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The Harbinger of Light

A Monthly Digest devoted to
Psychical Research, Spiritualism, and
Spiritual Philosophy



Edited by
Rev. J. T. Huston, N.D.

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A New Year's Message
Christmas in the Spirit World
How I Died and Live
Was Charles Dickens a Medium?
Amazing New Invention
How to Form a Spirit Circle

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**Psychical Research, Spiritualism, Progressive
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JANUARY 1, 1947.

THE DAWN OF A NEW DAY

By E. Harlow Goetz

Director of the Bureau of Publicity in, "The National
Spiritualist"

The End of the World

Ever since I can remember, I have heard weird tales as to the earth coming to an end and the specified times have been set by so many who felt they knew just what was going to happen, for they had talked with God; but each time they have been doomed to disappointment for the old world has moved on as usual. But at last an age has come to an end. This war, which we have been moving out of, has certainly brought to an end almost everything as we formerly thought and did things. We have come into a new age. Old things are fast passing and new ones are coming to take their place. Warfare has taken on an entirely new phase of procedure and the time is here when it is not the soldier alone who is in danger, but the people in general. As many civilians, even little children, are killed as there are soldiers, so warfare is something entirely different from the past.

The thought of the world of men is now not so much of nations as it is of mankind in general. The great concern is now for man instead of for nation. Great effort is being made to bring about a real Brotherhood, in the world at large. It is not just the Church alone or the philosophers alone but all governments are struggling to come together as a united interest in the welfare of the world.

Breaking Down and Building Up

It is going to be a struggle for all nations to give up some things that they have thought were so essential to their well-being but in the end it will be done, for all old things are passing and no one can really stop it. The dreams and prayers that have been welling up in the human heart are at last breaking through and are having an effect though it has not come as the majority expected it to. The constant mental and spiritual effort that has been made has slowly worn down the barriers that have stood in the way and there will be the gradual building up of the newer ways of doing and thinking. In the old age we have been looking at things, just seeing the outside or the effect, but not realizing that the inner is the working force and power. Now we are having our attention directed to the inner. Here we are getting at the real source and shall be better able to deal with things in general and in that way bring out the results we have so long dreamed of.

An Age of Association

All of this has created a much stronger interest in the great Source that men call God and there is a realization coming to the mind of the world that God is not something outside but is the great vital source inside. Men do not see or hear him but become aware of IT and realize that it is a working power that can help at all times under any and all circumstances. As this awareness increases the good results for which we have prayed and dreamed will slowly come to pass. The old age has been one of discovery and accumulation. The new age

is to be one of discovery and distribution. Discovery of man and all his ability to better use the things he sees around him and learn to live together. It is to be the age of ASSOCIATION and letting loose the stronger powers of the Soul here on earth. We have so long believed that we had to move on to heaven or the spirit world to do the things that we knew should be done and to enjoy the powers of the spirit. But in the new approach of life we shall definitely learn that we can enjoy the fruits of the spirit in a great degree here and now when we live the life and come to see into things instead of just looking at things.

The New Age

When we come to realize that character is of more value than gold and that doing good is of more value than gaining power and that service is the key to all the jewels of the spirit then we shall begin to know what it is really to live. We are now passing through a terrible stage of the changing states. Of this change into the New Age the morning is but just dawning. I can see the glow of the coming day as I look at the faces of the men and women whom I meet and hear the strong tones of the spirit as we meet and consider the times which we are now passing through. It is as though man was just breaking through the chrysalis in which he has been living and is now coming to see and feel the warmth of the New Age that is here.

Let us gird on the armour of the spirit more firmly than ever that we may be true soldiers in the new army of life and living and help to keep the highways to and from the spirit world wide open that we may receive the wisdom of the spirit friends to help us in all our deliberations and actions. Let united action and peaceful service be our password. Let us be as true to the trust as the pioneers of the past have been in both the physical and the spiritual endeavours. Hold high the banner of Spiritualism that it may wave in the morning air of the new day as a beaming LIGHT.

WAS DICKENS A MEDIUM?

The Great Novelist's Occult Powers

By Edith M. Davies

Hon. Secretary of the Balham Branch of the Dickens Fellowship
Reprinted from "Prediction"

Dickens' Firm Belief Supports the Truth of Personal Conscious Survival

Of recent years, due partly to films based on Dickensian stories, centenary notices of his books, and the publication of many newly-discovered letters, there has been a revival of interest in the life and works of Charles Dickens; and probably many readers besides myself were impressed by a statement in a very informative article in a recent number, entitled: "Inspired by Dreams."

Sees Real People

The writer, H. Harvey-Day, declared that "it is not common knowledge that a great deal of Dickens' output was a direct result of clairvoyance. He would sit for hours at a stretch, gazing into space, and those who spoke to him during these periods received no answer. He appeared asleep and it was at these times that his characters would cluster around him like real people, whispering words and sentences into his ears and acting in just the manner depicted in his stories."

A striking illustration of this is to be found in the "Reminiscences of Charles Dickens the Younger," in which he describes how, on June 3, 1870, he bade farewell to his famous father, less than a week before the latter's death.

Dickens' Intense Meditation

"As I came toward him I saw that he was writing very earnestly. After a moment I said: 'If you don't want anything more, sir, I shall be off now,' but he continued his writing with the same intensity as before, and gave no sign of being aware of my presence.

"Again I spoke — louder, perhaps, this time — and he raised his head and looked at me long and fixedly. But I soon found that, although his eyes were bent

upon me and he seemed to be looking at me earnestly, he did not see me, and that he was, in fact, unconscious for the moment of my very existence. He was in "Dreamland" with "Edwin Drood," and I left him — for the last time."

Leanings Toward Occult

It is indeed true that few readers realize how far Dickens was inspired; still fewer realize that throughout his life he was attracted by Occult subjects. We know, of course, that he frequently introduced spirits into his works — particularly into "Christmas Stories" and "Christmas Books" — but too often these apparitions "dwindled down into a bed-post" or were born of a too-hearty supper!

The fact is, that though Dickens had decided leanings to the Occult world, he never gave it any profound study, probably because his interests and occupations were already overwhelming, even for his super-abundant energy. Nevertheless, he openly declared his belief in the truth of life after death, the force of destiny, hypnotism and its use as a healing power, and the fascination of astrology.

Spirit Communion

At the dawn of his fame, in 1836, he had been intensely saddened by the death of his beloved sister-in-law, Mary Hogarth, but ever after, he asserted, she returned to him, "returning from the world of shadows to comfort, encourage, and lead him, pointing upwards"; and so he immortalized her as Agnes Wickfield, the "good angels" of the young writer, David Copperfield.

In Stave One of "A Christmas Carol" and again in one of Jack Bamber's stories in chapter XXI of "Pickwick Papers," Dickens expressed the belief that after death the disembodied spirit is free to wander through the world, visiting any scene it wishes, and this he affirmed in a letter dated April 26, 1842.

Writing from America to his friend (and later biographer), John Forster, he described the beauty and grandeur of Niagara Falls, and added:

"What would I give if the dear girl whose ashes lie in Kensal Green had lived to come so far along with us — but she has been here many times, I doubt not, since her sweet face faded from my earthly sight."

To Dickens, with his extraordinary insight into human life, one of the most remarkable things in the world was the force of Destiny manifested in the power of attraction — a force which at times appears even stronger than man's freewill. Forster, his biographer, wrote that "this was Dickens' favourite theory — how things and persons apparently the most unlikely to meet were continually knocking up against each other." An instance of this is the meeting of Dickens with Hans Christian Andersen in 1847.

Stretches Coincidence

To students of literature and biography there is an immense difference between the "Inimitable Boz" and the (self-styled) "Ugly Duckling" of Denmark; and different races, speaking different tongues, differing in ideals, interests, and literary technique, it might have seemed to anyone who cared to think about it that there were no other two European writers whose paths were less likely to cross.

Yet they were destined to meet suddenly and to become close friends; and when critics complained that "Dickens stretched the long arm of coincidence too far," he simply bade them look into their own lives and discover from personal observation that "truth is stranger than fiction."

