chatters away to himself in Chinese. Luckily, his mentor—a spirit by the name of Dick Cholmondeley—explains what the doctor is doing and tells patients what they should do. This last spirit is an entertainer of no mean ability. The circle is kept at concert pitch by him, in spite of his very "Oxford" accent—as it has been described. He is no clown, but a well-educated man, and his words are always pregnant with meaning.

Another control is an English yokel, who gave his name as Alfred Block, and who has provided at many sittings a striking example of the advancement of a spirit when he can get into touch with those still on the earth plane. His rustic accent is inimitable and he has a modest but lovely character. He usually brings a bunch of flowers to the sitters—being a gardener, but only clairvoyant eyes can see them. His progress was wonderful. At first he was too shy to speak much, and when asked how he came to be there, said: "I saw a big light, and the dark man at the door said I could go in, so I came." Now he walks in without hesitation and converses with the

sitters. Unfortunately, the medium left Kalgoorlie for Perth, but at a circle in Fremantle some of our local sitters were glad to see and hear Alfred, speaking through his usual medium. He also recognised them, and said he was sorry he had not brought any flowers. At a later date he said farewell to the sitters, explaining that he was going to another plane, and would not contact the earth so easily.

And "Zamon" speaks of the wonders of the world which we all must visit, and live in for ever. His words fall on a few attentive ears—a very few. A maniac of the earth-plane speaks on the radio, and the world listens in fear for the next victim. Why such a contrast? Surely it can only be so because we only think of this earthly life and are utterly ignorant or neglectful of the heavenly one.

Kalgoorlie, 21/10/40.

THE BANANA.

Nourishing, satisfying, as well as being cheap, the banana deservedly stands high in public opinion as a valuable food. One hundred pounds of the fruit contains 74lb. of water, 19½lb. of sugar, 5lb. of body building substance, 12oz. of vital chemical elements (vitamins) as potassium, sodium, calcium, magnesium, phosphoric acid and iron. There is also half a pound of fats and only a quarter of a pound of indigestible fibre.

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MEDIUMSHIP.

By C. N. HERDON, in the "Progressive Thinker."

All people are more or less mediumistic, and most of us will remember some incident in our lives that would cause us to think—nay, feel confident—that there was some supernatural influence about us. How often we hear those who do not understand our beautiful religion express such thoughts, as "I felt the presence of the Lord"; "the Lord gives us strength"; "the Lord answered my prayer," and many others of similar character, thus showing that the ruling spirit of intelligence is unseen to our mortal eyes, and is actively working out the results they deem best for mankind, no matter what our belief, race or colour, for we are all God's children, and His love is universal.

Inspiration—how often the word is used! We might liken it unto steam from a boiler passing through pipes to the engine. The engine performs the work in accordance with the amount of steam pressure. Thus the desire is first wrought out to inspire in the spirit world, which passes through the cord of communication to the person most readily inspired for guidance or information. This person we call a medium.

Mediumship does not depend upon mental, moral or intellectual development, for it is known that communications come through all classes of people. I believe that if parents would be more considerate, and give more encouragement to the little children when at play by themselves (apparently) they would often find the flow of inspiration and clairvoyance made manifest in their little talks with the clairvoyant vision predominant.

AN INVISIBLE PLAYMATE.

I knew a family who were ignorant of Spiritualism, who had a boy pass to the higher life, after which a brother spent hours, day after day, for months, continually playing with the one who had passed the portals of so-called death, whose name I give here as Harold, and the one still living as Freddy. Freddy would enter Harold's bedroom and play with him, though unseen to the rest of the family, and at meal times it was often with difficulty that

Freddy could be persuaded to come to the dining room, as he wanted to continue to play with Harold. Often he would be forced to the table, being told that Harold was dead and in heaven, and that such talk was foolish. Eventually, Freddy was not permitted to enter Harold's bedroom.

I know of many other families who have had spirit manifestations, who did not know of our great movement—Spiritualism; which convinces me that the spirit world is ever in touch with all people, and communicates whenever possible; and as time elapses I am more than ever convinced that the arisen dead are responsible for the great strides made in human progress than people care to admit or give credit for. Yes, the great inventions are worked out in silent and usually concealed quarters, which are very appropriate to the best interest of the inspirers, hence the unseen friends bring and centre their powers on the sensitive inventor and thus inspire him until the constructive work or invention is completed. This also applies to the poet, the artist, the sculptor and the musician.

THE MEDIUM'S QUALITIES.

It is necessary that the mental, moral and intellectual qualities be well developed in one who would expound the cause of Spiritualism, to win the great battle of good over evil, or right over wrong, drawing the great human family to one common knowledge and belief in the Fatherhood of God and the Brotherhood of Man, calling the attention of all to the teachings of Christ when he said that "a wrong done to the least of my brethren, in word or deed, is a wrong done to the Father," and that we shall have to atone for our wrongdoing, here or hereafter, is the teaching of our spirit friends.

A well developed medium is likened unto a well tuned instrument in the hands of a musician giving sweet music; so can the spirit friends give us a greater knowledge of the summerland, and incite us to higher, nobler deeds. Is it not advisable, therefore, for such mediums to be surrounded by followers who are willing to assist in preserving peace and harmony?

So, let all Spiritualists weave in the great loom of time a pattern of love, wisdom and goodness, and promise to go about our Father's business in the right way.

A DEATH-BED VISION.

By H. L. WILLIAMS, Norfolk Island.

Professor Charles Richet, President of the French Faculty of Medicine, considered the visions of the dying to be among the most impressive of psychic phenomena. Camille Flammarion, the astronomer, was of the same opinion since he devoted four volumes to the subject. Emil Ludwig, in his work, "Wilhelm Hohenzollern," mentions what he calls "the queer irony of the dying." He tells us that, on her death-bed, Queen Victoria seemed to be unaware of the presence of her grandson, the Emperor William, and kept on addressing her remarks to "Frederick." So that father and son, one incarnate and the other ex-carnate, may both have been standing by the bedside of the dying Queen.

Among the numerous apparitions and visions of the dying which I have investigated and recorded, during the past ten years on Norfolk Island, I cite the subjoined as an example:—

Mrs. Bill Chapman died in the Norfolk Island Hospital in November, 1935. Her husband and Nurse Fairleigh were watching by the bedside when suddenly the dying woman cried out: "There is my daddy! Cannot you see him? Why, there is your ma (to her husband)! And there is Nash (the late Nash Christian)!"

Turning to her husband she said: "Call Jean (the late Nash Christian's daughter). I want Jean." Jean Christian, who was one of the hospital nurses, was working in another ward. On Jean's arrival, the patient said: "Your daddy is here. Would you like me to give him a message?" Miss Jean Christian told me that she was so taken aback that she did not know what to say in reply. The dying woman then became unconscious and remained so to the end.

November 8, 1940.

AN APPRECIATION.

"It is marvellous how the 'Harbinger of Light' maintains its high standard of selective reading in these troublous times. 'The Harbinger of Light' is aptly named, as in my own case it is a real lantern in a dark world."—H. Cometti, Goulburn.

A PIONEER WORKER PASSES.

(Contributed.)

About the year 1885 Mr. James Lawrence jokingly asked a friend to take him to a Spiritualist meeting that his friend attended. After some hesitation his friend consented. Like many another who visit one of our meetings for amusement, he found something that satisfied the hunger of his higher nature, and shortly obtained conviction of Survival.

