

FEBRUARY, 1947

The Harbinger of Light

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

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

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The Planchette

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THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO
**Psychical Research, Spiritualism, Progressive
Thought and Spiritual Philosophy**

FOUNDED 1870 BOX 64A, G.P.O., ADELAIDE PHONE U 3765

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FEBRUARY 1, 1947.

A BEGINNER'S EXPERIENCES AND VIEWS

By Charles S. Thomson, M.D., M.R.C.P., D.P.H.

In "Light"

From an Address delivered at the London Spiritualist Alliance
on Thursday, September 26, 1946

About a quarter of a century ago the Church of Scotland, that is, the Scots National Church, which is Presbyterian in denomination, instructed a committee to go into the question of Spiritualism. The General Assembly of that Church accepted the committee's report which, in brief, was to the effect that there was no objection to its members investigating Spiritualism. I was born and brought up in the Church of Scotland, but I have been a member of the Church of England — and now in my retirement of the Scottish Episcopal Church — for a total of forty years. Then there was the committee set up by the late Archbishop Lang which, though its report has never been published, is known to have issued a majority report in favour of Spiritualism. It seemed clear to me, therefore, when it came to the point, that there was nothing against my making an investigation into Spiritualism for myself.

The first time I came across the word "Spiritualism" was some forty years ago. I turned to a friend, then a recently qualified young clergyman in the Church of Scotland, and asked him what he knew about Spiritualism. He said he knew very little, but once, when he was a student in the Divinity Hall at the University of Edinburgh, another student told him that there was a coloured man visiting the city who, when entranced, was said to speak Hebrew. Now my friend had won the medal in both the Senior and Junior Hebrew classes. He decided to go and hear this man for himself, and he was satisfied that the man not only spoke pure Hebrew, but also that, when out of his trance, he did not know a single word of Hebrew. My friend took no further interest in the subject, and for many years thereafter I had neither the time nor the inclination to investigate.

Some three years ago, when crossing from Northern Ireland to Stranraer en route for London, I came across a psychic newspaper. I noted some cheap gibes about Orthodoxy and the Creeds of my Church, and I was about to throw the paper out of the window when I suddenly saw some advertisements concerning seances, where and when they were held. I decided to go and learn for myself. My first venture was to a group seance where some eight people were present. I may say that in giving my name for this seance I did not mention my profession. Now all this medium said to me was true. She told me I had travelled a lot in foreign countries. She could see me in a uniform, but at times I wore a white coat. I had to do with knives and with small tubes used in laboratories. She asked me whether I was a doctor; that "knocked me for six."

My first two private seances were with non-trance male mediums. I confess I was rather disappointed. Christian names were mentioned, both male and female, but I just couldn't link up. We all know lots of Jacks, Toms, and Bills. The only familiar name was Sammy. Now my middle name is Samson, and when I was a

gay young house surgeon I learned that, behind my back, the nurses called me Sammy! The medium did not know what my profession was, although I had told him I had retired. He could not understand why I chuckled on being told that now I had retired I would become a healer!

This particular medium did me a good turn when he advised me to consult a female trance medium. I did so and at the seance the medium became entranced, and her guide proceeded to talk to me. My wife had passed on several months before, and the guide reminded me of that event, saying that my wife was now present in the room in a great state of excitement. Her sister Grace was also present and my wife said: "You see, Grace, he is here." I was told I had a daughter whose husband was called David. He had been killed in Normandy shortly after D-Day. David sent a message through the guide to his wife. All the statements made by the guide were true. Nothing such as telepathy or the subliminal consciousness will meet the case; only spirit presence and intelligence could be responsible. This guide also told me that I would soon be retiring from my profession after a successful career, but I was going to become a healer! That healer business keeps dogging my footsteps. I thought that, on orthodox lines, I had had more than my share.

My next seance was with a direct voice female medium. When she was in a trance, a sweet girlish voice came through and announced that she was the control, giving her name. She said: "Your wife is here and I want you to speak up and keep on speaking to her." Sure enough it was my wife; her voice, her inflections and her attitude were unmistakable. I can only give you some excerpts from our conversation, but there was one piece of evidence so strong that although it dealt with a very personal matter I feel that I must mention it.

To lead up to it I must explain that when I was a little child an epidemic of infantile paralysis swept

through my native town. Although I was one of the victims I got off comparatively lightly. Nevertheless I was very lame for many years. Eventually a venturesome surgical operation changed the whole outlook of my life. I was put on to all sorts of exercises and was able to play a part in the usual games. Now, after the usual greetings, my wife fired this question at me: "How's your leg?" After a few remarks on that subject she asked where our son was and what he was doing. I told her he had been in the Army for six years and was now a lieutenant-colonel in the Royal Army Medical Corps. "Why don't you get him out of the Army at once?" Just like a woman, I thought, so I explained the meaning of release groups and said his turn would come soon. She then asked me whether the terms of her will had been carried out and whether I had kept an eye on the lawyer. Now these perky, pointed questions showed that the old chaffing spirit was still there.

I asked her what she was doing now and what the place was like that she was living in. She replied: "It is not so very different from the world I knew before. I am engaged in looking after sick children — not the ailments of earth life, but rather mental shock after what they have been through." She then said she was tiring. As her voice faded out I was startled by a man's voice shouting: "Father, father, this is David speaking. I have been standing here all the time but I didn't want to butt in until mother had finished."

David is my son-in-law. Early in the war he joined the London Scottish as a private. Later he went through a cadet course and received a commission in the 1st Worcester battalion; he was killed by mortar fire shortly after D-Day. He said to me: "I am so glad you have come. I didn't want to die but my death was painless. I had a sensation of falling, all went dark, then I woke up here." I asked him to give me his little daughter's name. When he said "Alice" I told him he was nearly correct. Then, with a shout, he gave me the correct name, "Alison."

A sitting I had with Mrs. Helen Hughes produced a remarkable piece of evidence. First it is necessary to tell you that my son-in-law David's surname is Wye. The medium, not yet entranced, said: "There is a young uniformed soldier here who is saying with great joy: 'Father, father.'" Helen then said to him: "You are David, aren't you?" He said "Yes," and then confusion arose. I saw her leaning forward to where David appeared to be. A conversation went on between them. She said: "I don't understand you, you keep on saying 'Why? Why?' What do you mean, why what?" I grasped the situation and said to her: "David is trying to tell you that his surname is Wye." The incident ended in general laughter.

I come now to my last and most interesting experience — a materialization seance. I was one of a circle of about sixteen people. The medium asked if any of the ladies present would care to search her and examine her clothing, but no one accepted the invitation. In one corner of the room was a curtained-off triangular space; the room itself was about eighteen feet square. A chair, behind the curtain, was the only furniture, except that the sitters, of course, had chairs, and we sat round the room against the walls. After a hymn, a pleasant male voice spoke from behind the curtain and said: "Good evening to you all. Would you please put a stronger shade over the red light?" This was done. The control, whom I will call "Alpha," thanked us; then the curtains parted slightly and Alpha looked out and said: "Good evening to you all." He was a tall, handsome man with a strong face; as to his garments, and indeed those of the spirits which followed later, I am a poor hand at descriptions. He was enveloped in a white gown-like garment from neck to ankles, and a white cowl covered parts of his head. He disappeared behind the curtains and then said: "There seems to be a family gathering of spirits here. They wish to speak to one seated over at the fireplace. Please speak up."

My daughter and I were seated in front of the fireplace, so I promptly spoke up and said: "Is the call for me?" Alpha replied in the negative. My daughter then asked whether it was for her. Alpha said: "Yes, will you please come forward?" She walked over to the curtains, which opened out. I was dumbfounded to see my wife. I heard her speak to my daughter. I got over my shock and moved forward, but too late, she just disappeared. My daughter told me later that her mother had spoken to her by name and then said: "I am so happy, so very, very happy."