Probably no other English writer has better expressed this particular aspect of Destiny than Dickens when, in chapter II of "Little Dorrit," he put into the mouth of Miss Wade the significant dictum:

"'In our course through life, we shall meet the people who are coming to meet us, from many strange places and by many strange roads. And what it is set to us to do to them, and what it is set to them to do to us, will all be done.'"

Still Another Supporter

Probably no man ever lived who had a greater love of truth and a greater detestation of deception than Dickens. Personally writing as a specialist in the study of Dickens and his works, I am convinced that he would have warmly advocated the study of psychic Science. He was a firm believer in the statement: "If there be truth there, let its champions disclose it. If there be chicanery, let it be unmasked."

Thus when he is found affirming his belief in various branches of Occultism and allied subjects, one may well feel that this wide, absorbing, and vital subject has gained yet another supporter for its cause.

—:o:—

SPIRIT-TELEVISION ATTRACTS ATTENTION IN LONDON

John Mayes's spirit television screen demonstrations, accompanied by conversation relayed through the medium, are attracting so much attention in London that he has just been approved as one of the mediums at the Institute for Experimental Metaphysics, Walton House, with one evening a week reserved for those who cannot pay the usual fees. . . . Recently the radiations have been blue instead of white, and much larger, moving at terrific speed. With each demonstration the spirit screen is placed in a different position. Zara, an Egyptian communicator, is responsible for the Mayes's demonstrations as engineered from the spirit side.

All in Action — and Talking

On the screen a few weeks ago a sailor came through for his wife (a non-Spiritualist, on her first visit to a medium), bringing their baby on his shoulder, and a favourite dog and cat, and a neighbour boy who had passed out on the same ship (anxious to send love to his mother), all in action, and talking excitedly. So vivid was the reunion that all were in tears (first the grief-stricken wife had been able to shed)! — "N.Y. Spiritualist Leader."

A NEW YEAR MESSAGE

By the Rev. Chas. R. Smith

President of the National Spiritualist Association, U.S.A.

A Happy New Year's greeting to all Spiritualists throughout the World. May GOODWILL return to all peoples who have sacrificed so much through the ravages of war. May peace be with you all.

New Year's Day is the Day of Beginning. Again, the day many of us will resolve to do thus and so during the coming year, and not repeat some of the mistakes we made in the year just completed.

Resolving to do something not attempted before, if directed in the right direction, and toward a goal that will advance our moral and spiritual welfare is one that should be carried in mind throughout the coming year. A resolution for a day may be easily forgotten, or may be a selfish one. Benefits derived from such a resolution are short lived and leave no after-glow. Resolutions that have a lasting effect come from our deeper thoughts and usually are directed towards beneficial functions for mankind.

I firmly believe that a resolution to do everything we can to help in the growth of our beautiful religion is a forward step in the building of a better physical, moral, and spiritual race of people on earth.

I firmly believe that as Spiritualists we owe fidelity to our church. May we keep ever in mind that in our resolution to do that which uplifts ourselves we attract to us Spirit Helpers who surround us and assist us in our desire to be of service to others.

All that we may do to benefit man will also have its bearing on what we accomplish in our labours for the church. All we need to do is to carry out faithfully the resolution we make for the welfare of the church. We must show our strength as an organization.

A successful church is so because it has a congregation that is alive to all its needs and does not allow little disappointments and differences of opinion to affect the growth and welfare of the church.

We need to carry forward through the year that same enthusiasm with which we made our New Year's resolution and if we do we cannot help being successful.

We are a wealthy people, not necessarily in the currency of the land, but wealthy in having knowledge of one of the greatest Truths that has ever come to man, the knowledge of the continuity of Life and the immortality of the Soul.

Yes, let us make all the resolutions we think we can consummate. Even if we do not succeed in all, some good will come out of our efforts. My fifty years in this movement of ours has caused many heartaches and many joys, but the joys have outweighed the disappointments and I am more firmly convinced that the Philosophy, Science, and Religion of Spiritualism has more in real human worth than any creed or dogma that has ever come to man. It is worth every effort we can give towards its propagation. May success crown your efforts and happiness abide with all this coming new year.—"National Spiritualist."

A Vow for New Year's

Every hour and every minute
Has a New Year's Day tucked in it
And each single one of these
Is packed with possibilities —
Possibilities of pleasure,
Of sharing with some friend some treasure,
Of making a "Good Morning" cheery —
Making a good one from a dreary —
Of shutting tight the lips to hide
A bit of gossip safe inside
Instead of letting it get out
To roam about and maybe do
More harm than you would like it to.
Let us take a little vow,
Since it is the New Year now,
To be more kind, more brave, more gay
This year and make each single day
That comes a model New Year's Day!
—Mary Carolyn Davies, in "National Spiritualist,"

CHRISTMAS IN THE SPIRIT WORLD

By Silver Birch

Indian Spirit Collaborator for the "Hannen Swaffer Home Circle"

The festival celebrated in the higher spheres at Christmas and attended by many Indian spirit guides was discussed by Silver Birch at Hannen Swaffer's home circle.

"I would not go were it not that there is a great need for me to be charged once again with the power at its source," commented the guide.

"Do you not find that you can get recharged from our world?" he was asked.

"Not really," was the spirit reply, "because the source of all energy is not to be found in your world. The longer I stay away from my true home the more attenuated becomes the links with it and the more difficult it is for power to reach me.

"I am like a diver with a life-line who has wandered far down into a very deep ocean. The air, in my case, gets less and less vital as it reaches me, and in the end I have to return so that I can receive enough inspiration, power, sustenance, whatever word you like to use, to fill my lungs to enable me to carry on for another period.

How They Return

"All the difficulties of distress, all the uncertainty in people's hearts and minds, all the fear, all these interfere with the source of supply, for they are vibrating the atmosphere, the atmosphere that we have to inhabit whilst we work near your world."

"Do you meet at the same place?" the guide was asked.

"When you use the word 'place' it does not quite describe what happens," said the guide. "It is a condition of consciousness."

"Are you able to find the same condition?" was the next question.

"There are degrees of it," the guide replied. "I always find my real self, but the degree of it varies, for whilst I have to cut myself off from your world for a time, I still have to keep open a channel to enable me to return. It is like the silver cord attached to the body. If I cut it completely, I cannot come back, unless I start all over again, and that is far too long and involved a process.

Gradual Withdrawal

"I gradually release my hold on all the threads of your world, retaining, with those who help me, one link with the body, not the medium's body, but the body which I use in this astral world. Then, gradually, as I relinquish the threads, I seem to soar upwards, but that is only a symbol, for it is a return gradually to an awakening consciousness which expands and expands and expands.

The more of the consciousness that has to be expressed, the farther away, again, in terms of your language, have I to be from the links which hold me to your world. So it is all a question of degree."

Lifting Man's Burden

Finally the guide said: "I go to get more power so that I can do more work through all the days of darkness until we can send our great message resounding all over your world and help to lift the burden that bears humanity down, crushing many of its children."—"Psychic Observer."

The church that indulges in little expressions of harmony will reap unto itself a bountiful harvest of smiling faces, joyful hearts, fast friends, and zealous Christian Spiritualists for its members. Discord, in-harmony, dispute, and gossip will be unknown; in their midst and all about them advertising Spiritualism and its bountiful blessings will echo the glorious cadence of "Peace on earth, goodwill to men!"

SPIRITUALISM AND THE CHURCH

Plea to Hear Leaders of Both Sides

Believing that there is nothing to fear from an exchange of views on matters of vital importance, "Psychic News" published this article not with the object of starting controversy, but so that whatever is worthy of consideration may be ventilated

By G. Maurice Elliott

For many years past we have been witnessing what well might be described as phantom-fights between Churchmen and Spiritualists in Church and Spiritualist journals.

I say "phantom" because each has delighted in caricaturing the beliefs of the other, and no doubt these caricatures have caused amusement. But the whole thing has been dishonest and quite unworthy of either side.

Never has there been honest and sincere discussion between the two. Neither side seems to know what it is that the other really stands for, and each tries to make "capital" out of its misrepresentation of the other.

I have more than once pleaded with an editor to let recognized leaders of each side state their beliefs fully and freely.

