OCTOBER, 1949

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.

Price 9d.

LEADING FEATURES

The World's Greatest Story
A Psychic Warning
Full Story of Katie King
World Day for Animals
Mediumship of Mother Shipton
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Registered at G.P.O., Melb., for transmission by post as a newspaper.

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THE Harbinger of Light

FOUNDED 1870

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

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Vol. 80, No. 10. PRICE, 9d. OCTOBER, 1949.

THE WORLD'S GREATEST STORY

Reprinted from "The Two Worlds"

"I saw Dr. Reynolds operate," writes Ernest Thompson, Editor of "The Two Worlds," in his issue of June 24, 1949. Dr. Reynolds, who "died" more than one hundred years ago, returned to earth, and in physical form removed an acute duodenal ulcer from a patient, in the presence of seven witnesses.

The ulcer was later analysed in a laboratory by a high medical authority.

This is a story without parallel. It is the story of a highly skilled man, who passed from this life over one hundred years ago, and who has been in the habit for several years now of returning to earth again, assuming a physical form, and continuing the kind of work he used to do when on earth. This work is not ordinary labour, but consists of performing skilled operations upon the bodies of patients who have been abandoned as hopeless by the medical profession. He is able to do this astonishing work through the physical mediumship of Mrs. Isa Northage.

Former Case in "Two Worlds"

On March 11 was published an account of how Dr. Reynolds lifted a bone from the brain of a patient, without using any instruments or anaesthetic. It was the convincing testimony of the patient concerned who, after many years of agony, has since had no further trouble with this complaint.

On May 21, I was privileged to witness, in Mrs. Northage's operating theatre, two further amazing operations by Dr. Reynolds and the following is a plain statement of facts concerning the proceedings.

Testimony after Eight Months

On arrival at her home I was introduced to Mr. Newman, a tall and well-built gentleman from Northumberland, who was assisting Mrs. Northage for a few weeks in gratitude for his own sensational recovery.

He had been discharged from the Services with an acute duodenal ulcer, his weight had been reduced from thirteen stone to nine and a half stone, his stomach could not retain the smallest portion of food, and he was rapidly wasting away when a friend took him to see Mrs. Northage.

Mr. Newman was operated upon in September, 1948, and to-day he has regained his former weight, is happy, healthy, and has been able to find employment once more.

After hearing this further testimony of the genuineness of Dr. Reynolds's work (there are dozens of such cases), a small party of eight, including Mrs. Northage, assembled around the operating table in the wooden building, used for this purpose, in her garden.

Dr. Reynolds Arrives

Mr. Stocks, her secretary, opened in prayer after the electric light had been switched off and the door secured. Mrs. Northage was now entranced in the cabinet and after a verse of a hymn had

been sung, Ellen Dawes, a young spirit girl, picked up the trumpet and said that she had been sent to examine and test conditions.

After the trumpet had been lowered, Dr. Reynolds's materialized form appeared and was first discernible as a black silhouette against the red glow from the lamp on a trolley on which were laid forceps, two red electric torches, one white electric torch, and two luminous plaques.

Picking up one of these torches Dr. Reynolds switched it on and turned towards the operating table on which lay a patient suffering from an acute duodenal ulcer.

He greeted everyone present and as he did so his face and ectoplasmic draperies were visible to us. He was of average height and shorter than Mrs. Northage.

I was standing immediately opposite to him on the other side of the patient and was able to follow, very closely, the whole proceedings. As two of the party were not wearing masks, Dr. Reynolds insisted that we should have these fitted before he commenced the operation. He handed mine to me personally and told me to put it on and watch closely.

We had met before at a previous seance, and so we held a brief conversation before he commenced.

Afraid of Haemorrhage

Dr. Reynolds then prepared the patient, placing a collection of cotton wool swabs on his abdomen and reassured him that he would feel no pain whatsoever. No anaesthetic was used. The doctor then said he would "freeze" the portion of the body to be operated upon and then pass his hand, which would become dematerialized, into the side of the body and remove the ulcer. His hands moved to the side of the body and as he did so he asked the patient if he felt any pain. The patient replied in the negative.

Then I heard a gurgling sound like the passage of wind inside the body. At this stage Dr. Reynolds paused and said that the ulcer was in a very bad condition and would not come away in a whole piece and that he was afraid of haemorrhage.

This was apparently overcome and the portions of ulcer brought through what Dr. Reynolds described as a temporary opening in the abdomen, and placed on the swabs on the surface of the body. He next cleared an opening amongst the swabs and asked me to look down into it. It was difficult, however, in the red light to see anything very definite through this opening.

He then proceeded to remove some of the swabs with the forceps and placed them on a tray which was held by one of his assistants.

Another Doctor Consulted

At this stage Dr. Reynolds told us that he was going to call in another doctor, Dr. West, from the Spirit World, to check up on the condition of the patient. After materializing he was soon followed by another spirit. Now whereas Dr. Reynolds has a comparatively large angular face, Dr. West's features were quite different, being smaller and more round. This difference was clearly noticeable when he appeared, because after examining the patient and approving what had taken place, he lifted one of the plaques and held it in front of himself, so that we could see his features and apparel. He was a smaller man than Dr. Reynolds.

Family Reunion

After Dr. West had gone, the patient's "deceased" daughter, Miss Smith, materialized and came to speak to her father.

Mr. Smith raised his head, as his daughter greeted him. "Hello, Daddy, you are going to be all right now," she said, and after speaking a few words she was forced to return to the Spirit World

as she was unable to sustain the materialized form for long. Before she returned she kissed her father and spoke to her mother, who was also present.

Jim, Mr. Smith's son, likewise in spirit, also greeted his father and mother in the direct voice with the aid of the trumpet. He told his father not to do any more dragging with the garden roller.

Second Operations

Then Dr. Reynolds returned once more to perform a second operation. This patient had recently had an accident in which the bone in his nose had splintered and had prevented him from breathing through his nose. This time the spirit doctor picked up a white electric torch and for a few seconds we saw him in the full glare of white light. He next picked up a red torch and proceeded to examine the patient saying, that he would dematerialize his hand, pass it through the back of his head, clean the bone, and remove the splinters with a piece of lint.

Dr. Reynold's hand was then seen to aproach the back of the patient's head and apparently pass into it. When it was withdrawn his hand stretched out to place something in a second dish held by Mrs. Stenson, one of his assistants. Dr. Reynolds stated that he had collected three small pieces of bone.

Light Switched on Medium

Before leaving, Dr. Reynolds discussed another case which he had in hand and asked Mr. Stocks to make arrangements for the next operation. After he had gone, Sambo, Mrs. Northage's guide, asked me to look at the medium still in trance. The electric light was switched on and Sambo continued to talk to me, through Mrs. Northage, as I was looking at her, sitting in the same position as at the commencement of the seance, her green dress, silk stockings, court shoes, and her shock of curly hair still undisturbed.

Before the seance ended there were further manifestations, including three other doctors, who said that they had been watching the operations with great interest. Mrs. Stenson closed with prayer.