I have given some of my experiences in Spiritualism, and now I would like to give my views. First, what has Spiritualism done for me? It has helped my religion; it has opened up a new field of interest. It has given me, and others too, the pleasure of contact with relatives and friends, and therefore comfort and happiness. Surely this is a great achievement. Next, I would like to discuss the question: Is Spiritualism a religion? There are those who regard it as a religion, and others who say that it is a science or a philosophy. In my view it is a science based upon the study of certain phenomena. Spiritualism has opened up some of God's secrets or His plans for mankind; it has yielded proof of a part of the theory of religion. I do not regard Spiritualism as a religion. At least on some occasions surely man feels the need to bow down and worship a God. There are Spiritualists who, though probably not actually worshipping their guides, refer and defer to them in their affairs: this is dangerous. Surely religion consists in man's belief in a Godhead, in man's idea of the nature of the Godhead arising from revelation, and practised in a form of worship. Spiritualism is belief in survival after death, and it has proved its case; so too with communication with those who have passed on. But this is not a religion. Man needs a standard of faith, a formula, a "credo," articles of belief. The freethinker does not agree, he is filled with philosophic doubt: does that get him anywhere?

Spiritualism is a call to the good life. As ye sow, so shall ye reap — a call to serve. But these principles tell us nothing new, they merely confirm what has been taught for centuries. I personally look in vain in Spiritualism for the inspiration which accompanies these glorious words which I sing every Sunday morning: "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation." Or, on a Sunday evening, the noble words of the "Nunc Dimittis": "Lord, lettest thou thy servant depart in peace according to thy word."

Spiritualism keeps on referring to "The Law," and to the "Great Spirit"; there is little said concerning a loving Father which art in heaven. When, however, we turn to the Spiritualist Movement, there is something serious here which requires consideration. Some will say that you cannot dissociate or separate Spiritualism from the Spiritualist Movement. I realize that there are different minds, different standpoints, hence there are different approaches to this subject. In the Spiritualist Movement there are people who hold different views on religion. Some are atheists, some agnostics, some Unitarians, and so on, while others again are professing Christians. Now so far as I am concerned I would never interfere with nor criticize any man's religion; it is none of my business. On the other hand I most emphatically resent aggressiveness on the part of Spiritualists against my own religion. Attacks on Christianity and the Founder of the Faith arouse people to anger and disgust. Where indeed is the tolerance and unity claimed by Spiritualists?

To sum up. I believe in Spiritualism, but I regard the Spiritualist Movement with suspicion. It is no use saying to me that Spiritualism is all-embracing and that there is room in its ranks for all kinds of faiths, including Christianity. Christianity, the religion of the ages, is not to be treated as a segment of Spiritualism. For me the two greatest events that have come to pass in this world are the Incarnation and the Resurrection of

our Lord, while the greatest words which have ever been uttered are: "I am the Resurrection and the Life."

I shall watch the trend of the Spiritualist Movement with interest. Will it tend increasingly to turn men's hearts and minds with renewed interest and adoration to the Triune Godhead, or will its beliefs or unbeliefs destroy it from within? I realize that criticism of this kind may be contrary to the views of many, but it is well that all should be heard.

GENEROUS SPIRITUALISTS MAKE A GIFT TO A BOYS' HOME

At a well-attended thanksgiving service, held by the Melbourne Spiritual Research Society on Sunday, December 8, in memory of their founder, Dr. J. M. Moorey, and as a thanksgiving to God and to the unseen helpers and guides of the Society, as well as a grateful recognition of the work of their beloved founder, a donation of £150 was made to St. John's and St. Martin's Church of England Home for Boys.

It had been Dr. Moorey's wish that, if the S.R.S. at any time could not carry on its work that part of the accumulated funds should be given to some boys' home, as he had a soft spot in his heart for boys, especially "unwanted" boys. Consequently, the trustees of the Society invited the organizer of the above-mentioned home to be present at the thanksgiving service and to accept a cheque for £150, which he did. In acknowledging the gift the Rev. Burrage gave an account of the work of the home, which included girls and babies as well, and said that it gave him pleasure to accept the cheque on their behalf.

WITCHCRAFT?

The Home Secretary, replying to Spiritualists, holds out no hope at present of a repeal of the Witchcraft Act, 1735.

PSYCHIC PRACTICES OF ABORIGINAL "DOCTORS"

Several anthropologists have hinted at an affinity existing between the Yoga and occult practices of India and Tibet and the psychic powers of Australian aboriginal "doctors." Hinduism spread to the East Indies; Yoga is a cult in Bali, and as F. E. Williams pointed out in "Papuan of the Trans-Fly" some remarkable feats of the Australian medicine-men are paralleled by their fellow professionals in Papua.

In "Aboriginal Men of High Degree" (Australasian Publishing Co. Pty. Ltd., Sydney, 10/-), A. P. Elkin suggests that there is some historical connection between Tibetan occult practices and those of aboriginal Australia. They seem to be of the same order, he says, though not so highly developed among our aborigines, and may even have degenerated from a common source. "In any case, the practices are less systematized in Australia, at least partly because of the absence of written records. During recent years a serious endeavour has been made to study Tibetan phenomena in a scientific manner, and as a result we may derive from them some understanding of the Australian phenomenon."

Strange Experience

"Aboriginal Men of High Degree" was the title of the John Murtagh Macrossan Memorial Lectures which Professor Elkin was invited to give at the University of Queensland in 1944. His subject then created considerable interest, and it is gratifying to be able to read the lectures in printed form. At that time Professor Elkin had just returned from one of his periodic visits to the inland, and it was indeed a strange experience to listen to him describe psychic practices among aboriginal tribes, some of which he had witnessed a few days before.

Using the term medicine-men in a wide sense, Professor Elkin describes the objective means they use to

cure sickness and wounds. Some are sorcerers as well, and can cause death. In many instances they possess occult powers; "they can commune with the dead; they see spirits fly through the air, and do the same themselves; they go up to the sky; they practise telepathy and mass hypnotism, and they gain knowledge of what occurs at a distance by psychical means."

The purpose of the lectures, he says, was not to make claims on behalf of psychic practices or research, a field in which he disclaims knowledge. His aim was to record and analyse phenomena, claims and beliefs, and to show that aboriginal medicine-men, far from being rogues, charlatans, or ignoramuses, are, in fact, "men of high degree," who are respected by members of their tribes, and who often possess outstanding personality. Also these "doctors" are of immense social significance, as the psychological health of the group largely depends on faith in their powers. The various psychic powers attributed to them must not, he emphasizes, be too readily dismissed as mere primitive magic or "make-believe," for many of them have specialized in the working of the human mind, and in the influence of mind on body and of mind on mind.

Professor Elkin's description of the "making" of medicine-men and their supernormal powers makes fascinating reading. These powers, he says, enable them to do many supernormal things, but they are all psychical in character. "Healing or killing (by sorcery), 'divining' a murderer, practising hypnotism, telepathy, telaesthesia and clairvoyance, holding seances or visiting the sky — all these depend on the psychic training and faculties of the medicine-man and the induction of the state of receptivity (or acceptivity) in the minds of the patient, victim, mourners, dreamers, or audience at a ceremony."

"Though we travel the world over to find the beautiful (or happiness), we must carry it with us or we find it not."—Emerson.

TWO EXPERIENCES

Recorded in the "Spiritualist Free Press"

"Look Upon This Picture"

TABLE RISES ON ROOF IN ITALY

By John Sisson

Three R.A.F. boys and an Italian civilian recently decided to hold an experimental seance as two of them had not attended a meeting before. The only place available was a flat starlit roof in the town close to the airport. A heavy three-legged table not only rose violently against their hands and rolled on one leg, but spelt out many messages concerning the names, professions, and addresses of "dead" people connected with the family of one of the novices, and whose existence was unknown to him. He wrote home and found that the information was all confirmed by his father. An evidential message also came from a childhood friend, an old man who had been seen clairvoyantly several times previously by the same sitter and about which he had kept his counsel.

And On This

By "Mac"

I slipped into a seat of the "Spiritualist Church" I had not visited for forty years and was immediately pounced upon by my neighbour. He was a little bird-like chap with steel "piz-nez" and a funny curled moustache. "Good phelolema to-night," said he. "She's extra special. Come a long way?" I replied suitably, and then the little man asked, "Are you physic?" I assured him politely that I was not a bottle of medicine in spite of my personal appearance, but he was irrepressible. "Ever see a happort? No, don't suppose you know what it is. Look 'ere." He took from his pocket a piece of black curly stuff and dangled it in front of me. "Red Indian's 'air, real, come from spirit. We got tons of 'em. Show you after." I took the lock of "hair" and examined it carefully. It was obviously a piece of rug wool which some lady had accidentally put into the collection box with her contribution. The

little fellow told me that he was the church "secertery"!