Forming Opinion

No Churchman can have an opinion worth having about the phenomena and teachings of Spiritualism unless he has read at least some of the best literature on the subject.

No Spiritualist can have an opinion worth having about the New Testament documents, Christ, and the Church unless he has read at least some of the best literature on the subject.

How many Churchmen have read Myers, Crookes, Barrett, and Lodge?

How many Spiritualists have read Dale, Moberley, Dodd, and Vincent Taylor?

And because neither side seems to know anything worth knowing about the other, but each continues to write about and to caricature the other, few Spiritualists

ever read a church paper and few churchmen ever read a spiritualist paper.

Here are examples of what I mean:

In one of the church papers a clergyman has recently told us that:

"Spiritualism repels us; we regard it as a hideous, diabolical substitute for the Christian religion. . . . In the Bible communication with the dead . . . is forbidden, quite plainly forbidden."

C. of E. Members

But this clergyman fails to see that, if what he has written were true, such men as Myers, Crookes, Barrett, and Lodge would never have begun and continued to "communicate with the dead." Barrett and Lodge were honoured members of the Church of England!

Moreover, this clergyman is evidently unaware of the following facts.

The Dean of St. Paul's, writing in an evening paper, says: "If there are any facts which support the belief that death is not the end, we ought to know them and to consider their import."

Bishop David recommended his clergy to read "Man's Survival After Death," written by a "Spiritualist" vicar — the Rev. Chas. Tweedale — and wrote to the vicar thus: "Now we must leave the leaven to work."

In Favour

Bishop Pollock writes:

"The evidence for Spiritualism is too strong, too widespread, and accepted by too many sober-minded people for a hasty rejection. Scientific men accustomed to deal coolly and accurately with phenomena have pronounced in favour of the truth of Spiritualism."

Canon Grensted, who drafted the report issued by the Archbishop's Committee which investigated Spiritualism, writes:

"I hold that there is some passage of real and authentic communication through the veil which separates us so thinly with that which lies beyond. . . . I believe there is sometimes given us a real and personal contact with those beyond death."

Canon Anson, who has written "The Truth About Spiritualism," says:

"If we reject this evidence we ought logically to reject the evidence upon which the great facts of our Christian faith are founded. . . . We may be intended to advance along these lines to a more intelligent converse with the next world than we have, up to now, achieved."

The Rev. Arthur Buxton, when vicar of All Souls, Langham Place, London, opened and dedicated a medium's seance hall. I was present.

Distortion

Now, none of these churchmen would so write and act if Spiritualism were "diabolical" and "forbidden, quite plainly forbidden" in the Bible.

They may deplore and strongly oppose the anti-Christian teaching of a branch of the Spiritualist movement, but they are all well aware that the phenomena of Spiritualism can be real and genuine and that their import ought to be thoroughly investigated and studied.

But the clergyman who wrote to the church paper about Spiritualism being "forbidden," and being "hideous" and "diabolical" had a distorted view of the facts and his ignorance trapped him into caricaturing them.

In one of the Spiritualist papers we are informed that:

"The historicity of Jesus is in dispute. Many declare that there is no evidence that He ever lived."

"The most learned theologians of the Church of England have declared that there is no evidence that the words attributed to Jesus in the New Testament were spoken by Him."

"No one took a shorthand note, no one recorded any utterances; the statements in the Gospels were not written down until at least seventy years after the passing of the Nazarene."

Guides Say . . .

But this Spiritualist fails to see that, if what he has written were true, such men as Barrett and Lodge would

never have begun and continued to be loyal and devout members of the Church of England; nor would such recognized scholars as Dale, Moberley, Dodd, and Vincent Taylor have become and remained convinced believers in the Christ of the New Testament.

Moreover, this Spiritualist is evidently unaware of the following facts:

Red Cloud, who has been "Over There" some centuries ago, says:

"Many of you think we have come back to tell you that you survive death. . . . But we only do so to make you understand more fully the words of Jesus."

(But "Many declare that there is no evidence that He ever lived"!)

Mr. Ernest Oaten, who is recognized as one of our greatest authorities on Spiritualism, writes:

"The function and purpose of Modern Spiritualism is to take Christianity back to its founder."

(But . . . if He never lived! . . . and we do not know what He said!)

Silver Birch, whose teachings have been published, says:

"The Nazarene was the greatest manifestation of the Great Spirit that your world has received."

(How so, if we know nothing about Him?)

Personality

Imperator, chief Guide of Stainton Moses who was the author of Spiritualism's classic "Spirit Teachings," asserted that he acted "under the immediate authority of Jesus Christ . . . I and all of us act in direct subordination to the exalted One men call Jesus."

(Surely He must have lived, and we must know something about Him and His teaching if a Guide says so!)

Sir Arthur Conan Doyle writes: "In a Christian civilization it is necessary that the personality and ethics of the Christ should be proclaimed in connection with our psychic knowledge, and that the two should be joined together. . . . A European Spiritualist should

in a broad sense, be a Christian, and we shall never sweep through the nations until this is understood."

No Foundation

Adrian Conan Doyle writes: "My father's attitude towards Christ altered very considerably. He came to 'sense' all that Christianity, and personal contact with Jesus through prayer, mean to so many people. The accuracy of my statement in this matter is shown in the fact that, when certain leaders of the Spiritualist Movement wished to base that movement on a non-religious foundation, my father fought against them, and was most insistent on the alliance of Spiritualism with Christianity. The only Church with which he associated himself was the Christian Spiritualist."

But if Jesus never lived, if we do not know what He taught, then the Christian Spiritualist Churches, of which there are as many as there are non-Christian Spiritualist Churches, are without even a "sand" foundation. They have no foundation whatever. And the "Guides" of their mediums and members are all mistaken — in spite of the fact that some of their Guides have been in the spirit world for centuries!

Sir Oliver Lodge writes: "Christ revealed the human aspect of the Godhead, just as the sunshine is the human aspect of the sun. That is the conception of the Godhead to which I have been led by a study of science in its wider aspects."

Over There

To Sir Oliver Lodge, Jesus the Christ was part of the Godhead — the "human" part. He believed that Jesus was the unique Son of God. I have his letter saying so in front of me as I write. I knew him well.

My church was only a few miles from his home and I used to discuss these high matters with him in his study.

Now, if Jesus had never lived, it is hardly likely that Sir Oliver would have held such definite opinions about him. For was not Sir Oliver in close touch with Guides and friends "Over There" just as Sir Arthur was!

And so we come to this conclusion regarding the Spiritualist who wrote to one of the Spiritualist papers to inform its readers that "the historicity of Jesus is in dispute": the writer had a distorted view of history and evidence, and his ignorance trapped him into caricaturing the facts.

Let the leaders on both sides be heard!

MIRACLES

Why do Spiritualists condemn the miracles of the Bible, yet accept the phenomena of the present-day seance room?

A Spiritualist who understands his Spiritualism would not condemn miracles of the Bible. Rather — he would say our present-day phenomena proves them to be true. Are you a not a little confused? What we do claim is — that we cannot accept them as being due to supernaturalism. They are merely supernormal manifestations, but definitely controlled by Natural Law.

On the other hand, we feel the Christian Church ought to accept present-day phenomena, not ignore or deny it. These manifestations of Truth have ever been, and ever will continue because Truth cannot be destroyed. It may be trampled upon, seemingly crushed, its demonstrators abused and persecuted, but it will rise again and march onward to triumphant success.

Speaking of some of the difficulties of communication through mediums, Admiral Armstrong said that people often do not realize that they may be as much responsible for what they get as the medium is. Many, who go to mediums, will not believe anything unless it is hammered into them. They think the medium will defraud them if he can. In this way they are inhibiting them if they can. In this way they are inhibiting their own show. What is needed is an open mind, a quiet mind, and thoughts of help toward any phenomena which may occur.

We should not give anything away, but should send out love and sympathy to our spirit friends and thus help them to come if they so desire.

THE CHILDREN'S PROGRESSIVE LYCEUM

By W. Britton Harvey

The fourth Sunday in January is known as Founder's Day, for on January 28, 1863, Andrew Jackson Davis, Seer and Prophet, established the first Children's Progressive Lyceum, which was held in Dodsworth Hall, New York City, U.S.A.