So earnest was he that after a hard day's work he would walk several miles—from South Melbourne to Carlton—to attend a Developing Class. He was a member of the Victorian Association of Spiritualists, and his children attended the Lyceum, both institutions were founded and presided over by Mr. W. H. Terry, the founder of the "Harbinger of Light."

Mr. Lawrence was associated with Mrs. Boden, Mrs. Horsford, Mrs. Knight Maclean, Mr. Sawyer, Mr. Chatfield, Mr. Lumley and many other pioneers of the Movement in Victoria.

He was also one of the founders of the Prahran Spiritualist Church, with its choir and Lyceum. This church is one of the most flourishing and progressive institutions in Melbourne.

After a few years' retirement, he linked up with the Spiritual Research Society, where he gave unremitting service as a magnetic healer for close on seventeen years. On 2nd December he was called into the Higher Life to receive his Master's "Well done, good and faithful servant!"

DEMONSTRATIONS OF PSYCHIC POWERS

At the Melbourne Town Hall on Thursday, 13th February, Mrs. Sylvia Devine Liddell, the well-known medium, will give a demonstration of her powers of Clairvoyance, Clairaudience and Trance Control.

Mrs. Liddell will be supported by Dr. Moorey of the Spiritual Research Society and Mr. Les. Plum of the Prahran Spiritualist Church.

Progressive Spiritualist Church, Perth

A YEAR'S ACTIVITIES AND WORK EFFORT.

LAST March we held our annual harvest festival. The church was beautifully decorated, and both meetings were well attended. In April we gave the Sunday collection and the takings from a social on the Tuesday to the Navy Comforts Fund, £4/4/-. To the War Loan we subscribed £20 free of interest, for the duration. In September our annual bazaar was held, half the profit of which we presented to the Navy Comforts Fund (£15), making a total of £19/4/-.

Our annual egg appeal resulted in a large quantity being received, and we were able to distribute a portion to each of the following institutions:—Perth General Hospital, Children's Hospital, Home of Peace, Aged Blind (Brail Society), Lady Lawley Cottage (Crippled Children), and Sister Kate's Home (Half-caste Aborigines).

In receiving recognition from Sister Kate, a rather pathetic note was struck. She told us that last Easter the children received Easter eggs in cups, but until they received our donation they had never had eggs to put in them.

To the Lord Mayor's Fund (London bomb sufferers), £2/5/- in October.

To the appeal by the Daily News evening paper for Orphans' Christmas Cheer, £2/2/-, the result of a meeting for that purpose.

On 17th December, at a Christmas social, we distributed presents to young and old.

The Executive decided that "The Harbinger of Light" should not be forgotten. A rush meeting was called and the result we sent along 16/6.

The election of officers was held on 4th December for the ensuing year:—President, Rev. John B. Ripp; Vice-presidents, Mesdames Milner and Ware; Secretary, Mrs. E. Palmer; Assistant Secretary, Rev. M. McDonough; Treasurer, Mrs. Gadenne.

Our branch at Mosman's Park is still holding on, and we hope for improvement next year. We have a lot to be thankful for in having so many friends to help us in all we undertake and all in an honorary

capacity. We are thankful to God and Spirit friends for help and guidance during the year that has almost gone.

During the year two marriages were solemnised by our minister, Rev. M. McDonough.

Several were dedicated to our faith, many children amongst them. Burial services were conducted at our portion of the General Cemetery at Karakaha for those who have passed to the higher life.

With best wishes to the success of "The Harbinger" and the compliments of the season to you and your readers,

J. A. McDonough, Recorder.

MEDIUMSHIP DIFFICULTIES.

In an address given some time ago by Dr. J. A. Crandon in Edinburgh on "Perplexities of the Seance Room," he said that mediumship was an exceedingly delicate thing. The least thing could often wreck the channels of communication. He had known a change of room and a different arrangement of the sitters cause a slowing up. Why was it that survival was not universally accepted? The discovery of Neptune by the astronomer Adams in 1846 was universally accepted, although not one in a million had ever seen it. There were, on the other hand, storms of protest.

The question of death and survival was not a religious question at all, but one of scientific fact. The perplexities of the seance room were not all on this side. The sitters had a counterpart in the communications on the other side. Courage, humility, self-possession were qualities that were helpful, and the motive should be nothing less than to acquire a complete philosophy of life to learn the meaning of it and how to live.

The opposite to faith is not unbelief but materialism.

Blessed are those who heal us of our self-despisings.

Some Psychic Reflections and Experiences

BY A PARSON.

This fine article by a Church of England Clergyman is one of many indications that Spiritualism is becoming a vastly wider movement than is represented by its official organisation.

THOSE of us who are frequently present when the transition from the material to the spiritual is taking place, if we have not often seen "spirits" present ourselves, can have no doubt that those who are passing over see them, and from what they say it is not only those whom they "have loved and lost" that they see. Personally I am convinced that in some cases they have seen the Master Himself, but in any case it is quite obvious that they have been "received into the eternal tabernacles" by friends. Of course, we are familiar with this fact from the messages we get from those who have passed over, but my point is—and to my mind it is a complete answer to those who say Spiritualism is of the devil—our Lord Himself tells us to make friends with those on "the other side," not only that they may receive us when our turn comes, but also that we may be helped to live this life in such a way that we may be certain of their welcome. My authority for making this statement is to be found in St. Luke xvi, 9 (Revised Version), "Make to yourselves friends by means of the mammon of unrighteousness that when it shall fail they (your friends on the other side) may receive you into the eternal habitations."

Our Lord often retired to commune with them and we must do the same. Those who attend seances for mere psychic excitement—I am told there are such, but I have not met them—are not obeying our Lord's command, but those who go for spiritual help and guidance are undoubtedly making to themselves friends who will receive them, when this life fails, into the eternal tabernacles or habitations.

"FRIENDS OF THE MASTER."

Most public and private seances commence with prayer. That is as it should be, for it ensures the presence of real friends—friends of the Master—and they are fre-

quently friends whose earth-life has long preceded ours. Their work is to help us in this life, and to receive us into the next. Those whose psychic gifts are not sufficiently developed to enable them to "discern the spirits" for themselves can be certain of their help by regular prayer and meditation, but as meditation frequently ends in wandering thoughts I have no hesitation in saying that our Lord meant us to use our opportunity in this life, whenever we can, to enable us to make those friends. For many of us it is almost impossible to do this because of the difficulty of fees and expenses, but perhaps that is well, as it prevents some of us from relying too much on "the mammon of unrighteousness" instead of working out our own salvation.

When our Lord sent out the twelve and the seventy He told them to take neither purse nor scrip. These people had given up their "livings"—whatever they were—in order that others might benefit by their gifts. The people to whom they were sent had to support them. Economic circumstances are very different now, and our gifted friends who have given up their "livings" that others might benefit by their gifts can only be supported by fees. It is by their means that most of us are enabled to "make to ourselves friends," so that when this life fails those friends may receive us into the eternal habitations. Are they therefore to be regarded as "rogues and vagabonds" when they, as well as ourselves, are obeying our Lord's commands?

"ROGUES AND VAGABONDS!"