Patients Testify

As soon as the seance ended Mrs. Difford, Dr. Reynolds's assistant, and I collected the two containers holding the used swabs, took them into a room in Mrs. Northage's house and with the aid of forceps salvaged the tissues and two pieces of bone, and immersed them in a bottle containing surgical spirit, throwing the blood-stained swabs into the fire.

Before leaving I interviewed both patients, the first stating that he felt quite well and had now no pain whatsoever, whereas he was in great pain before the operation. The second patient testified to the fact that he could now breathe freely through his nose whereas this had been impossible since his accident.

Medical Authority's Report

A few days later I was fortunate in securing the sympathetic co-operation of one of the highest authorities in the medical profession (unfortunately I have not permission to disclose his name), who promised to make an analysis of the ulcer under the microscope in his laboratory.

His subsequent report was as follows: It is an acute duodenal ulcer, contains Brunner's glands and shows from its condition that it was about to penetrate the intestine and would have proved fatal at a very early date. He was surprised at the freshness of the tissue, which was very soft, and also at the fact that there was no trace of modern surgical methods having been used in the operation. Naturally, he was greatly puzzled by all the circumstances of the case.

FULL STORY OF KATIE KING

The Strongest Case of Materialization Ever Put Forward — Says Jas. Wilson

Reprinted from "World Service," London

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Katie King took farewell of her friends at seances in May, 1874.

The mentality of Katie at this date had become a topic of discussion. Mr. Benjamin Coleman, who was present at the first of the "farewell" seances, gives an interesting description. The names of all the eight or ten visitors are not given, but we know they included Mr. Crookes (later Sir William Crookes), who was in charge, and also Mrs. Ross-Church, who wrote an account of the same seance. Mr. Coleman was invited by Mr. Crookes to inspect the arrangements. He describes the medium's dress and appearance. The medium is then entranced. Mr. Coleman listened outside the curtain for any sound. "In about ten or fifteen minutes we heard Katie's voice, and then saw her draw aside a small portion of the curtain timidly, and show her head. Encouraged by Mr. Crookes, she stepped out into the room, and at once saluted the ladies and gentlemen present." Mr. Coleman shared the view of Mr. Crookes and Mr. Varley that Katie and the medium "though doubtless connected in some mysterious way, and much alike in features, are two distinct personalities."

Katie's movements, we are told, were extremely agile and singularly graceful. Mr. Coleman relates how she seated herself on the floor, resting her elbow on the chair, and giving one the idea of a supple, flexible limbed young woman of graceful and childlike habits. She enquired if anyone wished to ask her a question. Mr. Coleman handed her a photograph. Katie looked at it and exclaimed, "This is a likeness of Dr. Gully and myself! What do you want me to do with it?" Mr. Coleman asked her to write her name and any

message on the back of it for remembrance. She wrote: "Annie Morgan, usually known as Katie King. To her dear friend, Mr. Ben, May 9, 1874," and presently added, "Mr. Ben is B. Coleman, Esq."

It is stated she frequently went into the cabinet and could be seen by Mr. Coleman, Mr. Crookes, and others, in her white dress, bending over the sleeping form of the medium in her blue dress. Coleman adds, "We had in this particular evening the most satisfactory proof of the distinct personality of Katie, who is taller than the medium, is a blonde with blue eyes, ears that are pierced, well-formed finger nails, which Katie has not, and a hair of a golden hue." (Miss Cook's hair was dark and she wore ear-rings.) After remarking that Katie liked admiration, Coleman goes on to relate that she declined to part with a portion of her flowing curls as a souvenir, but borrowed a pair of scissors and cut off instead two pieces from her skirt, leaving two holes, one an inch in circumference, and the other two or three inches, and then as if by magic she held that portion of her dress in her closed hand for a minute or two, and showed that the holes had disappeared, and that the dress was again entire.

Holes Were Made Good

This little incident reads like a miracle, yet if the possibility of materialization is entertained, one has to remember that shortly the whole fabric of the dress will vanish with its wearer into thin air, and so it is less difficult to accept the story of its rapid re-shaping. Moreover, this curious parting gift was made to many if not all those present at the last of the farewell seances, and on request the holes were again made good. Writing of this same seance Mrs. Ross-Church observes: "I have not the slightest doubt that upon that occasion there were present with me two living, breathing intelligences, perfectly distinct from each other so

far as their bodies were concerned." Curiously enough, Mr. Crookes makes a similar observation, from which one may infer that so far as their minds were concerned a likeness had been remarked upon.

A brief reference to a seance held at the house of Mr. Crookes a month earlier may well be noted here. Katie had said she thought she would be able to show herself and Miss Cook together. Crookes entered the cabinet and saw the medium in her black dress. "She did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp I looked around and saw Katie standing close behind Miss Cook." This is a complete answer to Mr. Podmore, who alleged that Crookes never saw the two together in his own house.

The evidence for the genuineness of the phenomenon is seen to be cumulative. Mr. Tapp, although less eminent than some of the other witnesses, impresses one very favourably. By the beginning of the year 1874 he had, he tells us, attended more than thirty seances at which Miss Cook had been the medium, and had made notes of many if not nearly all of them. He continues: "I have in common with others, been struck with the occasional resemblance of the features of 'Katie,' when materialized, to those of her medium, but the points of difference are to me who have watched very closely at all times, still more remarkable, not only as regards features, but as regards bulk, height, etc. When the circle is small and harmonious and the medium in good health and good humour, the resemblance is scarcely perceptible between Katie and Miss Cook."

The last three of the four farewell seances were described by Mr. Harrison. There were as many as eighteen persons present at one of these sittings and twenty-two at another. Mr. H. M. Dunphy, a barrister-at-law, attended two sittings. He was

favourably impressed. Tapp was present at all the four farewell sittings, as well as Crookes. Miss Florence Marryat attended two sittings. The final meeting was restricted to a very few well-tried friends. Besides those already mentioned there were present only Mrs. Corner, Mr. and Mrs. Cook and family, and their servant, Mary.

Spirit Wrote Parting Notes

We have three accounts of Katie's last appearance: from Mr. Harrison, Mr. Crookes, and Miss Marryat. At 7.25 the seance commenced; 7.28, Katie first spoke; 7.30, Katie came outside the curtain in full form. The curtain was drawn back and all could see the sleeping medium, in her blue dress, with shawl over her face. There was a good light during the entire seance. Katie talked about her approaching departure, and accepted a bouquet which Mr. Tapp brought her. She asked all to draw round; she then divided the flowers into bunches for each, tying them up with a blue ribbon. She wrote parting notes to her friends, signed Annie Owen Morgan, which she said was her real name when in earth-life. She wrote a note to her medium, and selected a fine rosebud as a parting gift. Katie then took a pair of scissors and cut off a quantity of her hair, giving each one present a liberal portion. She then took the arm of Mr. Crookes and walked round the room, shaking hands with each. She also cut off and presented several pieces of her robe and veil. Mr. Harrison's account continues: "After she had cut several great holes in her dress as she sat between Mr. Crookes and Mr. Tapp she was asked if she could mend it as she had done on several other occasions; she then held up the dilapidated portion in good light, gave it one flap, and it was instantly as perfect as at first. Those near the door examined it immediately after and declared there was no hole, seam, or join of any kind."