There is one side of Spiritualism with which not many Spiritualists are acquainted. It is the educational aspect which, established some years after Spiritualism's advent, has gone on ever since catering for juveniles and grown-ups who are studying the deeper issues of a great truth.

Andrew Jackson Davis was born at Blooming Grove, Orange County, N.Y., on August 11, 1826, and passed into the Higher Life on January 13, 1910. His father was poor, a shoemaker, with very little education. His mother passed away when he was but eight years of age. The lad had few opportunities for education and attended school for less than six months. When he was about fourteen years of age, one day when returning home from his work as a pedlar, just as he opened the garden gate he had a beautiful vision; he saw his spirit mother; she spoke to him. The little garden was transformed and appeared beautiful beyond description.

Later he had visions of, and made visits in spirit to those regions of the Spirit World where spirit children are instructed in all that is necessary to fit them for the duties of their life. He saw hosts of spirit children assembled in large and beautiful halls, arranged in groups. Each group was under the tuition of a leader, who imparted information to them, and then invited them to express their ideas upon it. He also saw the children go through some beautiful marches, in which were illustrated the motions of the planets around the sun; or some other beautiful lesson. Each group was headed with a banner of a given colour, and each child belonging to that group wore a badge or sash of the same colour as their banner. He learnt that there was

a language of colours which is studied and taught in the Summerland, and each group wore the colour that symbolized the degree of their spiritual unfoldment. These marches were performed in large and beautiful gardens, where flowers bloom, waters ripple, fountains play, surrounded by scenery the exquisite loveliness of which is indescribable.

The Lyceum — The Spiritualist's Sunday School — is intended to reproduce and copy the methods of training and instruction followed in the Spirit World; so that the physical, mental, moral, and spiritual faculties and powers of the pupils may be developed.

Upon this date it will be well for the leaders of our churches and societies to select as the topic of their addresses the origin, aims, and objects of the Children's Progressive Lyceum and contrast its method of spiritual development with that used in the orthodox Sunday schools. Tell the people about the spiritual vision which came to Andrew Jackson Davis, which enabled him to view the method of instruction in the Spirit World of which the Lyceum is a counterpart. Tell them the story of the seer, and how he was educated by the spirits, and used as an instrument to write many books for the benefit of the people, and also the Lyceum Manual.

Nothing could be more instructive and interesting than to talk about the origin of the Lyceum and illustrate how, by putting into practice the teachings given in it, the children will develop into noble men and women, which is the object of the Lyceum. With very little preparation the fourth Sunday in January can be made a distinctive Children's Day.

LET US WORK TOGETHER FOR THE CHILDREN.

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HOW I DIED AND LIVE

By Professor Browning

In the "Spiritualist Free Press"

(Professor Browning was the late professor of Chemistry and Metallurgy, Military College of Science, Woolwich, of which he was the Principal. Earlier he was Chief Chemist to the Government of Ceylon, and returned to this country to engage in research work for the British Government in the 1914-1918 War. He passed from the physical life in 1940. This outstanding message, through a medium who desires to remain anonymous, has been verified independently through two other mediums.—Editor, S.F.P.)

This is rather wonderful, the fact that I am able to communicate my thoughts to a world which I left some years ago. I well remember telling my amanuensis that he was taking a grave risk in communicating with spirits. I had had several weird experiences during my years in the East, particularly in Ceylon, and they had left me somewhat shaken in my scientific outlook. Thus, from what I believed to be my larger experience, I warned people to keep clear of Spiritualism. What a vainglorious idiot I was! How happy I am that my friend laughed at my warning and fears!

My last earthly memory is a journey to Devonshire in the train and suffering from severe heart pains. These were the result of gas research I had carried out in the first world war and they constantly distressed me. I remember longing for the train to arrive at my station and then I was there. I got out and walked towards my friends who were waiting, but they ignored me and suddenly rushed past me towards the train. Somewhat hurt, I hastened to my brother's house and entered, seating myself to await their return.

After what appeared to be hours later, my friends arrived and continued to ignore me. Some were weeping and from the conversation they appeared to believe that I was lying dead upon the station platform. In vain I told them it was all rot, that I was there amongst them, but they took no notice at all. I shouted and got so distressed that I lost consciousness, falling down in complete exhaustion.

When I awoke, to my great surprise, my parents stood beside me, my dear parents who were dead these many years. It was all very bewildering but as I was in a semi-dream state I was not greatly perturbed. Gradually clear consciousness came to me and with it the full understanding of what had happened.

When I stepped out of the train at Dawlish station I had also stepped out of my physical body, which had fallen to the ground. To me death was as simple as that. When my friends rushed forward they had seen my body fall to the ground but my real self had gone on to meet them, although I was quite invisible to them. Had I fully investigated Spiritualism instead of fearing it, I would have realized what had happened and saved myself a great deal of distress.

After a period of delightful holiday and recuperation, during which I met many old friends who had previously emigrated to this territory, I started work again. There is no necessity or compulsion to work but it is the inclination of most people. In my case I followed my natural bent which is applied science.

On earth, my two main branches of science were criminology and military science. Now, my whole efforts are concentrated upon curative science. We work in ideally fitted laboratories experimenting mostly with the colour vibrations. A vast number of these vibrations are outside the earth spectroscope and, after we have succeeded in producing a suitable formula, we have the rather difficult task of reducing it to something understandable by people on earth.

Once we have achieved a projectable solution, by which I mean an idea which can be grasped by the mentality of some doctor or scientific worker on earth, we concentrate upon the selected person. We bombard his brain's receiving cells with our thought rays until the germ of the idea begins to grow in his mind. From then onwards we urge and inspire him in his research until success is ultimately secured.

I would stress the fact that the majority of people who receive inspiration from us, are quite unaware of the help given. They are not mediums in the ordinary sense of the word, nor do many know of the possibility of spirit influences.

I have been greatly impressed by the scientists, who achieved a great deal of notoriety on earth, who are quite happy in carrying out similar tasks as the most humble chemist. Honours, academic degrees, and earthly riches count for nothing here, for service is the great incentive.

It is remarkable how simple all life's problems are when one grasps the importance of rhythm, and when something happens to upset that rhythm, discord in every sense of the word appears. The fact that your world is off balance is apparent to all, although but dimly to many. Have you ever thought that the broken rhythm called jazz is merely an expression of the off balance condition of your world? It is so.

Returning to my own work, when we are able to link together the right vibrations or frequencies in harmonious rhythm, we have completed the first part of our work to remedy a particular disease. All disease is broken rhythm, by which I mean that the swinging pendulum of perfect physical health is interfered with by some force, which may be outside the individual, impinging upon it and interfering with the perfect rhythm. This opens a breach, as it were, in the protective armour of the body and allows the enemy or opposing unharmonious vibrations to enter.

There are difficulties which we have to face in our work. For instance, the spiritual law does not allow us to take life, no matter what form it takes. We must not destroy a single germ, no matter how harmful it may be, but we are allowed to help create conditions in a physical body which would prevent a harmful bacillus from finding suitable soil to settle upon and flourish.

This may give a little understanding to some who are disappointed when no benefit is found from spirit

healing. For instance, virulent cancer is a living organism which we are not allowed to kill, but, if the metabolism of the physical body kills the cancer, as sometimes happens, then we are able to dissolve and remove it. From this it will be understood how necessary it is for a patient to play his or her part in endeavouring to secure a cure by every means in their power.

I hope to be allowed to come again and pass on to you some of the discoveries I have made in this happy land in which I now reside. For the present I must say "au revoir" and God bless you.

TRANSITION

James John Dolton

We record with deep regret the passing over on October 25 of J. J. Dolton in his sixty-fourth year. He has done remarkable secretarial and organizing work for Spiritualism for many years.

He arrived from England forty years ago and afterwards married. Mrs. Alice Edith Dolton was a well-known deep trance medium, who passed to the higher life at the age of fifty-six on December 2, 1944. This was a great loss to Spiritualism and to her family.