The medium, whom I will call "Imever Sogood," told me that I was a newcomer to the movement, but I would learn! I was "going to be lucky in a three." Although I could not recognize her "descriptions," she repeatedly implied that I accepted everything. Frankly, I had never experienced such a lot of humbug masquerading as Spiritualism. And the church is affiliated to one of our great organizations.

My mind went back to my last visit with all the wonderful evidence I had listened to from a grand old North country medium. I sat with her at a later date and she gave me prophecies such as I have never experienced since. Everything she said has been fulfilled from the first world war and my own service and experiences in it to my miraculous escape in the past war. I wonder what the 'secertery' would have thought had he known her.

ASSESSING NERVES

From "Radio Call"

Not very long ago a meter to assess people's nerves was demonstrated in London.

The instrument was something like a home electric meter. It recorded the nervous state of people by measuring the electric impulses generated by nerve and muscle activity. The recordings were extremely accurate, results being in terms of millionths of a volt.

The instrument was turned on by closing a switch and a pressed button initiated the measurements of electrical impulses as they passed through the circuit.

A quiet tradesman gave a low voltage, while an energetic research worker gave a comparatively high voltage. A girl suffering from epileptic spells had a high, irregular record.

An apparently quiet, placid liftman recorded very high voltages. The meter was operated while he was reading a magazine, the record showing that he read with great effort.

THE PLANCHETTE

Still The Despair Of Science!

"The Two Worlds"

In the effort to establish contact between earth and the world beyond death, various methods of communication have been employed. More often than not, communication has been inspired in the first place by invisible powers, and has taken mortal men by surprise; but in these enlightened days, when the principles of Spiritualism have become so widely disseminated, it is frequently as the result of overtures inaugurated on this side that spiritual phenomena occur.

Where in the first instance the phenomena have been instigated by invisible powers, mediums have fallen into trances, they have been suddenly conscious of strange visions and voices, their hands have been controlled for the purpose of writing, their bodies transfigured in order to reproduce the likeness of "deceased" persons, and other manifestations have taken place. But in recent times machines have been invented, sometimes in co-operation with an exterior intelligence, and so we have such devices as the Reflectograph, the Communigraph, and other instruments employed for spirit communication.

One of the earliest psychic instruments is that known as the Planchette. Epes Sargent, a pioneer Spiritualist, was so enamoured with this combination that he gave his account of modern psychic phenomena the title, "Planchette, or the Despair of Science." Having made allowance for unconscious movement, deception, and hallucination, Sargent was convinced that there remained sufficient Planchette phenomena to warrant the assertion of the spirit hypothesis. To-day the Planchette survives (in improved form) and remains one of the most popular devices for psychic experimentation.

Indeed, Sargent was so impressed by the achievements of the Planchette that he remarked: "The future

historian cannot well avoid some mention of this instrument." The Planchette of Sargent's days was a little heart-shaped plank with three legs, one of which was a lead pencil that had been slipped through a socket, the two remaining legs having castors attached by which the board was easily moved in any direction. When the Planchette was moved by psychic power the pencil wrote automatically, and frequently long and characteristic messages were written by purported spirits. The size of the plank was about seven inches by five.

Students interested in the origin of the Planchette will find it interesting to note that in the "British Spiritual Telegraph" for April, 1859, there appeared a short account of the history of this device. The editor there remarks that he has had "several opportunities" of witnessing a Planchette at work, the instrument having just been introduced into this country from Paris, where it had been for some time extensively used. The name was French, signifying "a thin board."

Even in those early days attempts were being made to explain the cause and nature of psychical phenomena. The editor of the "Telegraph" remarked that the Planchette was manipulated probably "by some magnetic emanation or force which is communicated to and through the instrument." In corroboration of this he had learned from a clairvoyant, on whose perceptions he could thoroughly rely, "that some woods are better than others to attract and hold this force — for instance, the sandal wood is the best; then acacia, which is nearly as good; and then pine, oak, and mahogany, which are about equal."

By 1868 the Planchette had become so popular in America that it was being sold, in great numbers, in the booksellers' shops in the United States. A great many people bought it for the purpose of entertainment, and in order to sample what was probably the latest evidence of the "Spiritualist craze." Following out the instructions, they laid the board on paper and placed their hands upon it. Often enough the messages spelt

out were of a trivial character — in many cases the markings were hieroglyphic — but there were occasions on which the writing displayed evidence of an exterior intelligence, and communications were received providing proof of survival after death.

"The Scientific American" has always been attracted by Spiritualistic phenomena, and as far back as 1868 the Planchette was brought to its notice. The journal bravely made the admission that "a peculiar class of phenomena have manifested themselves within the last quarter of a century, which seem to indicate that the human body may become the medium for the transmission of force to inert and dead matter in such a way that those from whom it emanates are totally unconscious of any exercise of volition, or any muscular movement, as acts of their own wills."

Of course, regarded from the Spiritualistic point of view, the chief importance of Planchette phenomena is not the method of its production, but the nature of the communications. When the board moves, the medium is ignorant of any action on his part, but feels that the instrument is being operated upon by an outside power. Many investigators incline to the opinion that however unconscious the medium may be of the fact, it is nevertheless his muscles which move the board, and assert that the nerve stimulus emanates from the subconscious mind. The fact is that writings have been produced which defy a subconscious explanation. And with more powerful sensitives the Planchette moves without any contact whatever.

Nowadays the Planchette is usually combined with the Ouija Board. The instrument is forced to indicate letters on an alphabet already printed on a sheet, thus communicating messages. In this way evidential results have been obtained, even where the medium operating the board has been blindfolded, and it was by means of the Ouija Board that some of the remarkable poems and articles attributed to "Patience Worth" were obtained.

The Additor, the Phaino, and other instruments are developments of the Planchette-Ouija Board combination. In operating these instruments, it is necessary to maintain a passive mind and to direct one's thoughts to something other than the message being dictated. An anxiety to ascertain what words are being written will often have the effect of colouring that material with the medium's subconscious impressions. Above all, messages should never be accepted on their surface values. A critical attitude of mind should be insisted on, and spirits always welcome such an attitude, so long as it remains open to conviction. Too much scepticism is, of course, as disastrous as is excessive credulity.

The use of a Planchette calls for moderation — moderation in demands, moderation in sitting. If the mediumship is weak, the results will be proportionately disappointing. But the fact remains that there do exist certain persons who undoubtedly have the gift of Planchette writing, and their work is to-day, as it was in 1859, still the despair of science. There are certain messages which have been communicated which thought-transference, imposture, muscular activity, and other associated hypotheses fail to explain. Only one explanation will account for them, and that is the hypothesis of survival.

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THE NEW RACE

I am submitting the enclosed article for your publication. Many people feel that a new note has struck at this time in the world consciousness. I feel that many are ready to consider the particular angle presented in this article

By Eloise Moiller

The old world is fast disintegrating. A new world has been born. A new and finer race of people is beginning to inhabit the earth. Evolution is speeding apace.

The new race is not a strange race; the greatest difference seems to be a difference in attitude of mind, as the bodies of the new race, excepting for more sparkling eyes, greater energy, better health, and straighter posture, seem to be, at the present state of evolution, quite similar to the old races.

Yet one finds these new people everywhere — in Italian bodies, in German bodies, in English bodies, in Indian bodies, in Chinese and Japanese bodies; in fact, one finds at least a few of them in the bodies of each different race. And yet, in many ways they are totally unlike those of the old race who inhabit these different racial bodies.

Unlike the Old Race

In the first place, they are more humane. They do not believe in war, and give other and wiser solutions for international problems. The accumulation of money is certainly not their first consideration. Their humaneness is carried even into the animal kingdoms. They do not partake of any conscious life — subsisting mainly on cooked vegetables, green salads, and the many fruits, and therefore are cooler emotionally and clearer in thought. They are wide awake and willing to listen with interest to anyone who seems to have discovered new laws of the universe or a new science.

This new race does not seem to feel limitation of space or time. They fling plans far into the future, far beyond the ordinary span of life of a human.

This great sense of freedom expresses itself also in the point of habitation. They do not seem rooted in any one country, unable to see beyond its narrow confines. Intensely loyal to the good laws of the country which reared them, and in which their bodies were fed to adulthood, yet in their outlooks and habits they are citizens of the whole world.