Let the Curtain Fall

She then gave parting instructions to Mr. Crookes and others as to the course which was to be pursued in the future. These instructions were carefully recorded. She said she was tired and that she must go, as the power was failing, and bade farewell in the most affectionate way . . . looking once more earnestly at her friends she let the curtain fall and was seen no more. She was heard to wake up the medium, who tearfully entreated her to stay a little longer, but Katie said, "My dear, I can't; my work is done. God bless you," and we heard the sound of her parting kiss. The medium then came out among us, looking much exhausted and deeply troubled. All this reads like a very straightforward account if one accepts the materialization as genuine, but if fraudulent it must have called for some superb acting on someone's part to carry off the deception. It seems easier to believe the unbelievable than admit the possibility of fooling.

Mr. Harrison added the following information: "Katie said that she would never be able to speak or show her face again; that she had had a weary and sad three years' life 'working off her sins' in producing these physical manifestations, and that she was about to rise higher in spirit life." She also said that at long intervals she might be able to communicate with her medium, who might be enabled to see her clairvoyantly by being mesmerized.

Katie's Conversations

The records of Katie's attempts at conversation are only meagre, so those who desire to study her mentality and spirituality from this angle should make the most of what is available. Florence Marryat states that at one of these seances Katie took her behind the curtain and gave her every opportunity to satisfy herself that Miss Cook was lying with her head on the pillows entranced. This

statement is not confirmed by any other writer but Miss Marryat would scarcely have made an assertion which could be contradicted by Mr. Crookes and others. She confirms all Harrison says with regard to dividing up the bouquet, and the writing of notes. The note in her case read: "From Annie Owen de Morgan (alias Katie King) to her friend Florence Marryat Ross-Church, with love, Pensez a moi. May 21, 1874." Try to imagine all this written by an impostor, and that members of the Cook family were present who knew it was all fooling. It calls for some credulity to think it possible.

Miss Marryat also confirms that after cutting twelve to fifteen portions of cloth from her dress she instantly repaired it, so that there was not a hole to be seen in it, "examine it which way you would . . . It was the same thing with her veil, and I have seen her do the same thing several times."

Crookes in his last letter, like Harrison, describes how Katie woke up the sleeping medium to say "Goodbye," and how Miss Cook entreated her to stay; he adds how at Katie's request he came forward to support Miss Cook who was sobbing hysterically, and how when he looked found the white-robed Katie was gone. How does the sceptic explain the last statement? Had she opened and jumped out of the window, or had she hid herself behind a secret panel? Either possibility seems extremely far-fetched. But is there any limit to the credulity of the dissenter in such circumstances? Crookes put the matter in a nutshell when he wrote: "To imagine Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."

What Did She Accomplish?

If Katie is accepted as the spirit she claimed to

be, what did she accomplish? Unless we are to accept her mere presence as a revelation we are left without any teaching from her lips. Life in the world from which she had been sent remained as much a mystery after her three years' visit as before her appearance. Both Mr. Crookes and Miss Marryat hint that her mental characteristics were those of the medium.

Mr. Harrison made a close study of this aspect of the phenomena, and his conclusions are of great interest. He set out his views in the "Spiritualist" of May 1, 1874, that is a few weeks before Katie bade her final farewell. He claimed to have attended over one hundred seances in all, with different mediums, in whose presence spirit forms were obtained. Harrison mentions that Katie King had materialized with other mediums before Miss Cook became her medium. He was satisfied the appearances were genuine, despite the resemblance in each case to the medium.

REV. JESSIE CURL

By Horace Leaf, F.R.G.S.

In "Psychic Observer"

The Rev. Jessie Ethel Curl was lecturing and demonstrating her mediumship in the city at the time of my arrival.

As a healer she stands in some respects alone, as she obtains instantaneous cures in public simply by the sick person stating the nature of his or her malady from the body of the hall or church. In some strange way Mrs. Curl is able there and then to stop the pain, and often she produces a complete cure.

She assured me that she knew nothing of her remarkable power four years ago, and it is only during the last three years or so that she has demonstrated it in public.

WORLD DAY FOR ANIMALS

St. Francis of Assisi

St. Francis of Assisi, or Francesco di Petro Bernadone, was born in 1182 and died at Portinucula, near Venice, Italy, on October 3, 1226 (722 years ago). He was the founder of the Franciscan Order of Monks (who later became the first settlers of California and the builders of the chain of Spanish missions) and from whom San Francisco gets its name, and is the Patron Saint of Birds and Airmen, and the Protector of Animals, and has become known as "Everybody's Saint."

October 4 is observed each year as "World Day" for Animals, and the Sunday before this day is observed throughout the world as "Animal Sunday."

St. Francis was the son of a wealthy silk merchant and he delighted in the music and poetry of the Troubadours and in pageantry and knightly prowess until his conversion (following sickness, imprisonment, and deep humiliation) caused a final breach with his harsh and worldly father. Thenceforth, the constant hunger of his soul was to "go about doing good." Poverty was to Francis more dearly to be prized than any human gain, and poverty was to be binding upon the Order of Franciscans, so that, as he said, they could be like the little fishes which could go through all the meshes of this world's net, in which the bigger fish would be caught. In St. Francis's lifetime the Friars often did odd jobs, and when there was no work offered, they begged from door to door.

There are many beautiful books written about the life of St. Francis. Of his love of animals; of his understanding of their languages and their ways, many stories are told by his fellow Franciscans. Like all the greatest things in the world, St. Francis's life-work was extremely simple.

The monastic orders of earlier times had been rather of the hermit type; they took refuge in a

life of contemplation and prayer. Instead of this escape from the world, St. Francis and St. Dominic took their friars into the highways to mix with men, to carry the lamp of learning, to tend the sick — especially the lepers — and preach to the poor; to follow literally "in the steps of the Master."

St. Francis, who once stated that "a man's knowledge is what he does," did not realize how great a contribution his life and work were to make to humanity. His mission was to his fellow-men, but he was also a lover of nature, and is said to have preached a sermon to the birds, whom he fed and protected. It was the words of this sermon as interpreted by the poet Longfellow, that has led in recent years to St. Francis being regarded as the Patron Saint of Airmen, as well as Birds.

He giveth you your wings to fly,
And breathe a purer air on high,
And careth for you everywhere,
Who for yourselves so little care.

At Mission Inn, Riverside, California, is the famous Chapel of St. Francis, known as the International Shrine for Aviators or the Fliers' Chapel. Here, alongside a statue of St. Francis, is the Fliers' Wall, with the signatures on wings of famous airmen from all parts of the world, who have visited the shrine. Sir Charles Kingsford Smith, Wily Post, Billie Bishop, Clyde Pangborn, and many others. In wall cases are collections of aviation insignia badges and wings given by famous pilots and by the Governments of their countries, together with souvenirs of engines, propellers, and wings of aircraft. One insignia from Australia is a kangaroo with wings. Above one collection is a painting of St. Francis made more than four hundred years ago, showing a flying cross which closely resembles an aeroplane.

This chapel was visited by some of Australia's airmen during the war when passing through

U.S.A., on the way to the United Kingdom, and by airmen trained by the Air Force in Canada, when visiting California on leave.