In 1931 Mr. Dolton was active and instrumental in the enrolment of fifteen Spiritualist churches which were affiliated with the Greater World Christian Spiritualist League and acted as hon. secretary for a period of twelve years. Among the fifteen churches were Auburn, Bankstown, Hurstville, and North Sydney. When the quarterly meetings were held at the Savoy Theatre, Sydney, and other halls all the league churches closed their doors for the afternoon and the meetings were packed. Mr. Charles Neil worked with the committee and Mr. Dolton and frequently spoke at these gatherings.

Mr. Dolton was also president of the North Sydney Church for ten years, when the late Mrs. Fisher acted as secretary.—C.N.

TRIVIALITIES

By Ernest W. Oaten

In the "Two Worlds"

How much depends on apparent trifles! James Watt, watching a boiling kettle, saw the lid rising up and down. But he not only saw and heard — he did some thinking and to-day you may travel from London to Aberdeen in a comfortable day as a consequence. Galvani, experimenting on a bench, noticed the movement of a dead frog's leg. How trivial! Yet because he followed up this this triviality I can sit at home and listen to guns roaring in Normandy or an orchestral concert in New York. The whole modern science of electricity developed from the "trifling" observations of a scientist who thought, as well as observed. There is no fact which is trivial if it is possible to deduce the operation of a law behind it. A spirit message may be a trifling thing: but it often proves the identity and continued activity of a man who is supposedly dead.

How Do YOU Answer?

When I am asked, "Is there anything in Spiritualism?" I reply, "There is the whole of the next world in it, it is the open door leading from a restricted physical prison house into a universe of light, life, and motion." Perfection is a desirable ideal. It is only obtained by careful attention to trifles, but is itself no trifle. It may well be that compared with what it will subsequently lead to, all that we know of Spiritualism to-day is mere superficiality. Revelation and knowledge are progressive. We Spiritualists have already established a fragmentary contact with the world unseen. We have at least demonstrated the existence of such a world, and I am confident that this is only the beginning.

Our Cosmic Neighbours

When Columbus discovered America what was the use of it? A stretch of sandy beach, a few trees, and a crowd of untutored savages. Its only value seemed to be that it gave a supply of fresh water — a comparative trifle. To-day we know the value of America. But for

her aid our larder would be like Mother Hubbard's cupboard and our liberty would be in danger. I am confident that our present knowledge of psychical phenomena and spiritual state is but the prelude to a fuller understanding of universal possibilities. The Spiritualism of to-day no more represents the fullness of knowledge than the tuning up of the orchestra represents a symphony concert.

In the higher reaches of the spiritual world there are many planes of progressive life, containing sentient beings who rise in a panoply of progressive glory sphere beyond sphere. Generally speaking, we contact those who are nearest to us — our cosmic neighbours — but no limit can be set to our range of communication when we have mastered basic principles. In its inception broadcasting had a limited range — to-day it is world-wide.

Yours Is Heterodox

There is a regrettable tendency amongst Spiritualists to become limited and insular; to regard our particular convictions as definite and determined, and to frown upon other avenues of occult research. There is a tendency to become as narrow and as orthodox as the most restricted of Christian sects, whose attitude is "my doxy is orthodox, yours is heterodox." It was such an attitude adopted by priests in the second and third centuries which excluded spirit communion from the early Church and substituted priestcraft for spirit communion. Let it be remembered that Spiritualism has not only established the fact of a spirit world, but has also revealed incarnate man as the possessor of unsuspected faculties which range beyond the limits of the five senses.

Be Tolerant!

This in its turn is as strong an argument for human survival as any other, since it is by these faculties that the spiritual world is apprehended. There are a dozen theories, from reincarnation to forecasting the future, which appeal to certain sections of our movement whilst failing to appeal to us all. To postulate this or that as

orthodox or unorthodox is mere trifling. Predilections and preference mean little or nothing. The only questions which matter are "Is it true?" "Is it good?" We know so little that we need to be tolerant. We do not yet know enough to be able to abolish war, poverty, crimes, and other evils. Everything worth knowing has yet to be discovered. I want a Spiritualism which is broad enough and sufficiently elastic to discover and include truth in all its many facets.

If They Are Facts

Let us realize that Spiritualism is not an abode or rest, but a pilgrimage. It is not yet a final conclusion but a search, and the open mind — the tolerant attitude, may mean lack of unity and crystallization now, but at any rate it avoids the greatest error to-day which will constitute a prison-house for our successors. Let the shortsighted and materially-minded scoff if they will at the alleged triviality of certain happenings and results of research, but men of vision will be moved by considerations of where such facts — if they are facts — may ultimately lead. The physical universe may be constituted of atoms and molecules, but a Beethoven sonata or a Shakespeare play is something more than the trivialities on which they have been built.

TRUE SPIRITUALISM

True Spiritualism is as different from the falsities of mistaken misunderstandings of spiritualism, as a beautiful symphony of music is different from the clanging noises you hear in the street.

True Spiritualism is recognition of the music — that is, the harmony — of the continued existence of the soul; and its evidence is like the melody played by a talented musician; it is not the discordant jangle such as is produced by a child, when he slams his hand or arm down on the keys of the piano.

EMERGENCY FUND

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THE GIFT OF HEALING

By Arthur C. Richards

The August issue of "The Harbinger of Light" includes, I note, a reprint, under the heading "A Case for Spirit Healing," and relates to a review of "The Gift of Healing," by A. H. Prevost Battersby in "Light."

I am the person referred to as having arranged a practical test of Mr. W. H. Lilley's spiritual gift of diagnosis. The review is, therefore, of added interest to me personally, especially when a reference also has been made to John Ridley's investigation, one of which appears contradictory to my own.

My investigation with the full assistance of two Leeds doctors, proved to the hilt the accuracy of Mr. Lilley's amazing gift. It took place in October, 1938. By contrast, Ridley's investigation, which with the help of one doctor, took place in October, 1943, proved seemingly the gift of diagnosis to be entirely at fault and totally inaccurate.

The first question which a reader may well ask is, "Has Mr. Lilley's gift of diagnosis deteriorated during the intervening five years?" I can testify against such a deduction, because the change has been completely in the reverse direction. The Spiritual diagnoses have become, over the past years, more exhaustive in the presentation of the pathological states of disease; also, even increasing tributes have been paid to the unerring accuracy of the diagnoses and by increasing numbers of doctors, in this and other countries. Throughout the past eight years, Mr. Lilley has, to my personal knowledge, given over 80,000 Spiritual diagnoses. I would stress the word "given," because not the price even of a postage stamp has been charged for one diagnosis. The only complaint of note from members of the medical profession is that in the opinion of many Mr. Lilley is a fool for not charging five guineas for each diagnosis. They do not understand that Spiritual gifts cannot be both exploited and maintained.

The method of approach, in the respective investigations, may, I submit, give to your readers a more perfect interpretation for the contradictory results of the two investigations.

Upon the first approach, the Leeds doctors endeavoured to assure me that claim for diagnosis which had been mentioned to me by a business acquaintance was just sheer nonsense. It was, in their opinion, utterly impossible and fantastic to suggest any person could diagnose (not even a doctor) without personal contact with the patient concerned.

My challenge was then for the Leeds doctors to substantiate their statement. Unless they could prove the gift of diagnosis claimed as "nonsense," then Mr. Lilley's gift would, in effect, be upheld.

Without doubt the doctor accompanying Ridley in his investigation would be equally as sceptical. The whole difference in the two investigations lay in the fact that Ridley was prepared to accept the viewpoint of the material doctor, and this was prejudiced at the outset. It follows that any investigation must necessarily be equally prejudiced. Upon what standard was the test made? Ridley from facts available wrongly chose a lesser standard upon which to arrive at a decision which would discredit a gift considered and prejudged as fantastic by his medical adviser. Thereafter, the enquiry was but an insult, if claimed to be an investigation. Mr. Lilley does not give the sex of a patient when giving a diagnosis by vibrational contact only. Ridley states his doctor friend disagreed "even in the sex." Well, he might on such a prejudiced, sceptical, and pre-judged verdict. A verbatim report was made of both investigations. The question of sex was given in no instance. It is fair, therefore, to assume that the material doctor was prepared to establish any ridicule of Mr. Lilley's gift by always calling the opposite, e.g., "Heads I win, tails you lose."