They Travel And Learn

In consciousness they travel to the far-flung countries over the globe, assimilating the special knowledge that each country offers in its literature and even in its travel guides. Not being rooted in any country, their bodies easily seem to follow their consciousness and we find them travelling and learning in any portion of the globe to which they seem temporarily drawn.

They return to their own country filled with the best ideas on modern improvements in traffic, in building, in the one hundred and one things of practical everyday living, including cultural thought. If their country has some of the new internationally minded race in executive positions, this broader knowledge eventually filters to them and is put in practice, to the benefit of all.

But in a tradition bound race, they must be satisfied with recording in books or lectures their splendid knowledge of advance until the coming of a wider-awake posterity.

Is Not Superstitious

This new race in a sense is not a religious race, as they have outgrown superstition and binding, limiting tradition of race and creed. But they are an intensely spiritual race with high standards of honour and an absolute faith in an Overshadowing Power, one with man. They seem to have their shrine in the heart, and have been seen reverently bowed in many churches, not of their own race or inherited creed. Some of them seem to have overcome so-called "human nature."

Tolerance and an ever-widening understanding appears to be the keynote of their philosophy — a deep,

inborn urge drawing them into closer friendship with others of their new race, regardless of the colour of the body.

And yet there is no sign of selfishness in this drawing together since they seem ever on the outlook for signs in those of the bound old race which indicate their readiness to join in this work of advance, and in the search for better understanding.

Is International

One who has travelled in many countries, aware of this new wonder, has said: "The world is really no longer divided into the English nation, the Japanese nation, or the Dutch nation, for example, for the individuals of all nations seem to fall into one of two categories: First, the old race, falling backward, clinging to outworn traditions, habits, and superstitions born out of the minds of the long dead; and, second, the freer new race, rational in outlook, courageous in stepping forward, honourable in impulse, deeply spiritual in a new reverence for, and understanding of, man — the pioneers of the New World."

Perhaps the time has now come when they will be searched out and consulted — these men and women of the wide view of life. Perhaps they will not have their place in the sun, a fitting reward for years of patient, silent, painstaking, unselfish labour. Who knows, perhaps these pioneers have been prepared for this time of confusion by the Great Mind which overshadows all and eventually guides all into conformity with its laws.

DEGREES — HOME STUDY PLAN

"Esoteric School of Cosmic Sciences"

An Incorporated International School offers the following Degree Courses: B.S., A.M., Ph.D., Ms.D., D.S., Psych.D., F.C.S., Litt.D., D.Sc., D.C.S. Also courses in Healing, Colorology, Astro-Biochemistry. Catalogues free. Audra Younkin, Secretary, Chesterfield, Indiana, U.S.A.

SPIRITUALISM'S OFFICIAL FLOWER

From "New York Spiritualist Leader"

Modern scientific discoveries, pointing to the full potency of the sunflower's many uses, lend a new significance to the fact that as far back as 1898 it has been the emblem of Spiritualists.

In 1898 it was officially adopted as the badge of International Spiritualism at the International Federation meeting signifying the search for LIGHT.

The entire history of the sunflower has points of contact with Spiritualism, symbolically:

1. A native American product, cultivated by the Indians long before Columbus, the sunflower points to the strictly American, country-soil, birth of modern Spiritualism (at Hydesville, near "New-ARK," New York); and, like sunflowers, Spiritualism too has been "transplanted around the world."

2. Sunflowers, now produced in one hundred species, and known as one of the most decorative in the world, composed of "many flowers pulled into a single head" with the outer petals really separate blossoms "acting as landing fields for insects coming in for nectar," — correspond to the spiritually decorative values Spiritualism has for common, every-day living, lending grace and charm and comfort to the life of the humblest of human beings.

3. In health value, like Spiritualism's great work in healing, the sunflower ranks high. In many European countries, for instance, the seeds, fifty per cent. protein, are eaten like peanuts. Hopi Indians, in particular, cultivated the seeds like corn, for food. It yields oil equal to the best vegetable oils, for salads, for cooking, for canning fish, as oil cake for stock food.

It's important for fodder in regions where the season is short for corn — and in America it's an important ingredient of poultry foods. It grows even in the poorest soil — like Spiritualism does. And in food and

health values for the physical body it matches Spiritualism's spiritual-health importance, giving balance and direction to the life forces. "It rates as one of the strangest and most versatile growths on earth."

4. Then consider the further "economic" values of the sunflower: In Germany as a fine tobacco-leaf substitute; stem fibres yield a silk substitute, and a good quality paper; in Russia, the stalks have been extensively used for fuel, and "many tons of high-grade fertilizer have been extracted from the ashes"; seeds yield a high-grade purple dye which Indians use in basketry. These rate with the value Spiritualistic principles have in the "new economic order" that's brewing (clear to every far-seeing Spiritualist adherent).

Even the fact that intensive experiments are under way here and abroad, pointing to new uses of the giant sunflower — has a clear parallel in the home circle, development class, and psychic research phases of Spiritualism as a science mighty in its implications for man's well-being, here and hereafter!

Celebrate the sunflower — and its association with Spiritualism.

COURAGE

A great deal of talent is lost in the world for want of a little courage. Every day sends to their graves obscure men whom timidity prevented from making a first effort; who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame.

The fact is, that to do anything in the world worth doing, we must not stand back shivering and thinking of the cold danger, but we must jump in and scramble through as well as we can. It will not do to be perpetually calculating risk and adjusting nice chances . . . a man waits, and doubts, and consults his brother, and his particular friends, till one day he finds that he is sixty years old, and that he has lost so much time in consulting relatives that he has had not time to follow their advice.—Sidney Smith.

A SCIENTIST DEFENDS SPIRITUALISM

From "Psychic World"

Spiritualism and orthodox views on religion cannot flourish together: where one grows the other dies. The reason is clear. Spiritualism is founded on fact, orthodox religious creeds on assumptions.

An eminent Scottish divine, Dr. James Black, merely outlined the controversy in which Spiritualism is steadily winning when, in the course of a series of lectures paid for by the Baird Trust Foundation in Edinburgh, he denied "the validity of the Spiritualist interpretation of happenings which took place at seances and which were unexplained by our present knowledge."

The "Edinburgh Evening Dispatch," reporting the lecture, said: "In dealing with the origin and history of modern Spiritualism, Dr. Black showed how the losses of the two great wars had deepened the general interest in the subject.

"He suggested that investigation into Spiritualism should be undertaken only by able and experienced people who were trained to weigh and sift the evidence."

Who is trained "to weigh and sift the evidence"? Part of the answer is given by Mr. J. W. Herries, a leading Scottish Spiritualist, who recently retired from the post of chief reporter of the "Scotsman."

Mr. Herries, presiding at the first public meeting of Edinburgh Psychic College after Dr. Black's lecture, said that surely Dr. Black must know that Spiritualism had been investigated by many men prominent in science, both in Europe and America, who had certified its reality.

It was strange, he said, that Dr. Black should virtually ask people to suspend the action of their intelligence because, "by our present knowledge," they could not escape from the conclusion that Spiritualism proved Survival, although what was proved was the basis of the religion which Dr. Black himself preached.

Why should the same advice not apply to the creeds of the various churches?

The Roman Catholics would tell them there was no hope for Protestants and Presbyterians. The "Wee Frees" were certain that everyone outside their church was doomed to perdition.

There were no such differences of testimony among Spiritualists. How much more necessary, then, was it that Dr. Black should advise his hearers to leave questions of religion to those "trained to weight and sift the evidence"?

Letters to Edinburgh newspapers show that the fight still goes on. And in England, too, the subject exercises the minds of the orthodox. First it was the Rev. Dorothy Wilson, in the "Christian World," who had very little time for the claims founded on fact.

She was answered by M. K. Turner, who wrote:

"As a scientist and a keen Nonconformist, I should like to comment on the typically futile attitude of the Church in general — as represented by Rev. D. Wilson in her article on 'Spiritualism' — towards new truths.

"The Church, if it wants to remain a living, growing reality, should test new discoveries in its own sphere, believing that there may be more wonderful revelations to come, but not to the timid, ignorance-worshippers who turn their backs on the light and are content to browse on the little that they think they already know. Perhaps the time has come for our 'faith' to pass into 'sight.'

"Let our litany be: 'From the cowardice that dare not face new truth, the laziness content with half-truth, and the arrogance that thinks it knows all truth, O God deliver us.'"