One of the legends of St. Francis's life, which are preserved in the Basilica of St. John Lateran, Rome, is one concerning Pope Innocent III. The legend is that St. Francis and several of his followers tried to gain audience with the Pope, but owing to their reputation of raggedness and untidiness, the Pope at first refused to see them. One morning St. Francis managed to elude the guards, and gained admission to the Palace. When the Pope saw him, however, he was so startled by his appearance that he cried, "Go and roll himself with the pigs."

That night, according to the legend, the Pope in a dream, saw the ragged beggar whom he had repulsed, as the saviour of the church, and when he awoke he sent messengers to bring him back.

Year by year the R.S.P.C.A. calls upon the people of all denominations to set aside the Sunday before the Feast Day of St. Francis of Assisi (October 4), which is observed in many parts of the world as "World Day for Animals." "Animal Sunday" falls this year on October 2.

It is customary for the Society to ask for special prayers and addresses to be given in the churches or societies on this day, but this year I am asking whether your Movement would hold special services to observe this day.

At the present time the Society is making a special drive in an endeavour to rectify some of the injustices to which animals are at present subjected in Australia and which are resulting in very great suffering to the millions of animals in our care. We should bear in mind, too, that protecting animals from ill-treatment reacts on the character of the citizen, and that if the conditions which at present exist are rectified there will not be a person in our State who is not the better for it.

OUR POWER TO HEAL

By N. H. Prouty, Sc.D., Ph.D.

Nervous Exhaustion

Dr. George W. Crile, a noted physician and scientist, of Cleveland, says: "Man is a mechanism run by electricity and chemical reaction; a machine made up of twenty-eight trillion electric cells. Every one of these twenty-eight trillion cells is a tiny wet battery, with positive and negative poles. The brain cells are the most positive, and the liver cells the most negative. The greater the difference in electrical potential, the difference between positive and negative, the greater the energy. Fatigue and stress of emotion cut down this difference; rest and sleep restore it.

Electricity keeps the flame of life burning in the cell and the flame, oxidation, supplies the electricity used in operating the animal.

"The great magnets shooting off power are the glands near the brain and those next to the kidneys. The brain is the positive pole, and the liver the negative pole."

Air, water, and food are the fuels of this machine; thoughts and deeds are its products. Too small an intake of fuel foods, and one becomes weak and ineffective; too large an intake of fuel foods and the machine becomes clogged with the ashes of oxidation and fatigue, sarcolastic acid and carbon dioxide, the poisons which produce nerve and muscle exhaustion. From this it is easily understood that prevention is more simple than cure. Good health consists in a perfect balance of the intake, use, and elimination of the wastes of fuel foods. In most persons this desirable condition is not wholly true, and this indicates the need of help to re-establish a perfect harmony in body functions.

Everyone becomes muscularly tired, at least at times; this is as it should be, and nature, through rest and sleep, has provided the means for a return to normal conditions.

Nervous Exhaustion Serious

Nervous exhaustion is a more serious affair than merely temporary muscular tiredness, or as it is generally called, physical exhaustion. True, muscular fatigue affects the nerves, but as the muscles can operate only through nerve impulses, nervous exhaustion is really the basis of all mental and muscular ineffectiveness.

The body is made up of cells. Different kinds of cells build up different tissues and organs of the body. The difference in the cells is largely determined by the kind of inorganic salts which enter into their composition. These are the tissue builders, and both the structure and vitality of the body depend upon their proper quantity distribution in every cell.

Health is the state of the body when all the cells, composing the various tissues, are in a normal condition, and they are kept in this state when they each receive the requisite quantity of the needful cell salt required for the upbuilding of the different tissues. Disease is an altered state of the cell, produced by some irregularity in the supply to the cells of the inorganic tissue salts. Imperfect cell action results from this condition, diseased tissues and organs follow, and all the phenomena of disease are developed. The cure consists in restoring the normal cell growth by furnishing that inorganic substance, whose muscular motion is disturbed, which disturbance caused the diseased action. Through foods the cells of each tissue group receive their own special and peculiar cell salt; for instance, those entering into the promotion of nerve cells are magnesia, potash, soda, iron, and lime.

As human bodies are collections of vast numbers of cells, each a tiny wet battery, nature's laws of electricity and magnetism apply to each body, and to two, or more bodies, connected in a

series exactly as, for example, dry cell batteries are connected. There are four great channels of columns, two positive and two of a negative force in each body, which joined together by a well-known appliance correct an unbalanced condition of a body's electro-magnetic force; a perfectly balanced condition of these forces is health. Two bodies joined together in a series, as during a treatment, causes the passing of Vital-Energy from the stronger to the weaker body, or person, and thus recharges and vivifies the nervously exhausted individual.

Magnetic Treatment

A treatment for nervous exhaustion should be begun by treating the entire head, neck, and upper back, to relax the body, sweeping the demagnetized emanations of the patient across the shoulders, down the arms, and off the hands. The entire back should also be treated with the left hand, while the right hand is held over the area of the liver. Give quite some time to the left side of the lower back, over the hip bone, for it is through such a treatment that the lower portion of the colon receives a stimulation which awakens its eliminating action.

To transfer Vital-Energy from the operator to the patient, as in re-charging a battery, sit, as relaxed as possible, in front of the patient and quietly hold hands, palm to palm. In position the operator's right hand clasps the left hand of the patient, and his left hand to the patient's right hand, thus completely joining the electro-magnetic battery forces of the two bodies and causing the weakened battery of the patient to accumulate power from the operator. When a patient is in bed and needs prompt rebuilding of vitality this hand-to-hand treatment may by the first given, and followed by such a general tonic treatment as may seem best at the time.

MEDIUMSHIP OF MOTHER SHIPTON

By Chas. Neil, Kirribilli, N.S.W.

Mr. Charles Neil, speaking at the Sydney Town Hall rcently on "What Is This Spiritualism?," quoted:

Mother Shipton lived 450 years ago. The records of her work are recorded in the British Museum in London.

When Mother Shipton lived there were no council schools. Modern conditions and inventions were unknown, and yet she predicted as follows: As far as we know she was uneducated. Her guides told us:

Iron in the water shall float
As easily as a wooden boat,
Through hills man shall ride,
And no horse be at his side,
Carriages without horses shall go,
And accidents fill the world with woe,
Around the world thoughts will fly,
In the twinkling of an eye;
Under water man shall walk,
Shall ride, shall sleep, shall talk,
In the air man shall be seen,
In white, in black and green;
Fire and water shall more wonders do.

Present Generation

Women shall dress like men and trousers wear,
They shall ride astride with brazen brow,
And love shall die and marriage cease.
And nations waive and babes decrease,
And wives shall fondle cats and dogs.

Modern Inventions

When pictures look alive with movements free,
When ships like fishes swim the sea;
When men outstripping birds can soar the sky,
Then half the world deep drenched in blood shall die,
For war shall come to every door.

Peace and Plenty

The fiery years as soon as o'er,
Peace shall be as before;
And men with swords plough the land,
And England's sons that plough the land,
Shall be seen book in hand,
Learning shall so ebb and flow,
The poor shall most knowledge know.

I quote from the "Dairy Mirror," Sydney.