The diagnoses as given by Dr. Letari do not profess to give a Latin name to categorize a grouping of

symptoms, e.g., Diabetes Mellitus, etc. Does the supposed "skill" of giving a "tag" to an illness enable the medical man to go ahead and perfect a cure? I think not; in the two instances, the blind little girl would remain blind, and the diabetic would continue, presumably for life, with the palliative treatment of insulin.

Ridley's doctor friend states that the little girl's blindness was from a congested haemorrhage. No mention is made as to what caused the congested haemorrhage and here lies the underlying physical impairment which is revealed and as a far more important factor in the diagnosis given by Dr. Letari, which was to the effect that the little girl was suffering from the effects of syphilo-tubercular diathesis, and of a latent or congenital origin.

The medical doctor, due to his apparent lack of knowledge of this underlying state, could not realize or accept that the retinal haemorrhage was but the effect of this underlying cause.

Ridley's doctor friend expected a diagnosis from Dr. Letari identical with his own. In that event Dr. Letari would have proved himself equally ignorant on the fundamentals of disease and the inter-relationship of cause and effect. These are indisputable facts:

1. The reason for Mr. Lilley receiving so many thousands of requests for diagnosis, including increasing numbers of requests from members of the medical profession, is because of added enlightenment revealed in his findings.

2. The curing of the incurable by Dr. Letari is because he treats the cause and not the effect.

To substantiate the wisdom of the Spirit, must we retard Progressive Thought by an acceptance as final of that already known? No, because the lesser cannot absorb the greater, then always will prejudiced opinions remain, irrespective of proof, because as of old, so to-day, "Eyes have they and they see not."

The incurable states, termed as such by the medical profession, are being cured by the combination Dr.

Letari-W. H. Lilley, and because Dr. Letari is able to give through his medium (Mr. W. H. Lilley) a knowledge of the underlying cause of the debility. Correct treatment then applied means that the outward manifestations in the form of symptoms or effects can no longer exist.

For the added enlightenment of your readers, I wish to share with them a remark recently used by Dr. Letari when giving a lecture to a number of students: "Knowledge is so haughty for what she knows, wisdom so humble because she cannot know more." With this gem I can confidently leave your readers to formulate their own conclusions.

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NATURE, NOT MEDICINES CURE

Speaking at the Pleasant Sunday Afternoon service at Wesley Church, Melbourne, on October 6, Sir Alan Newton, leading surgeon, said that doctors used seventy per cent. of medicines merely to keep patients quiet until Nature made them better. He said a free Government medicine scheme would be excellent if essential medicines only were administered.

Opposing the nationalization of medicine, Sir Alan said that doctors would never submit to be underlings. They needed absolute freedom to carry out their work in the way they thought best. If medicine were nationalized, the best people might not be attracted to the profession. This would mean that surgeons might not have the best assistants, and the death rate would rise. The medical profession would probably be like the mass of mediocrity in the Civil Service. There, a few bright people rise to the top and then look about for better positions elsewhere.

Sir Alan said further that politicians too often interfered with medical benefits without knowing what they were doing.—"Daily Telegraph," Sydney.

AMAZING NEW INVENTION

May Aid Spirit Communication

A blue print of a machine that talks has been found in the Austrian Tyrol. A German-speaking British officer, searching for a much-wanted Waffen S.S. man, found both his man and a German "synthetic speech" invention. In the village schoolroom were found blue-prints and highly technical apparatus, proving the discovery of synthetic speech. The invention has no relation to the reproduction of previously recorded sound. The instrument "talks" of its own accord. It can produce words in sound of the same nature as the spoken word.

Leading British and American scientists have been flown to the spot, and one man who attended the questioning of the Germans said recently: "It almost seems to me as if the day was dawning when we could make inanimate objects speak. In other words, when the kettle could be made to say 'I'm boiling over.'"

This synthetic speech machine is no doubt another electronic device which can produce sounds by means of electrical discharges in radio valves and then amplifying them. Similar instruments were devised during the war for making battle noises by the British Army in training signallers. The noises of shells, tanks, and aircraft can be produced by pressing a few buttons.

This, however, is relatively easy compared with the production of spoken words. Anyone can reproduce the sound of a falling bomb, for instance, by screeching up and down on their radio set with the "tuning in" knob.

Mr. P. D. Saw, of Woking, Surrey, who invented the British machine, said at the time that with sufficient valves he could reproduce the human voice.

It is clear that if a synthetic speech machine could be perfected, and commercially produced, it would be of enormous value to Spiritualism. **How?**

This machine could be controlled by the simplest and most common type of psychic phenomena, the ectoplasmic rod. Almost any small group of people contains someone who, with the aid of the rest, can, together with spirit co-operation, make a table tilt. Substitute the heavier wooden table for a light wooden lever which could be fitted under the table. With perseverance, the spirit people would no doubt co-operate by moving the wooden lever instead of the wooden table. The end of the lever, in turn, could slid across a semi-circular row of buttons, each of which would, with a very slight pressure, complete an electrical circuit. The current passing through the selected circuit would then reproduce in the synthetic speech machine the spoken word which the spirit communicator wished to use. In this way a simple but convincing form of communication with the spirit people could be made available to the general public. If the experiment succeeded and means of spirit communication was thus available to almost any family, Spiritualism would take a great leap forward. It would become a reality to a great many more people and would have a profound influence on the future of society.—“Two Worlds.”

Spiritualism urges strongly the utilization of the present world, not dwelling exclusively upon the beauties of existence after death to the exclusion of our paramount duties on this earth.

Let us not listen to those who think we ought to be angry with our enemies. Nothing is so praiseworthy, nothing so clearly shows a great and noble soul, as clemency and a readiness to forgive.—Cicero.

Spiritual Philosophy.—The writings of George MacDonald are filled with spiritual philosophy. In that line he was at times a Spiritualist medium. His mind was on the psychic planes of life and he said: “All growth that is not toward the spirit world is growing to decay.”—“Newcastle Journal,” England.

SURVIVAL

We ourselves never enter the tomb — we continue an uninterrupted existence. We may probably have another mode of manifestation — another body in that sense — though no longer made of matter; the old material body is dead and done with, it will never be resuscitated by us. There is no resuscitation of a corpse, once it is completely dead; that would be no glorified resurrection; that would be either a strange inexplicable miracle, or else a mere horror.

Those who have limited themselves to material view of existence and closed their eyes to reality, necessarily take a very low and limited view of human destiny, and think the idea of survival nonsense. If the brain is the mind, if all memory is stored there, if it is not only the instrument for reproducing and manifesting thoughts and ideas, but is the actual human being — a strange notion — then indeed we are feeble, ephemeral creatures, living our thousand months and then returning to the dust whence we came. A futile sport without permanence, without meaning. All our hope and faith and charity, all our joy and sorrow and self-sacrifice, going for nothing, blotted out and ceasing as a tale that is told.

There have been times when it was really believed that the graves would yield up their dead, that there would be a general resuscitation, and that our poor discarded, worn-out agglomerates of earthly particles would be collected together and be tortured or petted to all eternity. Emancipate yourselves from so gross a superstition.

In contract to that, what is the truth? The truth is that we ourselves are not subject to mortality, that we do not decay or wear out, that we have a permanent existence beyond the life of the material, fleshly organism which inherited from the rest of the animal creation; that it is the animating, controlling, and dominating spirit which really constitutes ourselves, and that this persists apart from the accidents which can happen

to the body, and subject only to those evils which may assault and hurt the soul; that we are able to ascend to heights unspeakable and to descend to corresponding depths.—V.B., in "Progressive Thinker."

PSYCHOMETRY

Messages and Readings

One of the most argumentative subjects in Spiritualism is psychometry and it's funny to hear psychometrists saying how much they hate doing it. When you ask them why they do it when they don't like it, they declare that centres insist upon it. Officers frankly say that they couldn't pay the rent without psychometry, but they have never tried to run without it. Now, honestly, isn't this practice so materialistic that it is pretty near fortune telling?