The Rev. D. Gordon Livingston, in the "Edinburgh Evening News," which has published some of this controversy, answering a reader who said he had never known any "spiritual uplift" come from the Other Side, writes: "I would refer him to 'The Teachings of Silver Birch' and other books of that series, which are among the finest, most reasonable and helpful I have come across from any source for the last ten years."

A CANINE GUIDE

By Ida Harry, Brisbane, Queensland

Having read with great interest in September "Psychic Digest" an article on the wonderful psychic power of dogs, I wonder if an incident that came my way a few years back would interest your readers.

I had been staying at Brookfield, about nine miles from Brisbane, and having occasion to go to the city for the day, I found, on getting to the high road, that it was undergoing thorough repair. I thought to myself, There is no room and no street lamps; I will look out and see if there may be dangerous objects to avoid on my return this evening. Being about a mile from the bus stop, it was certainly a rough walk to go, but I went off quite happily.

On my return in the evening some ladies were waiting for the bus I had arrived in and they said to me, "We have been visiting at the home and the dog—a fox terrier—has followed us. Will you please take him back?" The dog Spot and I were great pals, so there was no trouble. I called him and we jogged off very comfortably. We had but just started on our tramp when we were joined by my father, who had passed on some years previously.

We walked on at a good round pace, whistling and talking, when, to my surprise, the road was completely closed with big heaps of dirt on either side of a big yawning hole across the road. "Well," I said, "this is a fine how-do-you-do," for I could not see any way over or around. Spot has been nosing all round and he came back to me. My father said, "Follow the dog." I said, "What did you say?" and he repeated, "Follow the dog." "All right, Spot," I said, "go ahead." Although the night was dark I could see the dog clearly enough to follow.

So off we went and he led me all round the upheavals and I did not so much as soil my shoe soles when we arrived on the road. Needless to say, we finished our walk home very jubilantly.

THE CURATIVE VALUE OF CRUDE BLACK MOLASSES

By Cyril Scott

Reprinted by the "Radiant Health Messenger" from
"Health for All"

Dr. Dorothy Shepherd, the homoeopath, voiced the wise injunction shared by all naturopaths: "Let your food be your medicine." Now a valuable medicinal food is crude black molasses. Since writing my books on therapeutical matters, I have received letters from practically all over the world. One of these letters came from New Zealand in substantiation of what I have just stated. My correspondent, Mr. James Persson, gave me the following instructive case histories: Mr. S., an elderly man, was discharged from hospital suffering from what was pronounced to be an inoperable growth of the bowel, and was given only a few weeks to live. However, on the advice of a friend, he was induced to try a teaspoonful of crude black molasses in hot water thrice daily before meals, and also a teaspoonful before retiring. The result was a complete cure.

Mr. Persson, himself, having heard of this, was moved to try the treatment for the same condition, plus heart trouble, bad nerves, and one or two minor afflictions. The outcome was astonishing. Not only did the growth in the bowel disappear, as also his heart trouble, but his hair which had gone white resumed its natural colour at sixty-three years of age. After years of ill-health, he is now in perfect condition.

He reports further remarkable cures. One man had had two strokes, and was paralyzed all down one side. By dint of taking molasses as prescribed, he was completely cured, and recovered the use of all his limbs. Growths in the female breast have also yielded in the most surprising manner to a course of molasses; in fact, so many people have been cured of various supposed-to-be incurable diseases that Mr. Persson arranged to supply molasses at 4½d. per lb., and informs me that he sells no less than one ton of the stuff per month.

Potassium And Morbid Growths

Yet in view of what the late Dr. Rorbes Ross wrote years ago, this is not so very astonishing, for crude black molasses, as he pointed out, is very rich in natural assimilable potassium and other valuable salts. Dr. Forbes Ross maintained that potassium, in particular, was essential to keep the body cells in a healthy condition, and that when the potassium index got below a certain level, there was always the danger of morbid growths developing. In short, he maintained that morbid growths in the majority of cases were simply due to living on an unbalance deficiency diet: a dictum with which all naturopaths will agree. It is a noticeable fact, according to him, that workers on cane sugar plantations never get morbid growths because they are in the habit of sucking the crude substance before it has gone through the deleterious refining process.

As, however, the pernicious dogma persists that the cause of morbid growths is and remains a mystery, Dr. Ross's word was not allowed to carry any weight, and his book is long since out of print; and this despite the numerous cures he effected by his own simple method of supplying the lacking mineral salts. It may be added that one of the concomitants of his treatment was that in some cases, hair that had gone white regained its natural colour, as in the case of my correspondent. Since writing his first letter to me, Mr. James Persson has followed it up by others, in every one of which he gives a fresh evidence of cures effected by molasses. I have also received letters from a correspondent in Sydney who has used molasses with great success to cure various complaints.

Molasses cures because it is a food and not a medicine. Most diseases are deficiency diseases, due to the lack of one or more of the mineral salts. Molasses contains most mineral salts, particularly iron, phosphorus, calcium, and potassium. It feeds the nerves, enriches the blood, and gradually frees the intestines of encrusted waste matter. Sometimes people complain of disagree-

able flatulence when taking molasses. This is because of its cleansing properties. When the intestines are clean this will stop. Also, molasses should not be gulped down, but should be taken in hot water before meals. One teaspoonful of molasses to half a cup of hot water, sipped slowly, not swallowed hastily. All kinds of chronic diseases are benefited by taking crude black molasses. Many soldiers suffering from neurosis have been cured, also ridged and malformed finger nails, heart troubles, anaemia, arthritis, constipation, and prematurely grey hair. Some people take it without noticing any special results, but if they think back, they will find that they are more alert, their brains work better, they can concentrate better, feel more vital and never seem to tire. Molasses may be added to enemas and douches for bowel troubles, which respond in a remarkable way to the double use.

To sum up, molasses is a food. It is best taken just before meals in hot water. It heals by supplying missing minerals, it is cheap, easily taken, and the best all-round tonic food known at the present time.

Its chemical elements are: Levulose, glucose, silicon, associated with salts of potash, lime, phosphorus, sulphur and traces of iron, manganese and copper. It contains valuable protective and anti-disease principles of amides, amido-acids, and vitamins.

It is a mild laxative, enriches the blood, and is a valuable antacid food. It is recommended for anaemia, digestive troubles, piles, constipation, rheumatism, and as a general tonic.

AN APPRECIATION

From a member of a family who have been subscribers to the "Harbinger of Light" since 1870:

"We all appreciate the grand work you are doing in trying to enlighten the minds of humanity and in the life ahead we will all realize more fully that spiritual enlightenment is the greatest need of the age."

—H.R.C., Vectis South, Victoria.

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 chance 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 threadbare, 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.

They are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

HOW CAN I SERVE?

Reprinted from "Vision"

"How can I serve?" Oft does the urgent message of many a heart ring out! How often does it seem to be unanswered? And yet we tell you that every cry you make is heard in heaven. A Spirit messenger comes speeding to your side.

How can you serve? There are so many things that you can do. A thousand little tasks for which angelic children have no hands. You are their hands and feet on earth. Yea, the Lord Himself will use you do you but hearken to His voice. And He will find so many things for you to do that time would not hold the telling.

Remember, friends, that it is often quite a simple little thing that leads to grand results. Look back to the beginning of a long chain of events. How did they start? Do you recall the day you read that book which really touched your heart? Or went into some meeting house of God? Or spoke a friendly greeting to a stranger; or wandered up a lonely country lane? And then something happened, an incident which changed your life and brought to you much blessing. It did not seem important when you did that first simple thing. And yet you were then responding to the voice of Spirit which sought to guide you into the path chosen for you to tread; the path where you would find that spiritual work you longed to do.

Ah, don't despise these seemingly trivial acts. How many a messenger speaks in vain! How many a Teacher's words do fall on indifferent ears! But you, dear friend, have learned to listen. Then heed the impulse when it comes to you from Spirit. Do the simple thing; speak the kindly word; visit the sick and blind; help the weak and lame. And then you will learn such wondrous truths that great wisdom will be yours. And joy of joys, the Glory-light of Love shall so transform your life that you will be like a beacon shining in a darkened place, lighting for many souls a path to heaven.—"Celphra" (through D.E.H.).