I often read that there *are* rogues and vagabonds among the number of mediums. I can only say that I know a large number of them and without exception they are *not* rogues and vagabonds. And here may I plead for one of the best direct voice mediums that we have? I *know* he is a very gifted psychic; I have had the most convinc-

ing proofs; and yet it is sometimes said he is not genuine because he has been unfortunate in other ways. I have it on reliable authority that he is "not as black as he is painted." I am well aware that we cannot be too careful of the character of those whose gifts we use for our benefit, but when a sitting begins with prayer—either silent or audible—the right atmosphere is assured, and in the case of the medium of whom I am writing I have had the most undoubted proof the genuineness of his gift. After all, is it Christian "to kick a man when he is down?" Perhaps some of my readers are not Christians, so I will put it another way. If we are desirous of getting into touch with the best spirits on the "other side" shall we do so if we continually follow a line of action which they would spurn? All their revelations of their lives tell us how they are *always* helping others as well as one another. When friends are endeavouring "to help a lame dog over the stile," they are obeying our Lord's command far more than those whose action in this particular case borders on being pharasaic, which our Lord condemned. I am quite sure they do not mean to be pharasaic, so I hope if any of them should read these lines and know to whom I am referring they will change the tendency of their thoughts in this case.

SPIRITUALISM IN THE CHURCH.

Spiritualists do not need to be assured of the fact of the continuity of life, and an increasing number of Christians, thank God, are becoming Spiritualists. I do not see how a Christian can be anything else, and to my mind it does not matter whether the Christian likes the mysticism (often misnamed by those who do not know, mediævalism), to be found in some churches, or whether he prefers the simpler forms of service to be found in others, when he has once grasped the vital truth for which the movement called Spiritualism stands *his religion becomes real*.

Being naturally optimistic I look forward to the future life of the church with confidence, but the quarrelling about forms and ceremonies, of government and constitutions, of "gloomy portals" and "an angry God," are not going to bring comfort to the sorrowful, contentment to the disaffected, or peace to the angry.

Fourteen years ago I read a paper to the clergy of the deanery in which I lived on the "Resurrection of the Body," and I based thoughts on our Lord's words in St. John, xii, 24, "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it beareth much fruit." The paper was coldly received, and a certain cleric with a well-known name was loud in his condemnation of my statements that the fact of the continuity of life brought far more comfort to the dying, as well as to the mourners, than the hazy thoughts usually uttered by the clergy and ministers on these occasions.

In those days I did not know anything about Spiritualism as such, or of psychic phenomena, although I occasionally saw and heard things which I put down to a somewhat vivid imagination; and on several occasions when going to the pulpit to preach, "Something" made me change my text, and I preached (without really knowing what I was saying) sermons which subsequent correspondence or conversation proved to have been helpful to others. My colleagues used to regard me as eccentric when I told them what had happened. I explained it as the Holy Ghost making use of an unworthy instrument, which statement I think they regarded as "the unforgiveable sin," but, of course, I have since learnt that I was "controlled" on these occasions.

THE CLERGY AND SPIRITUALISM.

The clergy are, however, recognising in increasing numbers the truths that Spiritualism as a movement exists to prove—and this I write on a day when one of them, a most devout and holy man, has said to me at the death bed of his father, that he fears the comfort I offer is liable to cause us to presume on the love and mercy of God! Others say that if what we believe is true, then there is no need to take care of our

GREATER WORLD CHRISTIAN SPIRITUAL MISSION

Affiliated G.W.C.S. League, London, Eng.
94 Park Ter., North Unley, Adelaide, S.A.
Sunday Divine Service, 7 p.m.

Open Healing and Inst. Class, Tues., 8 p.m.
Leader: MISS TINGEY.

bodies in this life—especially if they do not rise again! One of my neighbours teaches his boys to take care of their bodies because they will want them again some day—meaning “The Last Day!” In spite of this I still say an ever-increasing number of the clergy and ministers are realising the truth that has been so long hidden beyond a theology built up on ignorance and materialism, and the time will come when the debt to the Spiritualist movement will be openly acknowledged.

According to our Lord’s teaching (and therefore St. Paul’s) for us who dwell on this planet, God’s acre is this world—not the churchyard! We are the seeds sown, and we must develop ourselves through our bodies, “by means of our opportunity,” or through the various circumstances of our lives. The time will come when we shall have outgrown the body (or husk) when we shall “die.” The body or husk will rot away (if it is not burnt), but like the plant we shall have a new body which will still be developed as we develop by absorbing into ourselves all that is necessary for our progress.

MANIFESTATIONS OF JESUS.

The concluding words of St. Matthew’s Gospel are, “Lo, I am with you all the days until the end of the world, or consummation of the age.” In spite of this very definite statement there are many who think our Lord is never seen now and has not been seen since the incident that we know as “The Resurrection.” St. Stephen and St. Paul both tell us they saw Him and undoubtedly the writer of the last book in the Bible saw Him. Church history is replete with manifestations of our Lord to various people in various ways. Similarly He shows us He is with us now in many different ways and to “all sorts and conditions of men.”

My experiences are not exceptional, they are common to countless people, but I record them to illustrate how He shows us He is with us “all the days.” Sometimes He manifests Himself, at other times He shows by some outward sign that He has heard our prayer (and therefore is “with us”), and our own experiences, as well as the information we get from the “friends” He has told us to make, tell us that He uses them in His service.

Some say that He never shows Himself now. He does. I’ve seen Him! I shall never forget it; the beauty was indescribable; the attractiveness and gentleness of His countenance can only be described as “lovely” in the truest sense of the term. With Him were many I knew who had passed on as well as others whom I did not recognise. The vision was at night or “early in the morning while it was yet dark.” There were no street lamps and no moon—a perfectly black night and yet my room was completely lighted up. I was able to see everything in the room, and to tell the time by my watch. I shut my eyes, all was dark; opened them again and the vision was still there. “Our Lord in majesty,” and others coming and going. It lasted for some considerable time and I do not, or cannot, attempt to explain it. It was almost my first *conscious* psychic experience after a great tragedy in my life—it did its work! I realised “I am with you all the days.”

A DEATH-BED VISION.

Once I was at the death bed of a dear old soul who had been bedridden for some time and unable to move. As the end of his earth life was approaching he recognised several friends and relatives who had predeceased him, when suddenly, although he had been unable to move hands or feet for several weeks, he sat up, stretched out his arms, exclaiming “Jesus, my Jesus!” His face seemed transfigured, and who can doubt that it was his Master Who received his soul as his body was gently laid back on the bed?

On another occasion after finishing my prayers and meditation I put my light out saying, “Jesus, my Master, my Saviour, my Friend,” and immediately there was a beautiful glow of light in the room. Although I did not see any figure I knew He was with me.

A few years ago, in midwinter, I had occasion to cross fields for two miles where there were no paths but many deep holes and pits. There was a thick fog and a pitch-black night, such a night when an electric torch makes matters worse. I prayed to the Master to guide me, and the whole way I was guided by a light just a little in front of me, sometimes on one side and sometimes on the other, so although I

could not see the track I was kept clear of the pitfalls. The light was not a "glow," which I suppose would have been as useless as an electric torch. I can only describe it as being a thin streak, something in the shape of a note of interrogation. Can anyone doubt the Master's teaching with such experiences? I am not the only one who gets them.

PRAYER CONQUERS WORRY.

A peppery old Colonel got his knife into me very badly and eventually wrote to my Bishop about me. It was not pleasant, but I cannot say it worried me very much, for I prayed about it. After writing to the Bishop, without waiting for a reply he disappeared to the south of Spain for the winter. I distinctly heard a voice saying: "Do not worry, you will not see him again." At the time I thought it was my wife—probably it was—but the incident passed from my mind while correspondence was going on between the Bishop and the Colonel and the Bishop and myself. One night I dreamt that I saw him fall while he was climbing cliffs in the south of Spain. I had seen those cliffs from the sea on several occasions before I ever met the Colonel or knew that he had a house there, and I never associated them with him in my mind. Four nights later I dreamt that my wife appeared to me to tell me he was dead, and a day or two later "The Times" had an account of the Colonel's accident and subsequent death on the days preceding my "dreams." My wife has since told me that the Colonel has told her he is sorry that he tried to annoy me in such a way. It was she who told me of his accident and death, although they seemed to me to be but dreams when I awoke in the morning. Such incidents are common, but I am convinced that prayer is a large factor in their happening, and it is one of the ways in which the Master shows us He is with us.