A crowd of us met socially some time ago. We were all experienced Spiritualists and representative of all branches of the movement. Everyone agreed that psychometry brings us into disrepute more than anything else and the sooner it is dropped out of Spiritualism the better will it be for us. Every church known to me that has cut out psychometry did not suffer any financial loss, but, on the other hand, it attracted a better type of enquirer and member than it had before.

Frankly, I claim that whilst psychometry is an interesting psychic power, it has no part in Spiritualism. Picking up conditions from an article by handling it is no proof of the continuity of life. I know that many clairvoyants use the article to contact a person and then give straight clairvoyance. They admit it when you ask them, but not publicly. So many people believe that they are getting spiritual messages from psychometry when they are not. Well, for the sake of Spiritualism and the sake of the Angels, let us leave psychometry along with cards and tea leaves to Madame Humbug on the sea front or in the back streets, and try to make Spiritualism spiritual. Good clairvoyance becomes soiled with the sordidness of psychometry.—"Spiritualist Free Press."

BUDDHA AND BUDDHISM

By G. J. Williams

In "Prediction"

According to the Buddhist books, in the fifth century B.C., Siddhartha, the son of an Indian prince (afterwards known as Buddha), had a tendency to a life of asceticism. His father, strongly disapproving of this, married him early and surrounded him with pleasure and luxury in an attempt to wean him from such an untoward fate.

Siddhartha, however, found such a state of material security wholly insufficient to satisfy the longings of his soul, and escaped. For some time he tried Brahminism, with indifferent satisfaction.

Finally he gave himself up to contemplation and abstraction, wherein he found the true counsel of perfection. He realized, in his own person, that this divine contemplation teaches that existence with all its evils comes from ignorance, and that it is possible to emerge from ignorance and existence, and so reach the perfect state of being (Nirwana).

This knowledge he arrived at as he sat in the seat of intelligence beneath the Bo-tree, or tree of intelligence, and it is in commemoration of this fact that he is represented in his images in a position of cross-legged contemplation. This same Bo-tree was found 1,200 years after Buddha's death and after his tenets had begun to lose sway in India, by a Chinese pilgrim. Its place is supposed to be marked near Laya in Bengal by some ruins, especially of a temple, in the courtyard of which is a tree said to be the descendant of the original tree of intelligence.

The name Buddha means "to awake," and signifies "the enfranchised one — the man set free from ignorance and existence." Buddha was also formerly known by his family name of Sakya, and by his tribal name of Gautama, or Gautama the Ascetic. Of course, Buddha, like most other half-traditional, half-historical characters, has been credited with being a myth. There seems

little reason, however, for doubting his existence. Assuming him to have existed, he is thought to have travelled through North India, teaching the people for about forty years and dying at the age of eighty at Oude.

Buddhism is the religion or system of philosophy that has been elaborated out of the views taught and held by Buddha. Some consider it to be a relic of primeval worship, others think it a more or less conscious imitation of Christianity. Whatever its origin, it is the religion of nearly a quarter of the inhabitants of the globe.

Being that Buddha, like Socrates and other great teachers, left no writings, three councils of his followers, soon after his death, settled the doctrines and discipline of his religious system. The first was just after Buddha's death. The second came a hundred years later, as a safeguard against innovators and heretics. The third, which fixed the canon, was formed in 244 B.C., during the reign and auspices of King Asota of Northern India, a great advancer of Buddhism. The canon was committed to writing a century and a half later, and consists of the Satras for the laity, the Vinaya, or discipline for the order, and the Abhidharma or metaphysical principles.

The fundamental doctrine is that of the transmigration of souls, or the continuance of personal identity. Man passes through successive higher or lower stages of existence, the past and the present ever having their influence on the future, until he finally reaches the perfect state of Nirwana, wherein is true happiness and spiritual exaltation. Towards the attaining of this perfect state of being a life of self-denial and goodwill must be lived, through strict adherence to the moral codes of Buddhism.

HOW TO FORM SPIRIT CIRCLES

The Spirit Circle is a gathering of persons who desire to establish contact with the world of spirits and

receive communications therefrom. As such communication is a matter of fact—proved by oft-repeated experiment—it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed, the following should receive careful consideration:

The place should be a comfortably-warmed and cheerfully-lighted apartment, which, during the progress of the sitting, should be kept free from all intrusions. Circles of enquiry should always be held in the light.

Those only should be requested to join in the experiment who are willing to devote time and patience to a methodical pursuit of the enquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient. Sit around a small uncovered wooden table, and place the hands lightly upon its surface.

The initial phenomenon will most likely take the form of tilts or movements of the table. Such "tilts" or "movements" can be made to serve as a method of communicating with the unseen operators by using the following code of signals, i.e., one "tilt or movement" being understood as "No," two as "Doubtful," three as "Yes," in response to the questions, which should be addressed to the agent at work as soon as the movements are obtained. To avoid confusion, it is wise to appoint one individual to put questions. Should "raps" be heard, the above code of signals can still be observed.

Messages may be obtained by repeating the alphabet, asking that the table tilt as each letter is pronounced and stopped at the letter required. Thus, letter by letter, always starting at A, words can be formed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the person so influenced with a sheet of paper and a

pencil, and awaits results. Should any sitter become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely troublesome if calmness is maintained.

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, personation, and writing are among the more general methods resorted to. In most of these cases the medium is put under a psychological or mesmeric "control" by the spirit operating, and during the continuance of this state may deliver addresses, describe spirits present and also scenes in the spirit land; personate the character of departed friends, and repeat characteristic actions and personal incidents — names, dates, etc. — connected therewith. And either by aid of the planchette, or similar agent, or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating.

Let the circle be continued for about an hour, even if no results are obtained. Twice in one week is frequently enough to form a circle, and such circle should not exceed and a half hours, save in exceptional circumstances. Let it be remembered that all circles are experimental; hence no one should be discouraged if phenomena are not obtained at the first few sittings.

BEHOLD! I AM ALIVE

Behold and see that I am alive. Behold my feet and my hands, these lips and these eyes. Colour and light and warmth unfold my personality, and on the wings of love I come; not merely as a beloved memory and dream of the past, but as myself.

Sit not therefore and dream of the past, but listen as I speak to your mind of the things we have loved together.

Bend to My touch on your forehead and know of a surely that it is I Myself."—L. Margery Bazett.

UNCONQUERABLE

By Olga Lazarus

In "The Fairyland Within"

William Ernest Henley was a man who loved all the good things of life, and yet an early illness made him a cripple. He could never walk without a stick. Until the end of his life, when he received a pension from the Government, he was very poor, so poor indeed that once when he and his brother were living together Henley lay exhausted with hunger on his bed. His brother went out and luckily found a shilling, which enabled him to buy a supper.

Could we have blamed Henley if he had given way to endless grumblings and thought his life a hopeless failure? Did he do that? No! He flung himself into the joy of writing, he edited newspapers, wrote poems, and by his cheerfulness and courage gathered the best men of his time around him. He never gave way to despair. He overcame misfortune and turned his life into a thing of joy and adventure. Once he was for twenty months as a patient in the old Edinburgh Infirmary, and during that time he taught himself Spanish, German, and Italian. The following poem which he wrote, tells us how he faced life:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears,
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

Life refused him most of the things that made it worth while. He had neither health nor money. Death took away his only child, and yet his courage remained unshaken. Through his own efforts he found work and friends and joy. He refused to allow his misfortunes to crush his spirit. He would not say he was beaten.

SPIRIT HEALING

"I had a vision one night and the spirits said they had no room for cripples. Anyway, I made up my mind then and there that I would have to be a cripple and walk with clutches the rest of my life if I did not do something about it; so I put myself completely in the hands of Mrs. Minnie Brantley, a healer now in spirit — a Spiritualist healer in Fort Worth, and to-day I can walk as fast and far as any of you.

"I am glad to tell you of it. And that is not the only time that I have been helped by spirit healing. My daughter, when she was small, was stricken with infantile paralysis. We called Mrs. Brantley in. She told me what to do. She would put her to sleep for so long a time, and when she awakened, the soles of her feet would burn like fire, but not to pay any attention to it, because that was a part of the treatment. When my daughter awakened, she complained of the soles of her feet burning. To-day she walks and dances and does everything that a normal child might do."