SPIRIT HEALING

By B. P. Beddow

Of all the many blessings which are being brought to mankind through the teachings and practice of true Spiritualism, that of bodily healing is one of the greatest. To the majority of people outside the movement it would perhaps seem the greatest of all. I shall not go so far as this, but the total sum of human pain and suffering which is being relieved and removed by Spirit Healing is, even at the present time, enormous; and it is being increased in volume every day. Not one living soul can have the least idea of what is even now done in this way, and what the future may bring forth is simply infinite! To what dimensions this work may grow only Providence can tell. There is no limit to it provided only that good-living, well developed mediums are forthcoming.

Neither is there any limit set to the seriousness of the disease, nor whether the trouble be simply functional or directly organic, whether it is nervous or mental, of the blood or of the bones or any of the vital organs of the body. The "range" of Spirit Healing covers everything, from a common cold to tuberculosis and cancer. Even surgical operations have been performed by spirit doctors and most wonderful and unexpected cures brought about.

How, then, is all this done?

Well, the very first requirement in the treatment of any disease is that of true and perfectly reliable diagnosis. Until the exact cause is discovered it is manifestly impossible to know what is best to be done. Diagnosis is proverbially difficult; but it is just here that Spirit Healing scores. It is not possible for the cleverest medical man to actually see the condition of an internal diseased part, but nothing is hidden from clairvoyant sight. It is a fact that there are many mediums who have this power of clairvoyant diagnosis and who are therefore able to diagnose the most obscure and difficult cases in a way which is quite

impossible with the most experienced doctor. What a boon this is! (And what a help these folks could be to the medical man.)

It would surprise a good many people to be told by a clairvoyant what was the colour of a very troublesome liver, for instance, or where the obstruction was which was interfering with some most important physical function, or just why certain muscles were not acting properly. And they might easily hear stranger things than these! Some earth doctors realize the value of clairvoyant diagnosis and welcome the medium's help in this way, but the majority do not, indeed are inclined to scoff at it. Their refusal to accept help through psychic faculties is a great mistake, a loss alike to the profession and their patients; and the usefulness, as well as the prestige of the earth doctor, is likely to suffer in the future as Spirit Healing becomes better known.

The spirit doctor in "control" of a good healing medium — of whom there are literally hundreds, in this country (England) — has an absolutely perfect power of diagnosis. A moment's careful examination, which is often accomplished by a hand upon the shoulder, is sufficient for him to know exactly what is the matter and the first great difficulty is overcome. Then follows the treatment and useful, general instructions regarding remedies and diet.

The outward methods of Healing vary a good deal; indeed each spirit doctor seems to have his own; but the basic method, from the Spirit Side, is that of drawing off the magnetism of the patient and, with it, the diseased condition, and replacing with pure, healthy magnetism from the Other Side of life. A gentle massage is often given, at other times some sort of pressure, sometimes a mere touch is enough. Few actual remedies are used, and then only the simplest and most gently acting ones, such as herbal or homoeopathic medicines. Alcoholic beverages are prohibited, though it is not despised as an occasional medicine, and smoking strongly discouraged. Diet is considered

of immense importance and always most carefully attended to: a meatless regime is preferred. Drastic treatment is given, if necessary, but it will always be found that, as far as possible, everything is in strict accordance with the needs of the patient's individual life and that, if reasonable, is interfered with as little as possible.

Perhaps most Spirit Healing is done, as we say, with the medium under "control," but a great deal is accomplished by them in the normal, when they are, however, "overshadowed" very strongly by the spirit doctor who is working with them. Then, too, there is a most happy and delightful work being done in the form of Absent Healing, when sick folks at a distance — almost any distance — are relieved and cured by the power brought to them from some Healing Circle where there is a strong healing medium. Actual, definite spiritual and psychic contact is made between the patients and the spirit doctors, Guides, and other helpers of the Circle.

The actual time taken in completing the cure varies tremendously. Some are cured almost instantaneously, while others must wait for many months; according to circumstances. These are not fully known to anyone save the spirit doctor and the patient's Guides, and, while all kinds of physical matters have to be taken into account, I suspect that the spiritual condition of the sufferer is the determining factor. It must never be forgotten that pain and suffering have a mighty teaching mission, and until a soul has learned the lesson which any particular experience of sickness is intended to teach, it were well, in the highest sense, that the trouble should not be finally removed. Relief will always be given; and the cure, when the soul is really and truly ready for it. Seeing that the concern of the Spirit World and all its divinely inspired messengers is first and foremost with our spiritual condition, their action in respect of bodily Healing being sometimes delayed is not unreasonable? Rather is it for our good.

If any one thing, however, whether in earth or heaven, is for all God's children, then true health of body, mind, and soul is! As Jesus the Christ healed men and women in the days of His flesh, so does He commission His servants to-day. Some of these are in Spirit Life and some on earth. Amongst the latter are to be found the Spiritualist Mediums and Healers who one and all most earnestly desire and seek to help their fellows. Their motto is "Let all come!"

MARK TWAIN'S PROPHECY

Dreamed of Brother's Death Before It Happened

From "Psychic News"

The name of Mark Twain recalls many strange tales, but the strangest was one that happened to Mark Twain himself when he was a young man working as a pilot on a Mississippi river boat.

His young brother, Henry, once travelled on the same river boat as himself on the way to Memphis. One night Mark had a vivid dream in which he saw Henry lying in a metal burial case, on his breast a bouquet of white flowers with a single red bloom in the centre. Mark transferred to another boat a few days later, and Henry continued his journey.

When Mark eventually reached Memphis he heard that the boat his brother had been travelling on had blown up on the way and he had been killed. Although all of the other casualties had been placed in wooden coffins, the ladies of Memphis had been so impressed by the youth and the striking face of Henry that they had procured a metal casket for him.

While Mark was standing there a lady entered and placed on the breast of the body a white bouquet with a single red bloom in the centre!

We are not other than a moving row

Of magic shadow-shapes that come and go
Around the sun-illuminated lantern held

At midnight, by the Master of the Show!

—Omar.

THE PSYCHIC GIFT OF PROPHECY

True prophecy foretells of events that take place, making sure proof that the prophet has spiritual power to perceive the events of the future; material methods of deduction cannot equal or supply the force and power of spiritual prescience — foreknowing

By Converse E. Nickerson

In "The Progressive Thinker"

Our critics are always refusing us the argument of reason and Biblical authority. They deny that the Bible upholds the fundamental principles of our philosophy. Spiritualism, according to the Bible Christian, has no standing among thinkers. Any statement we, Spiritualists, may make is lampooned and discarded either by a self-complacent smirk or the silence of refusing to meet the issue face to face.

Bible verses are pondered over by the dozens, but not the verses that deal with Spiritualism. Or else, any such, are so misinterpreted that their true meaning is ignored, smothered, or completely erased. Most Sunday school quarterlies are so arranged that they strictly confine themselves to their denomination and the hedge-rows of prescribed Biblical interpretation. The Methodist publications take good care that no curious thought appears in their pages that might arouse suspicion that Spiritualism's claims could be true.

The Bible is an open book — to all those who read it either with Roman Catholic sanction or Protestant supervision! It is literally a pious crime to ask too many questions about the Bible in a Sunday school class; I have gotten into several squabbles by doing just this thing. I remember once in the Baptist church at Bangor, Maine, that I raised quite a storm of dissension by asking questions, and answering some of them. The minister, who was leading the class, was quite taken with surprise and consternation when I stated that it could be found in the New Testament that Jesus denied that He was God. At once all the class were horrified and demanded to know what I meant by such heretical blasphemy. I directed them

to the verse in Matthew, where the man came to Jesus and addressed him as "good."

"And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he (Jesus) said unto him, Why callest thou me good? there is none good but one, that is, God." Matt. 19: 16, 17.

This certainly astonished the young men in the class, although the minister must have known that that verse was in the Bible.

We can find other verses there which as clearly testify of the truth of the philosophy of Spiritualism, is it not good foundation for Christian believers? Is it not authority also for the reasonableness of the philosophy of Modern Spiritualism?

In discussing the power of prophecy I propose to put before my readers some very pointed verses of Scripture. These verses may be used as a foundation of class study, and as such I hope they will be of help to both our own students of truth and any Bible Christian who may read this article.

First of all, what is prophecy?

In the first book of Samuel, at the ninth chapter and the ninth verse, we find very definitely stated that prophecy is seership — or forth-telling:

"Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, let us go to the seer: for he that is now called a prophet was beforetime called a seer."

I am sure this is decidedly a definite statement.