Recently I motored thirty miles to a hospital to see a sick woman who had asked for me. She had been kept alive by oxygen gas and frequent sips of champagne, and her mind had been wandering for several days. On the morning I saw her she was quite normal and took some broth, the first real food for several days. She told me she was convinced that she would get well, and

I returned to her relatives and told them the same. Two nights later I dreamt she came to see me with my wife, and the surroundings were of that beauty that I had seen in my vision of the Master. The morning following that dream I was rung up and told that the woman had passed away early that morning. I subsequently learnt from her mother, who knew nothing about my dream, that she described to those around her just the beautiful surroundings that I had seen, and that I was with my wife there in the presence of the angels and the Master. In my dream I do not remember seeing the last part, but the woman passed on to the Higher Life just before the time I usually wake up, and I have no doubt that I was really away from my body with my wife while I was asleep, for my wife has told me through several mediums that is the usual thing. I remembered one part of the dream, although I did not remember that which I should have liked most to remember, the presence of the Master, but from what the woman's mother told me her daughter said I have no doubt He was there. It is in such ways He lets us know He is with us all the days.

Thus we learn from our Lord's own lips that prophecies *are* fulfilled, communication with the "departed" is commended, the physical body must be cared for although it is not eternal like the soul, and He is always with us. Have we not much for which to be thankful?

OUR RELATION TO THE PRESENT-DAY SITUATION.

(Contributed by M.C., Brisbane.)

I had a talk to Dr. Munro a few weeks ago, and he stressed the need for helping these developing mediums, because in the years ahead of us there will be a great call for those who can do this work, and the other side are preparing to meet the great call of humanity for knowledge, which the terrible war conditions of the world will open the road for. Whilst mankind is easily satisfied, it does not look far ahead, the present is sufficient; but when the ground is taken from beneath his feet, and the stability of his world is broken up, it

is then that it peers through the shadows and calls for spirit help and guidance. I think the great work of mediums in England during the last twenty years has built such a wonderful psychic force there that it is the means of protection and guidance to the people there, especially to the R.A.F., which is able to combat the evil, destructive force which has arisen in Germany, with such a small loss to Britain.

Although I love all nations, recognising the Brotherhood of Man, yet the nation which upholds the highest principles, and has justice for its centre, must hold the spiritual forces as its ally. And so we who look forward to the "New World" for mankind, with freedom to unfold his great gifts and potentialities, see in this destruction the forerunner of a Great Spiritual Dispensation from the inner worlds to reconstruct earth's conditions and make them a little nearer to what God intended them to be.

FOOTSCRAY SPIRITUAL TEMPLE

An address on "Psychic Phenomena," illustrated with lantern pictures was given to an interested audience at the Spiritual Temple on Sunday 19th January. The Institute Hall was crowded to its capacity.

The Rev. Alex. Mair conducted the service, assisted by Sister Brewster. Prof. Miller described the pictures and afterwards gave a remarkable—and to many, startling—exhibition of his mediumistic powers.

The Spiritual Temple service is of the evangelical type and in outward form resembles a dignified orthodox church service, presenting Spiritualism as a religion. The address, given with Scotch fervor, presents the case for Spiritualism and from both the Scriptural and from the everyday practical point of view. It is Christian Spiritualism as the master taught it.

Lantern addresses are to be given every alternate Sunday. Health readings and demonstrations are given after the close of the service.

WHAT SPIRITUALISM IS AND DOES.

(Reprinted from "National Spiritualist.")

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches, not that a man has a spirit, but that man is a spirit and has a body.

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

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the "dead" is scientifically proved.

It thus brings comfort to the bereaved, and alleviates sorrow.

Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clair-audience and healing powers.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man upfolds and develops in the spirit spheres.

Spiritualism is God's message to mortals, declaring that There Is No Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights, sublime and glorious, where God Is Love and Love Is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many spirit manifestations recorded in the Bible.

It demonstrates the many spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lie dormant or through prejudice have been violently and unjustly suppressed.

The objects of the organised movement

of Spiritualism may be stated in part as follows:—

To teach the truths and principles expressed in the Declaration of Principles and in the Definitions of "SPIRITUALISM," "A SPIRITUALIST," "A MEDIUM," and "A SPIRITUALIST HEALER," as adopted by the National Spiritualist Association of the United States of America.

To teach and proclaim the science, philosophy and religion of modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To advocate and promote spiritual healing and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to restatement as growing thought and investigation reveal new truths, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs.

DECLARATIONS OF PRINCIPLES.

Adopted by the National Spiritualist Association of U.S.A.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or

disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

Definitions.

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

4. A Spiritualist healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathologic conditions.

"Spiritualism Is A Science" because it investigates, analyses and classifies facts and manifestations demonstrated from the spirit side of life.

"Spiritualism Is A Philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism Is A Religion" because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, "which are the laws of God."

THE PATH TO PSYCHIC UNFOLDMENT

Reveals to you a New World of HEALTH, WEALTH and HAPPINESS.

Utilise the mighty powers latent within you and put them into action by this simple method.
TEN EASY STEPS.

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BIBLE QUOTATIONS.

I. JOHN IV: 1—"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."

I. THESS.—v, 19, 20, 21: "Quench not the spirit: despise not prophesyings; prove all things; hold fast that which is good."

I. COR. XII: 1—"Now concerning spiritual gifts, brethren, I would not have you ignorant."

Verse 7—"But the manifestation of the spirit is given to every man to profit withal."

Verse 8—"For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit."

Verse 9—"To another faith by the same; to another the gift of healing by the same spirit."

Verse 10—"To another the working of miracles, to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues."

I. COR. XII: 28—And God hath set some in the church, first apostles, SECONDARILY PROPHETS, thirdly teachers, after that miracles, then gifts of healing.

I. COR. XIV: 1—Follow after charity, and desire spiritual gifts, but RATHER THAT YE MAY PROPHESEY.

I. COR. XIV: 3—But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

31—For ye may prophesy one by one, that all may learn and all may be comforted.

32—And the spirits of the prophets are subject to the prophets.

39—Wherefore, brethren, COVET TO PROPHESEY, and forbid not to speak with tongues.

I. COR. XV: 44—There is a Natural body and a Spiritual body.

Matthew.

CHAP. 1, 20—An angel appears to Joseph.

CHAP. 2, 13—Angel warns Joseph to flee into Egypt.

CHAP. 3, 16-17—Jesus sees the Spirit of God descending like a dove.

CHAP. 17, 1-8—Moses and Elias appear to Jesus, Peter, James and John.

CHAP. 28, 9—Jesus appears to Mary Magdalene and the other Mary.

Acts.

CHAP. 2, 1—The disciples speak in diverse tongues.

CHAP. 4, 13—Peter and John speak filled with the Holy Spirit.

CHAP. 5, 1—Peter psychially proves Ananias guilty of cheating.

CHAP. 5, 19—Angel opens prison door.

CHAP. 8, 29—Spirit (called man) bids Philip go after rich man's chariot.