The oldest extant version of Mother Shipton's prophecies was printed in 1641, that is, about eighty years after her death.

Cardinal Wolsey was told and was angered that he would never visit York with King Henry VIII. The King sent the Duke of Suffolk, Sir Thomas Percy, and Lord Darcey to see her. Mother Shipton, of course, knew who they were, although they were in disguise.

The Cardinal said when King Henry VIII comes to York with me you shall be burned to death. Mother Shipton held her handkerchief in the fire. It did not burn. The Duke asked what it meant. "If this had burned," said Mother Shipton, "I might be burned." The Duke of Suffolk was told, "The time will come when you will be as low as I am."

Lord Thomas Percy was told, "Your body will be buried in York and your head will be stolen and carried to France." "Lord Darcey, you have made a great gun. You are going to war. You will pain many, but you will kill none."

She died at ninety-one years of age and was buried in Yorkshire. I have visited her grave in England. Her epitaph was as follows:

Here lies she who never lied,
Whose skill often has been tried;
Her phophecies shall still survive
And keep her name in great esteem.

THE PSYCHIC SIDE OF DREAMING

By William H. Burr

It may truthfully be said that every person has dreams during the sleeping hours.

It is a phenomenon during which facts, falsehoods, memories of persons and places may be mingled with imaginary events and things which have no foundation in facts.

All of these events, whether true or false, are woven into a train of events and impinged upon the memory.

We remember what we dreamed, and are able to relate what we dreamed as accurately as we might relate a conversation with a friend the day before.

What is this phenomenon? How and why is it possible?

Psychology No Aid

If we search for an answer in current works of psychology and the like, we find little or nothing of value nor do we find any information relating to the basic physiological facts which must underlie this unusual manifestation of a truth.

It, therefore, becomes necessary for us to search for some answer or explanation quite independent of prevailing indefiniteness and uncertainty concerning this very important subject.

The Apostle Paul wrote in his letter to the Corinthians concerning man: "There are terrestrial bodies and there are celestial bodies."

Ignorance of Astral

By this he, doubtless, intended to say that man dwells in a body of flesh (terrestrial) and a body not of flesh (celestial).

Psychic science has discovered that man lives in three phases known as the physical, the astral, and the spiritual.

We are all familiar with the physical body of man, but few know much about the astral or the spiritual.

However much or little we may know makes no difference with the law or the fact of our being as spiritual entities.

Nor does our ignorance explain the relationship between the physical and the astral phases of life.

Manifestly, the flesh and bones of the physical man are not the source of thoughts without the aid of something else.

At most, flesh is the vehicle through which thoughts are made manifest in one way or another.

We now know that the terrestrial man of which Paul wrote is the outer garment of the celestial man that dwells within.

We know that when the celestial departs from the terrestrial, death and decay ensue and that then all manifestations of intelligence through the physical are at an end.

In other words, we know that the astral body is the source of life, intelligence, and action of the physical body.

We know that during mortal life and normal health the physical and the astral co-ordinate to produce normal thought and action.

We have shown that when dreams occur there is neither normal thought nor normal conclusions.

We have shown that imaginary persons, places, and conversations, falsehood, fancy and fictitious events may be combined with memory and truth, that all combined may impinge upon the memory a tale which we remember and release.

Sleep is the resting period of the flesh. During sleep, some change takes place between the relationship of the astral and the physical.

It is a time when the astral withdraws from the physical to a certain extent and leaves the physical free from the active influence of the mind during the period we know as sleep.

When We Wake

Waking means simply that the astral has returned to active influence upon the physical, and

to the normal co-ordination and co-operation between the mind and body.

If dreams occur at waking moments, may it not be true that the distorted memories, imaginations, falsehoods, and fancies woven into the fabric of the dream are the result of imperfect co-ordination and co-operation between the physical and the astral aspects of the human body at the time of waking?

And Delusions

If this fact be established, it opens a wide field for investigation.

What would happen to those who should continue to dream night after night and day after day?

What is the difference between the dream and the insane delusion?

To-day we observe the effect. To-morrow we may understand the cause. To-morrow we may know imperfect co-ordination between spirit man and his flesh is the cause of many phases of mischief.

PLEASE NOTE

"THE HARBINGER OF LIGHT"

Address all business communications to the Secretary and make all drafts, cheques, money orders, and postal notes payable to "The Harbinger of Light," Box 64A, G.P.O., Adelaide, South Australia.

Correspondents requiring a personal reply to their letters must forward a stamped, self-addressed envelope for the purpose.

Editorial, advertising matter, and personal correspondence should be sent direct to the Editor, Rev. J. T. Huston, 16 King William Road, Hyde Park, South Australia.

APPORT MIRACLES

Reprinted from the "New York Spiritualist Leader"

"Just try hiding the odour of twenty-five wall-flowers!" (herb-like and sweet-smelling) — and you may believe this story, since there were full test conditions besides. . . . Though it's a year old, almost to the day, it comes straight from across the Atlantic, where "Ronnie," a Scots doctor, was the spirit engineer-of-events, with "a skilled maintenance fitter" giving his services free as the medium. . . . In full red light and without a cabinet, the spirit guide insisted on a thorough search of the medium and that he be tied securely to his chair. Then he directed that windows and doors must be sealed with adhesive tape. Finally, with the medium, bound, in the centre of the circle, sitters held hands and touched feet to form an unbroken chain. . . . For twenty minutes, with subdued singing, in full light, the unmistakable sighs of "some difficult and exacting operation being carried out from the spirit side followed — then came the flowers! Twenty-five of the sweet-smelling wallflowers, falling in a gentle shower around the seance circle, at the foot of each sitter — not cut flowers, but as though "torn" from somewhere. . . . Further, at least one of the flowers, planted in water, flourished for weeks, developed roots, and then transplanted still is blossoming as a plant, "big, bunched, and beautiful."

Also with strict test conditions, through another medium, a seance circle with some of the same sitters had experienced materializations phenomena the night preceding the apport seance just detailed. . . . Though a cabinet was improvised across a corner of the room, with a table to hold the luminous trumpets, plaques, crosses, crescents, tambourine, small bells, and a flashlight with red bulb. The medium sat outside, roped to his chair and with his thumbs (as additional precaution) well tied with cotton threaded through a paper

seal and over-tied with black cotton — nothing left to chance. Further, the sitters were so close together than anyone's moving involved considerable clatter. Then they sat in darkness, singing, for fully three hours, while the luminous articles floated around the room rhythmically (obviously spirit-propelled), and finally the cardtable from inside the cabinet emerged to glide over their heads, spirit voices joined in the singing and conversation, and many varied materialized forms appeared, voicing, and illuminated by the plaques which they carried from the cabinet. . . . And by light of the red flash, spirit-held, all could see a thick skein of ectoplasm issuing from the nose and mouth of the medium, trussed in their midst. . . . Then, as the crowning miracle of the three-hour seance, spirit hands lifted the medium out of the roping to the floor, leaving ropes, thread, and seals exactly as they had been tied, limp on the chair.

I am sending a copy of L. E. Eeman's "Co-operative Healing" as a gift to your reference library.