Paul defines "prophecy" as something spiritual. He declares in the thirty-seventh and thirty-ninth verses of the fourteenth chapter of 1 Corinthians:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord (Jesus)."

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." (Trance control.)

Spiritualism has only claimed the rightful powers that Jesus promised unto His disciples:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." John 14: 12.

The manifestation of such powers prove the existence of spiritual forces in the spirit world. Without such manifestation there is no possibility of proving that Jesus was in touch with any world but this material one. The wise and the learned of this world know in a comprehensive way about all the wonderful things of earth. Yet there is no law or set of laws in the material that can account for the prophecies of Jesus, nor the power of prophecy as manifested from the earliest times to the present day. Such power is wholly within the realm of the spirit-world and proceeds not according to any laws of the physical nor the material.

To deny psychic manifestation is to deny the power of God.

Jesus fulfilled such law by recognizing that the power of prophecy was a truth and could be exercised by others beside Himself. Paul spoke highly of prophecy, and the greatest tribute that can be paid to any leader or apostle in the Bible is to call him a prophet. Saul, Samuel, Daniel, as well as the major prophets of the Old Testament, manifested the powers of prophecy. Jesus, John (The Revelator), Paul, and many others proved their contact with the angel-world by manifesting the powers of prophecy.

Shall Spiritualism be belittled because it believes in the mediumship that can foretell the future? Yet, under Christian laws of the State of New York, any person caught foretelling any future event is arrested and fined as a rascal and a criminal! Our religion is allowed to exist only as a faith and a belief, but not as a living, working truth which manifests God and His power.

Surely there is need for a greater light of Biblical interpretation among the Christians!

GOD WAS MY PILOT

By Raymond Hatch

In "Nautilus Magazine"

It was a cold wintry day in February two years ago when I was home on a furlough that I discovered the secret of true protection — prayer. My young wife and I were visiting friends at Staunton, Va., when a friend from a neighbouring city called and asked me to help him try out a plane which he had just bought. We flew to Philadelphia and stayed there overnight and the next morning Carl determined to go home. The weather reports were announcing a heavy storm headed our way, and I tried to get him to wait awhile. Snow was falling and all planes were ordered grounded, especially in the mountainous regions.

But Carl doggedly insisted that we make the trip and said he would go alone if I was afraid. As he was rather inexperienced and I was a pilot of years' standing, I climbed in with him and we set off. He was in the pilot's seat and I grew more bewildered, yes and nervous, every moment with his strange conduct and utter inability to handle the ship. Reports coming in advised all planes to land as quickly as possible.

Trying to appear unconcerned I asked him to let me have the ship as I was more familiar with the terrain around there than he was. With a savage snarl he turned on me in fury and I noted for the first time his glassy, burning eyes and quick breathing. Then I knew the secret of his strange behaviour. I was high in the air, in the most furious storm for years, with a dope-crazed maniac beside me.

After the first frightening instant I gripped myself for the showdown. Only a cool head and steady nerves could possibly save us from crashing into the high peaks of the Blue Ridge Mountains which I knew we were approaching. Unless I did something quickly we would be dashed to pieces. In that brief space of a few seconds my whole life seemed to unfold before me. I thought of my young wife and the memory of those

few weeks we had spent together. And now — death!

With a quick movement I struck him on the back of the neck and he fell in a heap, unconscious. I slipped into the pilot's seat and began the most desperate flight of my life. The storm grew in intensity and visibility faded away. I tried for higher altitude, hoping to ride above the storm, but at that height I encountered rain, which quickly froze on the wings. That is something every flyer dreads more than almost anything else. I had failed to look the plane over carefully and now found there were no instruments on the ship, no parachutes, no compass, so all I could do was to fly by dead reckoning.

I brought the plane down lower to keep ice from grounding us, but there was no visibility there. From the time we had been in the air I figured we were nearing the Blue Ridge Mountains, and I also felt that the wind had put a big ship in our course, as we were off our bearing. I knew the highest crags of the Blue Ridge were just ahead, so I gave the ship the gun and nosed her up, trusting to the build of the motor to perform as it should and carry us over the top. But it would not pick up altitude and I could not help but draw a mental picture of our crashing on that bleak mountain side.

During that split second between life and eternity the memory of a song my mother used to sing rang in my ears, "Jesus, Saviour, pilot me." God the pilot! In my moment of desperation and despair my lips parted and I breathed a prayer to that One whom, until now, through all my flights, I had not thought of as guiding, controlling: "Oh, God, be my pilot! Take over now!"

Then what seemed a miracle, happened almost in a flash. A feeling of exaltation filled me. I felt the plane begin to rise, steadily and swiftly. A powerful Hand seemed to be on the stick, guiding, lifting it high. The hand of God took control and we cleared the top of those crags by a bare twenty feet. God in the pilot's seat! God's hand on the stick!

Again my lips moved: "Thank you, God." And that Hand was still on the stick as the plane came down safely in a cleared space in the valley beyond. Only then did I realize the full import of that Presence which had been with us — the Presence of that power which alone made possible that landing.

After my furlough was over I returned to the Pacific war zone and until VJ Day was in the very thick of the fight. All the fear and doubt which I had felt at times before this experience now left me, and for the first time I knew what complete security and refuge meant. Beside me was the Pilot against whom no earthly power could prevail. And beneath me were those everlasting arms of love, reaching up to enfold me in this watchful embrace. And not only have I never since failed to put myself and my companions under the guidance of that Pilot, but I have learned to look upon God as my partner and friend in all the affairs of my life.

I have learned, also, that prayer is not begging or beseeching some far distant Being for help or for something we need; prayer is the letting go of our own puny will and letting God take control. Not trying to force Him, but simply LETTING Him protect and guide. That to me is what prayer is; in loving obedience to His words, "Seek and ye shall find; knock and it shall be opened unto you."

I would like to add that Carl, also, turned to God for help to overcome a more vicious enemy than the elements. He won that battle, with God as HIS pilot, and is now on the way to building a life of true usefulness and happiness.

Yes, God the Pilot. Underneath the everlasting arms.

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AN AMERICAN BALLOT READER

The secretary of the sixty-two years old First Spiritualist Church of San Diego writes:

"We have a very marvellous medium in our little church here. Her name is Rev. Hildred Langford, and while she is a very wonderful lecturer and teacher, she is also a ballot reader who I believe is unsurpassed. Here is a sample of one of her answers.

"She only asks that one put on some kind of symbol on the outside of the folded ballot, so that she can ask the owner to raise the hand. She said, after having the symbol acknowledged, 'I have your ballot in my hand, and you are asking in this if the case which you have coming up in court this coming week will be decided in your favour. Yes, I am sorry to say that it will; but before you are much older you will be very sorry for it, for you are taking all your brother has in the way of a livelihood, and he is the only relative you have upon earth now. Your mother is standing here beside me and begs me to say to you that if you would be more generous you could have some years of enjoyment of your brother, and he of you; while if you go through with this you will be enemies for life. It is a pity, too, for in about eight years you will have to leave it all to someone else, and go to the place where they do not use money at all. Think it over and save yourself many sorrowful hours.'

"Then, and NOT UNTIL THEN, she opens and reads the ballot. And says to finish, 'I see that is what you have asked.'

"This is the kind of work that she does, and she has such crowds to read for that she has to limit the number; they would keep her all night.

"I thought you would be interested. She is well educated and, as you will agree, this is a treat to us, who have so often to listen to people who, while perhaps good mediums, are so deficient in the English language that it is painful to listen to them."

N.Z. CLERGY INTERESTED IN SPIRITUALISM

Quite a number of our ministers in Christchurch are enquiring into our Spiritualistic experiences. Three, I know, are convinced that we are right. In fact, one very highly-thought-of Presbyterian minister used to hold sittings in his own house with a good medium until she (the medium) passed through the "Little White Gate." Another — one of the most prominent preachers in New Zealand — broadcasting from his own pulpit, used these words, "Many of my friends tell me that they can hear our people who have passed on speak and others that they can sometimes see them. Well, just because I cannot, that is no reason to doubt them." This same minister over the radio another time asked, 'Do you mean me to believe that God had to condone a murder before He could forgive me my sins?' "No," he said, "every one of us will pay our own debts and put right what wrong we have done here."

W.H.H.A.