CHAP. 9, 3-7—Jesus speaks to Paul.

CHAP. 9, 10—Jesus speaks to Ananias and tells him to go and meet Paul.

CHAP. 10, 10—Peters falls into a trance.

CHAP. 12, 7—Angel releases Peter from prison.

CHAP. 27, 22—Angel warns Paul of shipwreck.

MARK XVI: 18—They shall lay hands on the sick and they shall recover.

DAN. V: 5—In the same hour came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote.

WAR IN THE SKY

By Max (Winger) Dunn

In simple non-technical language the writer tells the story of "War in the Sky" from its beginning to the present day, and of the development of the fighter plane.

The writer not only knows his subject, but has an interesting—and at times humorous way—of the presenting it. He was an airman in the Great War and has kept in touch with every advance in aircraft. In the last section of the book he gives reasons why Hitler cannot win the war, and the section on "Things to Come" reads like prophecy.

As the present edition is limited we suggest that our readers obtain a copy of this informative and most interesting work, which we will send for one shilling and 1d. post.

SPIRITUAL HEALING CENTRE.

Prepare yourself for a few moments of silent concentration and aspiration, then sing or recite the words of "The Pilgrim's Daily Prayer":

Thou Source of Life, O hear my prayer
For guidance thro' each day;
May thy pure guiding angels keep
My feet in wisdom's way.

Prayer.

We earnestly invite our Spirit Friends to join with us at this time in our endeavour to make manifest in this Centre a force of spiritual healing that shall be a blessing, a comfort and a help to those who are in need of and desire this help and assistance.

Sit silently in meditation a few moments, then quietly repeat the prayer for spiritual healing:

I ask the Great Unseen Healing Force
To remove all obstructions
From my mind and body
And to restore me to perfect health.
I ask this in all sincerity and honesty
And I will do my part.

I ask this Great Unseen Healing Force
To help both present and absent ones
Who are in need of help
And to restore them to perfect health
I put my trust
In the love and power of God.

After sitting quietly in prayer and meditation for fifteen minutes offer a prayer of thankfulness for blessings received, thanking the Spirit Friends for their presence with you. Let the first few moments of each morning be spent in meditation, asking that spiritual strength may be received to assist in fulfilling faithfully all the duties of the day.

Bear in mind the predominant thought of kindness and love which is the basis of all harmony, for in this will be laid the foundation for a happy, and joyous day with success attending all of our most worthy efforts and endeavours.—"National Spiritualist."

BRITAIN'S SPIRITUAL FORCE.

Evidences of Growing Power.

(Contributed by The Department of Information).

"The spirit of Christ is at work here under the most diverse forms. That allows us to have confidence for the future . . ."

This excerpt from a letter written by a friendly neutral pastor in Great Britain to his own country, and not intended for publication in Britain, offers a striking personal estimate of the religious situation in the United Kingdom. He detects a deepening of religious life, and declares that the Christian faith seems to-day to be more firmly embedded in the hearts of many people than it was in the past.

"While realising the seriousness of the hour," the pastor wrote, "the British Churches have not allowed themselves to be overwhelmed by the war. There is a deepening of religious life, and many people are glad to recognise the encouraging and powerful message proclaimed in the churches.

"There is no trace of a Christianity that is merely patriotic. If Christians love their country and serve it with gladness, the Churches have not ceased on that account to preach the Christian Gospel, and they are encouraged in this by the leaders of the country, who are themselves for the most part faithful members of the Church.

"At a time when England has many pre-occupations, Christian circles continue to concern themselves with what happens beyond their own frontiers. The Churches are making an effort to help the Norwegian, Danish, Dutch and French missions, and a public appeal has been broadcast. In addition, a committee has been set up to undertake responsibility for the work done for the Paris Mission in British territory."

The Churches, he continued, had worked hard to prevent a narrow nationalism from becoming dominant, and they had succeeded. Thanks to their intervention, and to the support of many thousands, the situation of foreigners, and particularly of refugees, had become much easier.

The writer records that his people constantly met great goodwill "on the part of thousands of Christians in this country, and the Presbyterian churches of London have even set up a committee to help the foreign Churches here in any way possible."

The situation as it existed, he felt, had given a new impetus to the movement for Christian unity. United on essentials, Christians had had to

recognise that they had too often insisted upon what divided them. In many towns, particularly, in London, united meetings had been organised by the different churches with encouraging results. Many indifferent people had been attracted by this affirmation of unity, and the result was a rapid spread of the movement.

His examination of all the factors leads him to the conclusion that "the experiences of the last few months"—(the letter was written in August, its text has just reached Australia)—"have certainly had a very healthy influence from the spiritual point of view, and to-day the Christian faith seems more firmly embedded in the hearts of many people than it was before the period of trial.

"This," he says, "explains the calm and confidence which prevail everywhere over here."

Shops Close for Prayer.

Another remarkable expression of new spiritual alertness comes from the English town of Guildford. At the request of the local Rotary Club, a weekly service of prayer for strength and victory is being held in the Cathedral Church on Thursdays from 2.5 to 2.20 p.m. Ever since this was started, many of the shops have closed to allow their staffs to attend.

The club circulated to shops notices announcing: "In order to give our staff and ourselves the opportunity to attend the services, this establishment will be closed each Thursday from 2 to 2.30 p.m.," and invited managements to display them prominently in their windows.

The day and the time made a clear demand on recognised business hours, in preference to the Wednesday afternoon holiday or the evening, but the notice was displayed widely, and the result was that at the appointed hour the Cathedral was filled.

"The place was vibrant with power," wrote one reporter, describing his first service, "and the attendance, and the devotion of those present—mayor, alderman, councillors, heads of businesses, assistants, workers, clerks, office and errand boys—was sincere evidence of a righteous cause and acknowledgment of divine help in fighting for it."

Christian Witness.

The movement for united meetings of Christian witness is growing, throughout Britain, according to official reports. It is proving of inestimable help to the spiritual effort of the nation in days of heavy trial.

There is news of a series of united gatherings in Princes-Street Gardens, Edinburgh, where thousands meet on successive Sundays; great gatherings have been held in Birmingham, where the Lord Mayor presided over attendances of 5000

to 70000 people, and similar meetings are being held in towns and villages throughout the length and breadth of the land.

These are but a few of the evidences reaching Australia of the great spiritual force that is working in Britain, a force that quite obviously grows greater daily.

DISAPPEARING PEDESTRIAN.

It was 1.30 p.m. on a day in November about 30 years ago in Windmill-lane on the outskirts of the then city area in South County Dublin (writes Mr. Louis F. Williams, of Glasnevin, Dublin).

Something descended on the road about 50 yards ahead of me. It seemed a wisp of fog, from which a figure emerged, walking in the same direction as myself.

Tall Man in Black.

Clad in workman's clothes, he walked very fast and turned a right-angle bend.

I hastened after him to look down the road, but he was gone, and another man confronted me, a tall man dressed in black, with white collar. I did not look at his face.

"Did you see a man pass down that way?" I asked.

"No," he replied indifferently.

"But a man passed in front of me 30 seconds ago," I exclaimed.

"Say a prayer for him," was the curt response, and the stranger passed.

I am convinced that the stranger was just as mysterious as the apparition, and that had I looked round I would have found that he had vanished also!

"TRAILS OF TRUTH."

By JENNY O'HARA PINCOCK.

Price, 7/6; postage, 6d.