I had this book from our local library some months ago. The author's theories interested me, so I tried them out. I find that his claims — at least so far as the solitary relaxation circuit is concerned — are fully justified. With its aid I can get rid of a headache or any such minor ailment in short order. I never have major ones, but I don't doubt that there, too, it would be of enormous help.

I would like to see it widely circulated, so I obtained a copy, wrote out the essential parts for my own reference, and am posting the book on to you in the hope that it may be of help to someone. It certainly has my earnest recommendation.

Z. C. M. STABLES.

Brisbane, Queensland.

TWO MEN PRAY

Contributed to the "Radiant Health Messenger"

Two men went into their homes to pray. One knelt at his couch in discomfort of his body. The other reclined on his couch, relaxing his body.

One came to talk. The other came to listen.

One with many words sought blessings. The other in quietness attuned his ear to catch God's message.

The one supplicated God as a servant. The other claimed his birthright as a son.

One brought his needs and desires to God. The other brought himself to God conscious that Divine Love would always meet his every need.

The soul of one was disquieted within him at the thought of evil powers stirring up strife in the hearts of men. The soul of the other rejoiced within him at the thought of Divine Love and Truth overcoming evil in the hearts of men.

The one watched the devil at his work in fear and trembling at the apparent triumph of evil. The other watched God at His work in the joyful assurance of the final victory of Righteousness and Love, and the working out of God's wise purposes for all mankind.

One considered amid travail of soul what he might do to extend God's Kingdom and prayed God to bless his plans. The other made no plans but gave himself to the Father to do whatever He should be guided to do, strong in the knowledge that God would think through his mind, speak through his lips, and use his hands in blessing others in accordance with the Eternal Plan and Purpose.

The one looked away from the world hoping for the Light of God. The other looked at the world in the Light of God, and saw it transformed.

The one was a sincere follower of Jesus Christ; a typical Christian. The other was conscious of the Truth, "Christ liveth in me, I and my Father are One." He was a Christ-man.

SPIRIT TEACHINGS
By the Rev. Stainton Moses

The publishers take pride in the production of this book, which has been out of print for too many years.

Its "author," the Rev. W. Stainton Moses, regarded as the man who gave Spiritualism its "bible," was one of the most remarkable mediums of the last century.

"Spirit Teachings," which came through his hand in what is called "automatic writing," is regarded as Spiritualism's greatest classic.

Here, in language of matchless prose, is contained the religious, philosophical, and ethical implications of Spiritualism, as viewed by the spirit words. The communicators, by sheer brilliant logic, compelled their medium to abandon, stage by stage, his orthodox religious beliefs. They gave clear evidence of their high purpose and furnished him with irrefutable proofs of Survival.

There were twenty-two spirit communicators, headed by one who signed himself "Imperator." Later, he revealed that he was one of the Bible prophets. Others proved that they were ancient philosophers and sages.

The writing of this script — it was done in Stainton Moses's normal waking state — took eleven years and filled twenty-four notebooks. With the exception of the third, which has been lost, they are all preserved at the London Spiritualist Alliance.

Stainton Moses was the son of a headmaster of a Lincolnshire grammar school. As a youth, he won a scholarship which took him to Oxford. A successful college life, which seemed to offer the highest possible honours, was interrupted by poor health, with forced convalescence abroad.

He was ordained a few years after his return. His first clerical appointment, at the age of twenty-four, was as a curate in the Isle of Man. He won

praise for his labours for his parishioners during an outbreak of smallpox, which took a heavy toll.

Ill-health dogged his footsteps, causing him to resign from the Church. Dr. Stanhope Speer, who attended him, invited Moses to become his son's tutor. Mrs. Speer, confined to bed by illness, read a book on Spiritualism and asked Moses to ascertain whether the experiences described in it were true. Although, at that time, he regarded Spiritualism as trickery and fraud, he promised to investigate the subject. Within six months, as a result of attending seances, he became a convinced Spiritualist.

About this time, his own psychic powers began to function and many kinds of phenomena were experienced. By means of spirit rapping, questions were answered intelligently and long messages given. Materialized lights were often seen. Varying perfumes were poured, by invisible operators, on the sitters' hands and handkerchiefs. Direct writing was obtained on paper out of the circle's reach. Objects were brought from other rooms through bolted doors. There were levitations of the medium and of furniture. Occasionally the voices of the spirit communicators were heard. In trance, Moses delivered many inspirational addresses.

In his introduction to "Spirit Teachings," this tribute to his inspirers was paid by Moses:

"There is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for this task."

Postage, 10/6 (English currency); postage 9d., Spiritual Press Ltd., 49 Old Bailey, London, E.C.4.

OUR OPEN PLATFORM

By Stuart Morrison

The mid-nineteenth century was an age of spiritual chaos. Thinking men and women, viewing their religious and philosophical ideas in the light of recent scientific discoveries, had rebelled against superstition, credulity, faith, and blind belief in the unprovable traditions, dogmas, and doctrines of the past, and were left drifting in a sea of doubt and materialism.

To them the phenomena of Spiritualism came as a promise of better things. It seemed to offer the basis of a new philosophy and a new spiritual movement, founded upon the solid rock of scientifically verifiable facts and personal experiences.

Our pioneers were true progeny of the nineteenth century Age of Reason; many of them were Materialists, Rationalists, Free-thinkers, Agnostics, and hyper-critical devotees of science. The majority of them were active workers in the fields of religious and social reform. They were all open-minded enquirers whose minds had been freed from the bonds of the old orthodoxy, and they were determined not to permit themselves to be imprisoned by any new orthodoxy. That was how we came to inherit our policy of an absolutely open platform. The question of the day was, "What is Truth?" One could not prophesy the direction from which new light may shine. Any hungry seeker after an answer to the mystery of life was likely to stumble upon a new aspect of the ever unfolding revelation of the Divine Mind. All new ideas were thoughtfully considered, critically analysed, and carefully verified by reference to known facts before being accepted. Even then their acceptance was merely provisional, for there is always the possibility of new facts arising which may cast doubts upon earlier theories.

Our free-thinking pioneers neglected no potential source of knowledge and for twenty years I have been an ardent supporter of their policy of an absolutely open platform for Spiritualism.

I now recant.

To-day I believe that the Religion of Modern Spiritualism is in danger of being destroyed by the very policy which, in the pioneer days, was the secret of its strength. Rationalism is considered old-fashioned to-day, and the art of painstaking thinking has been discarded in favour of the easy road of childlike faith. Many of our newer leaders and adherents have been denied the purging influence of the Age of Reason. Their reaction against orthodoxy has been a purely emotional one, and they come to us sore at heart, and dragging with them the broken chains of their past beliefs, and these they lose no time in welding to our Rock of Truth.

We even have in our midst proselytizers from political and religious organizations inimical to Spiritualism. These have taken advantage of our open platform to enter our camp, like the soldiers within the horse of Troy, with the idea of destroying us while we sleep, or of converting us to "the one true faith" by methods more subtle yet none the less effective than the threat of death. The vast body of Spiritualist adherents to-day consists not of sceptical enquirers and open-minded scientific thinkers, but of believers in old gods who, like the people of ancient Athens, "spent their time in nothing else, but either to tell, or to hear, some new thing."