"Man is never really conscious to any great degree until he has been liberated in thought; for it is not until then that the spirit puts in the last master-touch which makes the most beautiful thing on earth, a human face, lined and formed by high intelligence and illumined by a noble soul-consciousness." — Elizabeth Harlow Goetz.

THE BABE OF BETHLEHEM

By "Omero"

In adoration, Lord, we bend
Beside Thy manger cot;
To God our joyous thanks ascend
In gracious word and thought.

We thank Our Father, God above,
For sending Thee to earth
To each us how to live and love:
How to attain new birth.

We greet Thee, Babe of Bethlehem,
Greet Thee, Thou holy One;
Our hearts, our love, we offer them
To God through Thee, His Son.

O Holy Babe, we Thee adore
And bring our gifts to Thee:
Myrrh, frankincense, and precious ore —
Symbols of Thy life to be.

We greet Thee with reverent awe,
Thee Whom God has given
To us; to proclaim the Law
And teach us the way to heaven.

We thank God for His gracious deed
Of loving compassion;
Of sending to us, in our need,
His well-beloved Son.

That all who do in Him believe
Shall be freed from sin's strife,
And pardon for their sins receive
And gain eternal life.

Our thanks and praise to God we raise,
Our hearts o'erflow with them,
As now we greet with joy so sweet
The Babe of Bethlehem.

A CHRISTMAS CAROL.

And looking out on Christmas morn
Into the darkness ere the dawn,
I saw a stranger, lamp in hand,
Seeking something o'er the land.
Attracted by that gleaming light,
I ventured out into the night:
"What seekest thou, good Sir?" I cried,
"Permit me now to be thy guide."
"For peace," he said, "and man's goodwill,
I've sought and I am seeking still
I've found but strife, mistrust, unrest—
I pray thee, help me in my quest."

So forth we wanderered through the gloom
And, peering into many a room,
I showed him countless Christmas toys,
Which gladden little girls and boys,
And told how Santa brought them here,
Our little children's hearts to cheer.
Then to a spacious hall we sped
And found therein great tables spread,
Which groaned beneath the Yuletide fare,
And Father Christmas took the chair.
And bade all those in need "Good cheer!"
Both now and in the coming year.

Into a temple then we strayed,
Where people knelt and humbly prayed,
And fervently we heard them sing
Hosannas to a new-born King.
I told him of this Heavenly Child,
The stranger looked on me and smiled;
"Enough! Enough!" he quickly said,
"The soul of Christmas is not dead;
You yet may witness God's great plan—
The final brotherhood of man;
I go unto the Heavenly Throne."
I turned—and found myself alone.

—J. H. Bardwell.

SPIRITUAL RESEARCH SOCIETY Melbourne

At the annual meeting of the society, held in November, the following officers were elected: President, Mrs. Lewis; Vice-Presidents, Mrs. Zoe Burns and Mrs. Browning; Secretary, Mr. J. Burns, 211 Johnston Street, Fitzroy, Melbourne, Victoria; Treasurer, Mrs. Cowan.

PASSING OF A NEW ZEALAND MEDIUM

As far back as 1935, the G.W.C.S. Mission, Antipodean Chambers, 7 Lower Cuba Street, Wellington, New Zealand, was affiliated to the League. This church has been carried on only by the untiring efforts of Mr. J. C. and the Rev. Mrs. M. Bowles, both holding the G.W. Diploma. We look back with gratitude over this long period of loyal and whole-hearted co-operation in this work. For some years Mr. Bowles has suffered greatly from ill-health. In a letter just received from Mr. Bowles, we learn that her husband passed into the Higher Life on August 11. He will be greatly missed, but we know that the links between them will be strengthened by his greater power now. We are glad to know that Mrs. Bowles will be carrying on her mission with the help of Mr. and Mrs. Ballard. They have a beautiful little church, holding one hundred.

Mrs. Bowles has the distinction of being the first woman Spiritualist minister in New Zealand. She was granted this official recognition in 1934.—"The Greater World."

OUR HEALERS

Each and every one of us realizes to a great degree that the healers in our churches and societies have been kept a bit in the rear. It seems like everyone loves a message and loves the philosophy of life and hearing it expressed by mediators. But we never know what the healer is until we need one, when they can alleviate pain; when they can touch your body or even sit in your presence and you feel that spiritual current surge through you, vitalizing, seemingly, every nerve in your body. Then you realize the great spiritual healing that comes from the healer.

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Let us learn to look on the people we meet, not as the efficient, successful people they pretend to be, but as secret and often defeated strugglers like ourselves. Let us allow God's Spirit in us to go out silently to greet God's Spirit in them. Let's make a short formula to use when entering a crowded bus or subway, remembering "how much each person there needs God and how much God loves each. How near He is to them, how dear they are to Him."—Muriel Lester.

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Materialization:

- | | |
|----------------------|--------------------------------|
| Genesis iii., 8. | Genesis xviii., 1, xxxii., 24. |
| Exodus xxiv., 10-11. | Ezekiel ii., 9. |
| Daniel v., 5. | Luke xxiv., 15, 16-29, 30, 31. |
| John xx., 19, 26. | |

Spirit Writing:

- | | |
|---------------------------|---------------|
| II. Chronicles xxvi., 12. | Daniel v., 5. |
|---------------------------|---------------|

Independent Spirit Writing:

- | | |
|--------------------|-------------------|
| Exodus xxiv., 12. | Exodus xxxi., 18. |
| Exodus xxxii., 16. | Exodus xxxiv., 6. |
| Deut. v., 22. | Deut. ix., 10. |

Trumpet Speaking:

- | | |
|--------------------------|-----------------|
| Exodus xix., 13, 16, 19. | Exodus xx., 18. |
| Revelation i., 10. | |

Trance:

- | | |
|------------------|-------------------|
| Genesis xv., 12. | Daniel viii., 18. |
| Daniel x., 9. | II. Cor. xii., 2. |
| Acts xxii., 17. | |

Healing — Old Testament:

- | | |
|----------------------|-----------------------|
| Numbers xxi., 8-9. | II. Kings v., 1, 14. |
| I Kings xvii., 7-24. | II. Kings iv., 18-37. |

Healing — New Testament:

- | | |
|--------------------|---------------------|
| Matt. viii., 5-13. | I. Cor. xii., 9-28. |
| Luke xiv., 2-14. | Matt. xii., 10-13. |
| Luke v., 17-25. | Mark iii., 2-5. |
| Luke ix., 11. | John iv., 47-54. |
| Matt. x., 8. | Luke ix., 2. |
| Luke x., 9. | Acts iii., 1-8. |
| Acts xiv., 8-10. | |

Healing by Magnetized Articles:

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|--------------------|-------------------|
| II. Kings iv., 29. | Acts xix., 11-12. |
|--------------------|-------------------|

Independent Spirit Voices:

- | | |
|------------------------|----------------------|
| Deut. ix., 12-13. | I. Samuel iii., 3-9. |
| Ezekiel i., 28. | Matt. xvii., 5. |
| John xii., 28, 29, 30. | Acts vii., 30-31. |
| Acts ix., 4-7. | Acts xi., 7-8-9. |

Spirit Levitation:

- | | |
|-----------------------------|--------------------------|
| I. Kings xviii., 12. | Ezekiel iii., 2, 13, 14. |
| Ezekiel viii., 3. | Acts viii., 39. |
| Possibly also Matt. iv., 1. | |

Spirit Tests:

- | | |
|----------------------------|---------------------------------|
| Genesis xxiv., 14-19. | Exodus iv., 14-31. |
| Judges vi., 36-40. | I. Sam. i., 10, 11, 17, 26, 27. |
| I. Samuel x., 2, 6, 9, 10. | |

Spirit Communication in Dreams:

- | | |
|-------------------------|--------------------|
| Job xxxiii., 15. | Joel ii., 28. |
| Genesis xxviii., 12-15. | Genesis xxxi., 24. |
| Genesis xxxvii., 5-8. | Genesis xii. |

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