This work is the voice of multiplied testimony from a body of educated and truth-loving witnesses to events that happened in their presence and in which they took an active part, proving conclusively that the so-called dead are consciously alive and often in close contact with us, are deeply interested in us, loving and helping, and retain their old-time characteristics, affections, manners and peculiarities.

Testimony That Has Amazed The World

SCIENTISTS, PHILOSOPHERS, AND OTHER INTELLECTUALS.

("The last enemy that shall be destroyed is Death."—St. Paul.)

REV. DR. NORMAN MACLEAN, of St. Cuthbert's, Edinburgh:—

Dr. Maclean dealt with the subject of Immortality in a United War-Time Service, in 1918, when he said the dead were praying for the living, and they not only prayed for the living, but they inspired them. It was the souls of the dead who were leading our soldiers to-day to victory, the souls of men who died hopelessly in the retreat of Mons. They should never think of the dead as if they were dead. They should always realise that the dead were near them.

REV. DR. RIXON, Lecturer at the Bristol University:—

The attitude of the Church seems to me to be strange, since we would naturally suppose every Churchman to be in the way of becoming a Spiritualist, if not one already. Just as the last century witnessed astounding achievements in material progress, the coming era will be one of physical and spiritual research, which would be found to affect the whole complexion of life, in detail and universally.

REV. DR. McCOMB, Boston:—

I must frankly confess it is difficult to resist the impression that, at least, a few messages have got through to our world from the transcendental realm—enough to encourage the investigators with a promise of still more assured discoveries yet to be made.

REV. DR. WORCESTER, Rector of one of the leading Episcopal Churches, Boston:—

Almost all men of scientific training, who have taken the trouble to make the necessary experiments in this field, have obtained evidence which has settled the question for them for ever.

REV. DR. BEVAN, Congregationalist, Adelaide:—

As far as possibility is concerned, communication with the Unseen world can quite logically be believed. I believe in the relationship of the visible world with the invisible, and in the possibility of that connection being sometimes manifested in a sensible form to the mortal world.

REV. DR. HEBER NEWTON, of New York:—

If one mind on earth can thus communicate, without physical media, with another mind, it is no difficult thing to believe that unseen intelligences can thus communicate.

DEV. DR. ADAM CLARK, the celebrated Wesleyan minister and distinguished commentator:—

I believe there is a supernatural and spiritual world, in which human spirits, both good and evil, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place and residence, have intercourse with this world and become visible to mortals.

REV. DR. J. P. NEWMAN, of Madison Avenue Congregational Church, New York:—

In Bible times the two worlds met and there was communication between them as there is now between New York and London, though not so frequently, of course . . . But do communications between the two worlds continue to this day? Let us rise to the sublimity and purity of this great Bible truth and console our hearts therewith.

DR. W. ELLERY CHANNING, the distinguished American divine:—

We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be His ministers in other worlds.

THE DEAN OF ROCHESTER (Dr. Reynolds Hole), writing to a friend in grief:—

The "dead" are, I believe, more with us and can do more for us than the living. In a very short time you will know this.

DEAN PARKYN, speaking at the graveside at Hamilton, Victoria, Australia, said:—

I know you cannot see the other world. But it is all around us, and I believe at this very moment we are encircled by a cloud of invisible intelligences.

ARCHDEACON WILBERFORCE:—

The strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life, while the weakness of the Churches, as opposed to the strength of Modern Spiritualism, is in the ignorance of that life, and in the misapprehension of Scripture concerning it.

ARCHDEACON COLLEY, Rector of Stockton, Warwickshire, England:—

Spiritualism comes as a real God-send to save men from that Sadducean Materialism that looks for no hereafter beyond the grave.

CANON ADDERLEY, in "Tit Bits":—

The Church can only assume that there is another world. It does not know. It has remained for science to provide the proof, and yet, notwithstanding all the evidence adduced, the Church still prefers to cling to mere "assumption". The results of the investigations of the Psychical Research Society, however, are beginning to force themselves upon the minds of some of the more intellectual and spiritually-aspiring among the clergy.

THEODORE PARKER, the celebrated preacher:—

It (Spiritualism) has more evidence for its wonders than any historic form of religion hitherto, it admits all the truths of religion and morality in all the world's sects.

REV. R. J. CAMPBELL, Associate of the Bishop of Birmingham:—

I hold that the fact of survival after death has been proved up to the hilt over and over again, and is being demonstrated still to thousands of bereaved ones, despite the prepossessions of this materialistic age of ours.

REV. CHAS. L. TWEEDALE, F.R.A.S., Vicar of Otley, Yorkshire, and author of "Man's Survival After Death":—

Our gallant fellows slain in the war are not dead, but are more alive to-day than ever they were before . . . Thousands are around their bereaved ones to-day whispering, "I am not dead; cannot you see me? Cannot you hear me?" . . . Communication is as possible to-day between us and our dead as it was nigh 2000 years ago between Christ and His Apostles.

REV. F. FIELDING-OULD, M.A., Vicar of Churst Church, Albany St., London, and author of "The Wonders of the Saints in the Light of Spiritualism":

The conclusion I come to is this—I may be

wrong—that the Church can learn a great deal from Spiritualism; she can learn details of her eschatology, which has always been rather shadowy; what happens at death, and what are the conditions in the life which immediately follows this. She can learn nothing if she is truculent and unteachable.

REV. WALTER WYNN, Baptist Minister, London, and author of "Rupert Lives" and "The Bible and the After Life":—

I am absolutely at one now with Sir Oliver Lodge. I have actually spoken to my boy (who fell in the Great War). I am sure he has spoken to me, and I have written this book ("Rupert Lives") in the hope that it may comfort others as I have been comforted.

REV. D. CATHEL, M.A., Hawick, Scotland:—

These fearless souls (the pioneer Spiritualists) have shattered the dogmatism of atheism and materialism . . . They have proved the shallowness and flimsiness of many forms of modern unbelief. They have proved most certainly, by incontestable evidence, the preamble of all religions—"Whereas, there is an unseen world."

REV. B. G. BOURCHIER, M.A., preaching at St. Jude-on-the-Hill, London:—

Their dead were not in the countless graves on the Western front, where he had seen the very cemeteries blown up and the buried bodies scattered to the winds. Their dead were around them in that sanctuary—in fact, there were no dead at all . . . Knowing, as he did, that the Church must alter her whole attitude towards these subjects, if she was to retain her hold upon the intellectual life of the country, he publicly thanked those who had done so much to bring home the great truths of psychic research to the minds of religious men and women.

REV. J. TYSSUL DAVIS, B.A., London:—

We ought to know more of what life will mean beyond the veil before bemoaning the fate of a friend who has made the transition, deeming it "sad" or "tragic" and referring to him as "poor fellow." He may at that very moment be laughing heartily at our lugubrious comments, and saying to his friends: "Poor dears, if they only knew!"

REV. E. SHERWOOD GUNSON, M.A., New Monkland:—

The Bible tells us that the dead are as living as we are—even more so . . . There is no death. If we cannot see those who have gone, if we can-

not see visions of the Unseen, it is not because they do not exist, but it is because of our materialistic ways.

REV. ERNEST JENKINS, M.A., Congregationalist Minister, Leeds:—

In the course of a memorial sermon delivered in 1917, concerning the death of Lieut. Harry Scholefield, whose life was sacrificed in the Great War, the Rev. Jenkins said:—"Harry Scholefield not only lives, but is in conscious and intimate touch with us here. He has not passed to a land 'far, far, away,' but is near at hand."