We have many very earnest teachers, each expounding a variety of philosophies — excellent philosophies in their own sphere; but few of them have any direct bearing upon Modern Spiritualism. Those few sincere enquirers who come to us seeking a knowledge of our facts, and of that philosophy which we have based directly upon

these facts, leave us in despair, their minds dazed and benumbed — like people who have accidentally been caught up in an intellectual whirlpool.

The time has come for us to return to the pure teachings of Modern Spiritualism as a free, independent, complete, and universal religion in its own right. Let us mind our own business, and devote our attention exclusively to those things which appertain to our own aspect of science, philosophy, and religion. Our task is to break down supernaturalism, and to prove by scientific demonstration, by logical reasoning, by experiment, and other strictly empirical means, that man is essentially a spiritual being, and that survival and immortality are not the rewards of faith in certain teachings or authorities, but the natural consequences of our real nature.

Our task is difficult enough without asking us to carry the burden of championing rejected causes, or of fostering philosophies and teachings which rightfully belong to the domain of other movements and organizations.

The lotus has its roots in the mud, its stem in the water, its leaves on the surface of the water, and its flower in the light of the sun. We are the gardeners. It is our duty to cultivate the mud, to purify the water, and to see that the "Seed" has those elements most necessary for its germination. Let the Seed germinate healthily and Divine Laws will ensure that the flower will unfold in due course.

PRAYER FOR PEACE

Help us, Good Spirit of love and light, to think, to do, and say the right thing in the right way. To banish ignorance and intolerance, envy and jealousy, hatred and revenge. To place principle before men, however high and mighty, and to recognize Right — as opposed to Wrong — equal with the Almighty.

SPIRITUALISM FOR STUDENTS

By W. H. Evans

In "The Two Worlds"

"History of Modern Spiritualism," by Ernest Thompson. The Two Worlds Pub. Co., 18 Corporation Street, Manchester, 4. 8/6 net; postage 6d. (English currency).

The appearance in book form of these lecturettes which appeared first in "The Two Worlds," is indeed welcome. The book is in two parts, the first dealing with the history of the movement, and the second giving its "Scientific Foundations."

To say that every Spiritualist should possess this book may be a platitude, but as that is simply a well-worn truth, it must stand.

Here we are given the rise and development of our movement and one's heart swells with pride at the splendid manner in which the many pioneer mediums overcame their difficulties.

The clear flowing style of the writer, together with his scientific outlook, is a great help to the reader.

The growth of the movement is traced, its early trials indicated, its development into a world-wide power in the realm of religious thought, as well as that of science and philosophy, are all illustrated in these pages.

One reads with enchanted interest, and notes the wide and close relationships that psychic phenomena have with many branches of science. This is especially brought out in the second part of the book, which gives the links between mediumship and its associated phenomena with physics, chemistry, physiology, and psychology.

Designed for students in study groups, the book presents its matter with engaging perspicacity, and if students go well through it and discuss its many points they will be splendidly equipped to do battle with outworn creeds and with materialism.

To Mr. Thompson, Spiritualism is not a religion, it is religion, a point of view I have always held. Not only are psychic phenomena basic to religion but without them it is doubtful if ever there would have been any religion at all.

The power and influence of Spiritualism in the world of thought is clearly outlined, and I feel the book should be given an enthusiastic welcome from the movement.

It is refreshing in its clarity and powerful in its advocacy of the truth given through the channel of mediumship. It is also well illustrated, and here is a permanent record of the Centenary meeting held at the Albert Hall last year.

There is one point that needs clearing up. Did Swedenborg teach that it is possible for the people in hell to evolve from their sad condition?

I think it will be found that he believed in eternal damnation, a most regrettable blot on his theology, indicating how his religious preconceptions conditioned his revelation.

His influence on the work of Andrew Jackson Davis is clear enough, for the Harmonial Philosophy may be regarded as a rationalized Swedenborgianism.

The book makes very clear the responsibility resting upon the members of the movement and it is up to us to see that the pioneers have not worked in vain.

One can rise to any heaven he himself chooses; and when he chooses so to rise, all the higher powers of the universe combine to help him heavenward.—Ralph Waldo Trine.

We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with inherent and inalienable rights; that among these are Life, Liberty, and the pursuit of Happiness.—Thomas Jefferson.

SPIRITUALISM AND HEALING
By the Rev. C. Tweedale

Biblical References

The phenomena termed Spiritualistic are fundamental to Christianity, and, therefore, any argument against them is an argument against Christianity. What is temed "Divine Healing" is simply Spiritualistic healing, nor can anyone give a particle of proof to the contrary.

"The statement that Spiritual healing is the work of God the Great Spirit personally, and as though it were a thing separate and apart from the action of spirits who work as the messengers and agents of God, is both absurd and untrue, and is contrary to the instances recorded in Holy Scripture.

Works of Spirits

"God's employment and use of a ministering spirit is to be found all through the Bible, from Genesis to Revelation. In Ex. 4: 6 and 7, 'The Angel of the Lord' is shown both causing and healing leprosy and in Acts 9 the spirit of Jesus is shown both causing and healing blindness. In Dan. 10: 18, we read of a spirit having 'the appearance of a man' who touched and strengthened Daniel, and in Luke 22: 43, we read of an angel strengthening Jesus.

"God works through His spirit agents. He opens Peter's prison by a spirit, brings Cornelius and Peter together by a spirit, strengthens Jesus in His agony by a spirit; rolls away the stone by a spirit; teaches Daniel and John by a spirit, and in Ex. 4: 6 and 7, heals by a spirit.

"The statement that spiritual healing is all the work of Jesus Christ is simply not true, as is easily proved by the fact that cases of spiritual healing are to be found in the Old Testament long before Jesus was born.

"Elisha's cure of Naaman the Syrian, and Christ's cure of the leper, also Elisha's raising of

the Shunamite's son and Jesus' raising of Lazarus: in what do they differ? Yet Elisha lived hundreds of years before Jesus came into the world.

"God works through His ministering spirits and they, under the providence of God, arrange for and transmit the power for whatever is to be done.

Healing by Touch

"In the case of healing by touch, or laying on of hands, the power is transmitted and thus becomes a healer. This agent may be to, and through, the human agent, who is either Prophet, Apostle, or layman.

"During Jesus' earthly ministry, He constantly received spiritual power, as when He prayed for it and received it at the raising of Lazarus (John 11: 41 and 42); just as when He Himself became a Spirit He arranged for, and transmitted, power to Ananias to cause the scales to fall from Saul's eyes (Acts 9: 12, 17, and 18).

"In view of these facts, it is impossible, logically, to profess to believe in spiritual healing and at the same time to denounce the phenomena of Spiritualism. To deny the phenomena of Spiritualism is to deny the fundamental facts underlying revelation and all proof of human survival and of the Spirit World."

A little time consecrated to aspiration and prayer exalts and transforms the entire day and all its train of events.—Lilian Whiting.

It is only as man puts off from himself all external support and stands alone that I see him to be strong and to prevail.—Emerson.

I cannot but believe that they are very near to us, in a sense nearer than when in the restrictions of the flesh, and that they are affected by our conduct and condition.—Canon Wilberforce.