CHARLES BAILEY

World-famous Apport Medium

Writing from Sydney, Mr. W. H. Wallis says: "I have had sittings with Bailey's circle three times. I had written what I considered a suitable article for the "Harbinger of Light," but on submitting it to him for approval, Dr. Whitcombe (one of Bailey's controls.—Ed.) said he didn't want it published until the subject had left this country. Bailey is rather frail and feeble, but may live a long time yet."

In a recent letter from a New Zealand medical man's wife, the following testimony of Bailey's mediumship was given: "... We had a sitting with Bailey when we were on a visit to Sydney, during which a Maori control, Maggie Papakura, who was well known in New Zealand, had a long talk with my husband in good Maori — no 'pakeha' stuff."

BRITISH SPIRITUALISTS' LYCEUM UNION

President's Mesage: An Appeal to Youth

It has often been stated that youth is not given a chance. This certainly does not apply to the Lyceum Movement.

To-day we need youth in our lyceums more than ever we have in any period of our history.

During the past few months I have received letters from several centres telling me "We would start a Lyceum if we had a leader." Here, then, is an opening for youth to take up a great calling for the cause. Then I have attended Lyceums where they have no pianist — this is another calling which youth could fulfil. In addition to these positions, who could be more fitted to become leaders of our social and physical sections than young men and young women who have served with the Forces and have gained a wide experience on these subjects.

For those who have a desire to follow a deeper aspect we need leaders for the mental and moral sections, while the psychical may call for those with more experience, and there is always a great need of spiritual leaders among the young.

The Lyceum Movement offers to youth a great field of service if they will but volunteer to undertake the work. There is an open door before you if you have the desire to enter in. **WE NEED YOU.**

Letters received during the month show a much keener interest in Lyceum activities. New Lyceums have been opened and several London Lyceums are hoping to start new Lyceums or reopen closed ones at an early date.

Reports of local activities will be welcomed from Lyceums.

NOW IS THE TIME TO GET BUSY.

"EL DOUAD"

Wanted urgently. Any reasonable price will be paid for a copy of the above book. T. Moss, 113 Queen Street, Auckland, N.Z.

HOW TO READ THE BIBLE

By Dr. Frank Crane

You may read the Bible from moral motives, or merely as literature. In the one case you may find it a puzzling book, and in the other antique, unless you remember one thing.

The one thing is that the Bible is an Oriental book.

Unless you keep that in mind you are pretty sure to miss its meaning. Some of the most absurd vagaries have arisen by forgetting it, and by treating the Bible as a Western book.

The Oriental mind differs from ours chiefly in this, that it is essentially poetic. Eastern peoples have always thought, spoken, and written poetry. They cannot write prose when they try.

Poetry does not speak plainly. It hints, symbolizes; touches facts not with a rough, firm grasp, but evasively; loves riddles, dark sayings, and apparent contradictions.

It functions in parables and paradoxes.

The Western mind is prosaic. It plods, builds, reasons.

No one had this poetical turn more than Jesus. His parables are pure poetry. His maxims are full of paradox.

It is unfortunate that our Western bent for logic and bald facts led us to use the glowing images of the Master's poetry as bricks and squared stones wherewith to build up our "systems of truth."

For it is doubtful that truth is a system at all; it is more likely a vision.

Common sense prevented His disciples from taking Him literally. They were forced to seek the idea, the sentiment behind it.

Literalism is not truth. It is the foe of truth. "The letter killeth."

You cannot literally obey a poet; you should spiritually obey him; that is, try to appreciate him, to get his point of view, his atmosphere and feeling.

Logic chopping is fatal to all poetry.

THE DRINK EVIL — AS A DOCTOR SEES IT

By Dr. H. H. Hurst, Adelaide

From "The Patriot"

It is a self-evident truth, that alcohol is harmful to the drinker. Even the seller of alcoholic liquors, whilst on the operating table, would not ask the surgeon to have "a couple of handles" before starting the operation. Naturally, that which is bad for the individual is bad for the nation. All our arguments concerning the liquor traffic should be based upon its effects on the individual. We may, with even greater patriotism, consider its direct effect upon the children. They are the links, and therefore the strength, of our national chain. Our progress through the competitive post-war years will be in proportion to our serious attention to the children. We have seen during this century much progress in all branches of science, but not in the conduct of the liquor traffic. To-day, as of old, we see:

(1) Intoxicated men and women leaving hotels to annoy and endanger respectable folk in the street, trams, and cafes.

(2) Welfare workers are still required to pick up victims of alcohol, and to take them to a hostel for hot coffee and a bed. This is as unscientific as allowing one man to strike down pedestrians with a club, and another man to pick them out of the gutter for repairs.

(3) The police are still required to lock intoxicated freedom-loving Britishers behind bars. A visit to the city lock-up on a warm Saturday evening is not easily forgotten by folk with a love for their countrymen. It is at least a sad spectacle to see the facial expression of saddened men behind bars, and to hear their shoutings and cursings. The more progressive R.S.P.C.A. would not allow such a fate to befall our animals.

(4) The intoxicated hotel patron may injure himself and others. He is then taken with his victims to the hospital, where medical men and nurses repair the damage brought about by the liquor trade. If it were a new disease that had been the cause of their admission

no money would be spared to find a cure. I feel sure that doctors in the post-war medical services will speak on the control of alcohol so as to be heard. It is at least humiliating for representatives of a modern scientific profession to follow the liquor trade from one broken structure to another trying to effect repairs. Little is done at present about this disease called "alcoholism," with its high mortality and morbidity rate.

TO DEVELOP PSYCHOMETRY

By Y. Stuart Morrison

There are several methods of developing the degree of tactile sensitiveness necessary to practise psychometry, which is a form of mediumship which almost everyone may develop.

1. Prepare a bowl of lukewarm water. Place your fingertips over the surface of the water, close your eyes and lower your hand slowly. Keep at it until you can tell the moment you touch the water.

2. Have a tumbler of water magnetized by someone making manual passes over and around it. When this tumbler is placed among a number of similar glasses of pure water, see if you can, by the sense of touch only, tell which glass has been magnetized.

3. Prepare a number of bags of kitchen herbs and other fine mixtures—sand, gravel, salt, etc. Try to name the contents of the packages by the sense of touch.

These exercises develop the physical senses.

To develop the necessary psychical senses:

1. Try to sense the feelings of a crowd and their emotions.

2. Try to diagnose disease by passing your hands down, but not touching, a patient, seeing if you can feel the location of any pains or other symptoms.

3. Try to "sense" the thoughts of people with whom you come in contact.

4. Collect a number of articles from sitters in a circle, and holding them in your hands, one by one, describe all the sensations and impressions that come

to you. Give your first impressions without waiting or hesitating. Don't be discouraged because your impressions do not SEEM to be correct or acknowledged.

A PRAYER HYMN

This hymn is said to have been written by a nineteen-year-old girl. It was read to a large congregation by Dr. G. Campbell-Morgan at one of his services at Westminster Chapel, London:

Lord of all pots, pans, and things,
Since I've no time to be
A saint by doing lovely things, or
Or watching late with Thee,
Or dreaming in the dawnlight, or
Storming heaven's gates,
Make me a saint by getting meals, and
Washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation, Lord; I haven't
Time for more.

Warm all the kitchen with Thy love,
And light it with Thy peace;
Forgive me all my worryings and make all
Grumbling cease,
Thou who didst love to give men food,
In room or by sea,
Accept this service that I do — I do
It unto Thee.

DESIGN FOR LIVING

1. Be alert to every business opportunity.
2. Never stress in your own mind the unpleasant things — the pleasant thoughts leave you far happier.

3. Don't carry your business worries home, but if you must bring them with you -- don't let the family know.

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."

7. Whether in town or at the seashore or in the mountains — walking and plenty of it should be an important part of your daily programme.

8. Be an optimist.

THE LITTLE WHITE GATE

By Sister Monica

Per I. Harding, Lower Hutt, N.Z.

There's a little white gate at the end of the lane,
At the end of the lane called "LIFE,"

A little white gate we must all pass through
When we come to the end of earth's strife.

A little white gate at the end of the lane,
Not a barrier grim and tall:

Just a little white gate that opens for us
Without any trouble at all.

"Death" is the name of that little white gate,
Though 'tis not at the end of the lane.

You cast off your cloak as you pass through,
And life goes on just the same.

Just a little white gate at the end of the lane,
Which for us is opened wide,

While the friends whom we love bid us "WELCOME
HOME"

To "Life" — on the other side.

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