REV. J. A. SHAW, preaching at All Souls' Church, Wolverhampton:—

Spiritualism gave a truer interpretation of Christianity, a nobler conception of human nature, and a better knowledge of the Divine purpose than did the old penal theology.

REV. G. VALE OWEN, Vicar of Warrington, England:—

The Lord remonstrated with Thomas because he would not believe the statement of eleven disciples as to having seen, heard and touched the risen Christ. At the present day there are tens of thousands of people—many of them reliable scientific investigators, whose statements on anything but the spiritual would be unhesitatingly accepted—who affirm that they have spoken to, seen, and touched the so-called departed, yet the Churches of this country, as a whole, stoutly refuse to listen to their statement of facts. The rebuke of our Lord to Thomas applies every bit to our Church of the present day, perhaps even in a stronger measure, owing to our advancement in science.

REV. G. OSWALD BAINTON, Streatham Hill, Congregational Church, England:—

One of the most solemn duties of the Christian ministry was to bring people into touch with the realities of the Unseen world . . . Supernormal messages were an established fact.

REV. HENRY WORRALL, prominent Methodist Minister in Victoria (Australia):—

Oh, you mothers, who in the night watches think of the lad you have borne, and who stretch out your empty arms for him, do you think he is so far from you? And you who kissed your lover when he left, hoping that he would come back to you again, do you, too, think that he is very

far away? Not so, I say, to you; for we who are here to-night are surrounded by those who have left us as by a great cloud of witnesses.

REV. T. E. RUTH, preaching in the Collins Street Baptist Church, Melbourne:—

It is a very poor, anaemic Bible that you have left if you rid it of the reality behind Spiritualistic philosophy, and if you cut out all that it records of the reality behind the claims of Spiritualistic phenomena.

REV. FREDERICK C. SPURR, formerly Pastor of Collins St., Baptist Church, Melbourne but now of London:—

When all allowances have been made for rousery, it must be admitted frankly that there is a residuum of phenomenal happenings which compel us to postulate the existence of a mysterious psychical force, whether within or without ourselves, the nature of which is unknown to us. Clever conjuring can undoubtedly explain much of the phenomena, but, speaking as one who knows something of the magician's art I am quite certain that some of the phenomena which I have witnessed are not due to trickery. It points to the existence of a psychic realm of which far too little account has been taken.

REV. JOHN FERGUSON, M.A., Presbyterian, at a Memorial Service to fallen soldiers held in Sydney:—

But, you say, they cannot join us in our celebrations. Can they not? Make no mistake! They are as vitally alive to all that is happening as you are. They are with us still, and will be for ever more.

REV. FRANCIS D. BRISCOE, Ponsonby, Auckland New Zealand:—

I was preaching that Easter day at Evensong at the Parish Church of Our Blessed Lady, New Plymouth, commonly known as St. Mary's and in that sermon I made reference, as proof of our Resurrection, to the appearing of a priest in that House of God, one afternoon during Holy Week, who had been "dead" for some twelve months, and who was kneeling in the Chancel. As I walked towards him, as I went in to say the Evening Office, he rose slowly from his knees and "disappeared."

REV. B. F. AUSTIN, M.A., B.D., *Los Angeles, California*:—

Death is a natural transition to a higher plane of being. It is a victory—not a defeat. It is gain not loss. Death means a body better suited to the soul's needs and aspirations: a home more beautiful and spiritual; better teachers, wider opportunities of learning and enjoying; and the finer facilities for progress and improvement.

REV. C. W. SCOTT-MONCRIEFF, *late Principal of the Anglican Theological College, Auckland*:—

We are living in an unseen world; it is not a question of letting it alone until we die... The intelligent highly developed civilised person is dealing far more with the unseen world than with the seen... Perhaps, when we die we will find we have been in the other world before, and that the persons and scenery are familiar to us.

REV. ARTHUR CHAMBERS, M.A., *Associate of King's College, London*:—

As far as testimony is concerned, the fact of the post mortem appearance of the Lord Jesus Christ is not so well or universally attested as the spiritual phenomena of the present day. The Christian folk who profess to believe the one and scout as absurd the other, do well to remember this. Let them be consistent... Thus we regard these manifestations of Spirit life as an ordering of God.

REV. JOHN WESLEY, *the honoured founder of Methodism*:—

What pretence have I to deny, well-attested facts because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against the violent compliment which so many who believe in the Bible pay to those who do not believe in it. I owe them no such service. They well know (whether Christians know it or not) that the giving up of these apparitions is, in effect, giving up the Bible, and they know, on the other hand, that if one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Athesism, and Mataerialism) falls to the ground.

Maclaren"), the celebrated Presbyterian divine. The following extract is reproduced from the "Life of Rev. John Watson, D.D." ("Ian

and author, by Sir Robertson Nicol, Editor of the "British Weekly":—"He believed thoroughly in the supernatural nature of these strange occurrences, and had a fervent conviction of the reality of spiritual communications. He had some curious compact with his mother, which was made on her death-bed, and firmly believed that he was in touch with her all his life. He called it his mother's 'tryst,' and said that this influence had been a great bulwark against temptation."

REV. H. R. HAWEIS, M.A., *prominent clergyman in the Church of England*:—

The indebtedness of the clergy, if they knew their business, to Spiritualism is really very great. Spiritualism rehabilitated the Bible. People now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible.

This list, extensive though it is, could be extended almost without limit, but we have reproduced a sufficient number of names to give the reader a comprehensive idea of the intellectual strength of the movement, and when it is added that there are in Great Britain and the United States of America many millions of avowed Spiritualists, it will at once be realised that its numerical proportions represent a powerful leaven, which, in the course of time, will assuredly "leaven the whole lump."

Like every other advance in human thought, it is encountering the violent opposition of purblind reactionaries, but, being initiated and directed by "principalities and powers" from the supernal heights of Spiritual achievement, it will undoubtedly spread and eventually cover the earth as the waters cover the sea.

*And so for me there is no sting in death
And so the grave has lost its victory.
It is but crossing—with a bated breath
—And white set face—a little strip of sea
To find the loved ones waiting on the shore
More beautiful, more precious than before.*

Opinion is free, but facts are sacred.
Whatever else you do, don't make a fuss!
To-day it is the Kingdom of God or chaos.
Think in terms of service, not in terms of power.

BOOKS ON SALE

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4. Get a reasonable amount of relaxation each day—"All work and no play make Jack a dull boy."
5. Keep up with the latest developments and new ideas in your business or profession. It doesn't pay to be "old-fashioned."
6. Remember that every vacation you take will pay big health-giving dividends. Don't be "too busy to get away."
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8. Be an optimist.

HEALTH CULTURE

THE NATURAL ROAD TO HEALTH.

CATARRH: ITS CAUSE AND CURE.

Ninety out of every hundred functional diseases are due to Catarrh.

The failure of the body to rid itself of food waste and the poisonous by-products of the various processes of life interferes with the amount of vital energy generated, so necessary to the well-being of the system. Hence the sufferer tires more easily than he should, or he has not the energy for work or for games as once he had, and his will-power and memory are not as good as they should be. He awakens in the morning unrefreshed. His bowels do not act properly, his skin is inactive, and, though he persuades himself that there is nothing seriously the matter and tries to "shake it off," yet he knows that he is not as well as he ought to be. He is in the first stages of the deadly enemy—Catarrh—which, though slow in its progress, will end as all other diseases do, in suffering and premature death.