Great men are they who see that spiritual force is stronger than material force, that thoughts rule the world.—Emerson.

HAUNTINGS

Message Given through Inspirational Writing
Medium: M. Roos, South Africa
Control: Dr. McCreedy

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Greetings to you all. Some time ago I promised to give a little information on the subject of hauntings, apparitions, and so on, their causes and activities. I am aware of the recent reports in your newspapers of occurrences in the neighbourhood of your town. I think to-night might be an opportune time to give you some information.

As we have told you in some of our lectures from time to time, in many galleries, libraries, and halls are many living tapestries of films, recording happenings and events from your side of life.

In your film-producing studios, during the production of a story, photographic studies are made, not only of the actions of the actors, but the expression of their emotions. When the picture is complete, these are indelibly registered.

In a similar way, we make films of happenings we wish to perpetuate, if they are of value. For instance, all that has been taking place in this room to-night has been recorded photographically. That which is of no great importance may be rejected.

Now when a tragedy occurs, which brings into action intense emotionalism, these emotions are photographed upon the ether, and when certain atmospheric conditions prevail, these photographs are projected and can be by clairvoyants; sometimes by any who come into the surroundings.

When the occurrence causes death, for a time the victims may remain in the vicinity, but as soon as possible they are led away. Nevertheless, the photograph may remain imprinted on the ether for years, and when seen by a clairvoyant it appears as a ghost or apparition.

"THE ROCK OF TRUTH"

Arthur Findlay's famous book, "The Rock of Truth," is at last republished. It went out of print during the war, owing to the shortage of paper, and now, after various unforeseen delays, it has been reprinted and is again in circulation. Before it went out of print it went into ten impressions, and after that the publishers were continually being asked for the book, and when it would be reprinted.

When "The Rock of Truth" was first published it received many favourable reviews from both the psychic and national press, but here we shall only quote Mr. Shaw Desmond's opinion when writing in "Psychic News," as it gives very clearly how much he was influenced by the book.

> "The Rock of Truth" is a milestone in the march towards Spiritualism. I think it is the most important statement of our world in relation to the worlds surrounding it which has appeared. It is not easy for me to write with restraint about the clearest and most admirable assembly in existence of all that is known to human beings about what happens after death and about what I call "Celestial Geography." The magic of Arthur Findlay's clarity and sincerity is such that, as others will be, I am disarmed from difference. This book, together with his "On the Edge of the Etheric," will set his name permanently upon the scroll of Spiritualist fame. He is of those who have given light to this world. The movement has been waiting for this man. He has arrived.

The new volume contains 336 pages and a complete index. The price is 12/6, plus postage 9d. (Australian currency). Published by Psychic Press Ltd., 144 High Holborn, London, England.

PRAYER CURES AT LONDON CHURCH

Paralyzed Mother Walks

Astonishing claims of healing by prayer were made some time at the Methodist conference at Bradford by the Rev. Leslie D. Weatherhead, of the City Temple, London. He said that the results had been "just amazing."

A young airman lying in hospital was told that his disease was incurable, that there was no hope whatever. They prayed for him on a number of Sunday evenings. He was now back at work.

A young expectant mother was paralyzed in both legs. The doctors said that she would never be able to use her legs or successfully deliver the child. Prayer resulted in the woman walking in the wards again within two or three hours. Her baby was safely born.

A young nurse with a temperature of 104 and unable to sleep was prayed for. A drop to normal in her temperature followed. She did not know that the prayers were being said.

He could give twenty instances of healing where the people did not know that prayers were being offered for them.

One letter from a woman asked: "Can you tell me why it is that, being blind and having been given up as hopelessly blind, at 7.30 last Sunday evening it was just as though a blind went up and I saw and have continued to see?"

A PSYCHIC WARNING

By Mrs. Anna Stege

In the "National Spiritualist," U.S.A.

Many years ago, in Germany, I awakened one morning feeling the presence of my late father. I repeated his words over and over again, "Paul shall not take this ship." Knowing that my brother, a student of music, wanted to leave France and go to America, I wrote a letter to him, telling of my experience. In about four weeks I

had his answer. My brother had bought a ticket on a merchant ship. He left his hotel, which was near the harbour, and seemed impressed to look back. As he did so, he saw a man with a white turban on his head waving his arm to make him come back.

Even though it was late, my brother hurried back to the hotel, but could not find the man and nobody had seen him. My brother missed the ship. Four days later he read that the ship went down after a boiler explosion and several members of the crew and passengers were drowned. My letter made my brother think — the man with the turban and the words of my father all helped to save my brother's life. Later, when we were reunited here in America, we often spoke about it also to other people.

JESUS SAID

Spiritualism Teaches

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CLEARING THE GROUND FOR HARMONY

Contributed by The International Spiritualists' Federation

The basis of true harmony is, to agree in fundamental matters, and to remain in amity where there is difference of view.

The fundamental matters in which members of the I.S.F. agree are (1) that proof exists of man's survival beyond physical death, and (2) that communication can be had between us and those who have passed beyond the Veil.

So far, so good. Some of us place a heavier emphasis upon the spiritual implications and aspects following therefrom, but we have very good friends whose interest remains with the scientific side only. We do not deplore or criticize each other's views. Each to his taste, in basic harmony.

. . . . . .

Through scientific sources we have learnt to recognize that survival is simply a fact in Nature, and communion with spirit people is a means in Nature. Neither depend upon theological assertions.

All people die because it is natural to do so. All survive, for the same reason. And simple communication with the Beyond is an operation dependent on natural factors.

Certain discoveries man has made enable us to communicate with far-distant relatives by various methods (letter, cablegram, telephone, radio). Certain other discoveries made by man enable us to communicate with our inaccessible relatives who have passed into the psychic world. Success in the latter depends upon natural (if unusual) means.

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BEATITUDES OF THE SPIRIT

Received Clairaudiently by Louie Hill

In "Psychic News"

Blessed are they who seek God's Love.

Blessed are they who strive to bring Love into the lives of others.

Blessed are they who stumble in the Service of Spirit, and regain their balance.

Blessed are they who, though the pathway be of thorns, go steadily forward, not backward.

Blessed are they who have the courage to work for Peace in face of adversity.

Blessed are they who see the Light in another and seek to shine also in Service of Truth.

Blessed are they who clasp the hand of the tormented and lead them into calm waters.

Blessed are they who are sorely oppressed, and yet can bring radiance into the life of another.

Blessed are they who know the limitless Power of God the Father.

Blessed are they who commune in daily life with their Father in Spirit and in Truth.

Blessed are they who give food to the hungry, drink to the thirsty, rest to the weary, and go out of their way to ease and uplift the burdens of their enemies.

Blessed are they who, having found Peace and Love at the feet of the Father, find a way to share it with the multitudes.

It is only as one lives divinely that he lives at all.—Lilian Whiting.

Purification of mind and body, and clearness of heart, come first in the process of unfoldment.—Ida Gatling Pentecost.

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Wholly set up and printed by Hunkin, Ellis & King Ltd., 113 Pirie St., Adelaide, for "The Harbinger of Light," and published by J. T. Huston, 16 King William Road, Adelaide.