In the digestive system is to be found the primary cause of this trouble. One of the first symptoms is constipation or irregularity. Digestion becomes slow, flatulency takes place, and sometimes heartburn causes great pain around the region of the heart. All these distressing symptoms are due to fermentation of food in the stomach, and are evidence of Catarrh of the stomach. Fermenting foods also cause Catarrh of the bowels by irritating the mucous membrane or lining. Catarrh of the nose and of the throat (enlarged or inflamed tonsils, sore throats, etc.) is due to the excretion of the poisonous waste matter and the worn-out tissue through these parts. Impure blood, weak or incomplete blood circulation and lack of oxygen in the system are other causes.

Wrong foods, wrong food habits, lack of vitamins and food-salts in the dietary is another cause. Many of the nervous symptoms experienced are due to the nerves' cry for the food elements that are needful to their well-being, and that have not been supplied. This accounts for irritableness and excitability indicating a lack of nervous and vital energy.

An engine will not make steam unless it be supplied with the right fuel and in the right quantity, neither too much nor too little, and has the ashes removed regularly. The body may be regarded as a sort of engine, it must have its energy supplied by the right quantity

of the right food, and the waste removed as quickly as it is formed. If these matters be attended to, nervous energy and vital force will be formed and the machinery of life work harmoniously; if neglected, Catarrh is the result. The first step is to cleanse the system of its poisonous waste, and to remedy any irregularity of the bowels. This is best done by the use of MAROL HERBAL REMEDIES, which also supply food-salts and vitamins. The next is to use only those foods that the body requires for its healthy development and vigour. These instructions, with weekly supervision and general advice, are given in the Health Culture Course, which is prepared for each patient according to his or her needs.

MAROL HERBAL REMEDIES

In the treatment of Catarrh, MAROL HERBAL REMEDIES, in conjunction with Health Culture, have proved successful for more than 30 years. So many people have benefited from this natural method of treatment that it would be impossible to print all the testimonials received. However, here is what some of them say:—

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"I must admit that I feel better all over my body; in fact, I feel a new woman. I feel stronger, my appetite is better and the awful pain that I used to suffer is almost gone altogether. Thanking you for your kind attention and wishing you the compliments of the season."—E.M.D.

"The Herbal Treatment is surprising me as it is doing me so much good. Why don't you tell more people that Herbs will cure Catarrhal Stomach Ulcers as they have mine? If people don't believe it, refer them to me personally, and I will tell them of my experience."—H.C.

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Editor:—REV. J. T. HUSTON, N.D.

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THE MODERN NEW TESTAMENT

Translated from the Aramaic by George M. Lamsa, A.B. Published by A. J. Holman Co., 1222 Arch Street, Philadelphia, P.A., U.S.A. In cloth 3 dollars.

THIS is the most modern and authentic translation of the New Testament since the publication of the King James version in 1611, and consequently is of the greatest importance to students and readers of the Bible. First, because it is a direct translation from original Aramaic manuscripts of the Church of the East, the faith of the descendants of the earliest Christians; and second, because this translation is made by a scholar who reads, writes and speaks as his native tongue the Aramaic language, which was the language of Jesus and His Disciples and which remains to-day, practically unchanged, the language of the few remaining descendants of the earliest Christians living to-day in scattered groups in Syria and Mesopotamia. The fact that there still was extant a small number of descendants of Jesus' first Disciples and converts was practically unknown to the world until the British conquest of Mesopotamia in 1918. Unbelievable as it may sound, but based on recognised scientific and archeological discoveries, these people, their language, their customs, their religion and Biblical texts, have remained unaltered since Jesus walked the shores of Galilee. It is historical fact that Dr. Lamsa's people were cut off from

the rest of Christendom for 13 centuries by the incursions of the Mohammendans.

This translation follows the rich, musical, beloved King James style without which the flavour of the Bible is lost, but it elucidates and clarifies those passages of the New Testament which could not properly be done by foreign Western translators, unfamiliar with Eastern customs, idioms, colloquialisms and metaphors. It was the author's difficulty with such figures of speech of our language, which led him to recognise the similar trouble which the early translators faced and could not surmount. As Mr. Lamsa was horrified to learn from a newspaper account that a Navy Yard was to "fire" several hundred men, so the early English translators must have been shocked to read in the Bible that "If thy right hand offend thee, cut it off." This is how they translated it for us and yet how simple it is to a native who reads this idiom to the effect that "If you have a habit of stealing, stop it." Or, again, a ball player "dies" on base; in Matthew, we read that a man tells Jesus that he has to "bury his father; the Translators took this literally—the idiomatic shows us that the man told Jesus that before he could follow Him, he must see that his father would be properly cared for in his absence.

There are literally hundreds of other words, phrases and sentences differing in this translation from the King James; these changes clear passages and phrases for us which before were not readily understandable or which did not permit continuity of thought and expression. In addition, where no translation is involved, the forms of some words have been changed from the older English to modern, without change of thought or use of synonyms, but at the same time retaining the King James style, which cannot be improved upon.

The cause of Biblical knowledge has been well served by the fact that Mr. Lamsa has made this translation—not only for that reason that it has been done from his native tongue into English, his adopted tongue, but also because of his life long study of the Bible and other religious source matter. Dr. Lamsa is well known as a translator and author by his previous works including translations of the Four Gospels and the Book of Psalms, and by his books which include Gospel Light (a commentary on the Gospels), The Shepherd of All, The Secretary of the Near East, Key to the Original Gospels, My Neighbor Jesus, and for his many magazine articles. He is in great

demand as a lecturer in religious and theological circles and has appeared throughout U.S.A.

He was born in Mar Bishoo, Kurdistan and came to the United States in 1916, becoming a naturalised American citizen in 1923. He was educated at the Archbishop of Canterbury's College (A.B.), Urmiah, Persia, the English School, Van, Turkey, and the Virginia Theological Seminary, Alexandria, Virginia. He served from 1925 to 1931 as Field Secretary of the Archbishop of Canterbury's Assyrian Mission in America and still maintains actively his interest in his own people here in America. He is also known as the discoverer of the origin of the English alphabet.

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Silver Birch, as we call him, is not a Red Indian. Who he is, we do not know. We assume that he uses the name of the spirit through whose astral body he expresses himself, it being impossible for the high vibration of the spiritual realm to which he belongs to manifest except through some other instrument.

He is the spirit guide of what is known as "Hannen Swaffer's Home Circle."

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gery Bazett. This useful book is the outcome of the very natural desire on the part of those for whom communications have been received, to know something of the process which is involved in their transmission. Foreword by Sir Oliver Lodge. **Former price, 6/-; February price, 2/-; postage, 3d.**

PSYCHICS AND MEDIUMS. By Gertrude Tubby.

The author has personally conducted and recorded verbatim more than 4,000 mediumistic seances. From her wealth of experience she has written "Psychics and Mediums," a scientific approach to psychic research in all its varied phases and types of development. Student and expert alike will find "Psychics and Mediums" an authoritative guide and a valuable source book. It is amply documented, and includes an extensive bibliography. **Former price, 12/6. February price, 5/-; postage, 4d.**

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One Christmas, after dinner, Sir Oliver Lodge played with his family a game which was based on his years of psychical research.

Addressing his dozen children and his wife, he said: "Let's pretend that I am a spirit which has returned. Ask me questions in which you challenge my identity."

Basing their questions on incidents they remembered, they asked him all sorts of things.

At last, he gave in, for he could not answer one.

"But," protested one of his sons, "that question is the final proof of your identity."

"Well," Sir Oliver said, "I'm afraid I can't convince you that I'm the spirit of your father."

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