

The
Harbinger of Light

VOL. 72.—No. 3.

MARCH 1, 1942.

A
PSYCHIC DIGEST

Edited by
Rev. J. T. Huston, N.D.
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How I Became a Medium.
Psychic Photography and "Experts".
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The Harbinger of Light

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

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

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Ressurrection

By MARCELLA DE CON HICKS

TO the understanding of the Spiritualist, Easter, the anniversary of the so-called resurrection of the Master, Jesus, typifies spirit return to earth environs through the phenomenon known as materialisation. We believe that Jesus manifested His immortal spiritual body to those whose spiritual vibration rates rendered them capable of seeing Him, thus proving beyond all doubt the existence of spirit-man and life after physical death as well as the fact of spirit return and intercommunication.

Orthodox denominations believe in and teach the "resurrection of the body," meaning literally the flesh and blood body of mortal man. They teach that at the so-called Judgment Day, away off somewhere in remote eternity, after the "end of the world," every person will arise from his grave and in some manner his long disintegrated flesh and bones will be reassembled and rehabilitated for occupancy, and the spirit that has had an earthly experience housed within those particular flesh and bones will awaken from its long slumber

—somewhere—and again animate the resuscitated cadaver. Then the good and the bad will be brought before the bar of judgment—the final tribunal—and be assigned either to eternal heaven or eternal hell by Almighty God, according to the earthly life each has lived.

In expectation of this physical resurrection, or the eventual return of a spirit to its body, ancient peoples mummified or preserved in other ways their dead, so as to retain as well as possible familiar physical contours, thereby rendering the body recognisable to the awakened spirit wishing to inhabit it as well as to others who had lived contemporaneously.

For many years I tried valiantly to assimilate this fantastic doctrine with, I confess, not a great deal of success. I used to wonder what was supposed to happen to those who had been buried in graveyards that had been scattered to the four winds to make room for cities that had crept completely over them; what of the man who had been blown to bits and completely obliterated physically; what of the man who had fallen into a cauldron of molten steel leaving no physical traces of himself whatever; what of all the cremated and all other unfortunates who would have no graves from which to emerge at the sound of Gabriel's trumpet?

Spiritualism brought me a sane, reasonable, rational and sensible interpretation of the resurrection. The word "resurrection" implies the re-establishment of a condition of former manifestation; a restoration to some former phase, or condition, or status of being; a revivifying and revitalising into some element in which a thing has previously had functioning qualities.

Spiritualism says that "man has always existed in some form or other." To me this means that previous to physical birth into mortality, the spirit, which IS man's eternal ego, has existed in some

condition of being in the realm of pure spirit—a particle of God-intelligence. When man—the spirit-soul—passes out of mortality, at that instant he is resurrected. He drops his physical habiliments and once again manifests as spirit; a spirit-soul, grown greater in comprehension and understanding through the accumulation of earthly experiences; a spirit-soul, having attained to a self-awareness that defines itself more distinctly as to personality, individuality, identity. Thus has come his resurrection.

Orthodoxy teaches that when Jesus rose from the dead, His physical, mortal, material body left the burial tomb and was re-animated by His spirit-soul, which had been in some unknown, undefined place—some refer to it as “limbo”—during the interval between His death on the cross and His resurrection; that in this body of flesh He “ascended into heaven, and sitteth at the right-hand of God, the Father Almighty. From thence He shall come to judge the quick and the dead.” From all of which has been evolved the Christian doctrine of the resurrection of the physical body of mortal man—such doctrine asserting that Jesus, Himself, demonstrating exactly such bodily resurrection. As proof of this is cited the fact that the body in which Jesus appeared after His resurrection manifested the wounds of His physical body—wounds into which doubting Thomas thrust his fingers. Such “proof,” however, is born of utter ignorance of the psychic law involved—the law which makes it possible, even mandatory, for a spirit to manifest in materialisation a spirit body which is the exact counterpart of his physical self at some period in his earth life. Of course, Jesus materialised His wounds—as positive proof of His identity.

Jesus came through closed doors. He appeared suddenly from nowhere and as suddenly

vanished—phenomena familiar to all students of psychism. All of which orthodoxy accepts without question. One wonders sometimes how it is that orthodox Christians accept these psychic phenomena associated with Jesus—phenomena possible only to spirit—yet insist that Jesus rose in a physical body and flay all of us as heretics, or followers of demons, who profess to know and understand the *modus operandi* of such manifestations and who come in frequent contact with other spirit entities who appear among us in spirit or materialised bodies even as Jesus did.

I have been assailed with this question, "If Jesus did not arise in His physical body, what then became of the body that was laid away in the tomb?" I have found that spirit-souls in the more elementary phases of spirit life are as uncertain on this point as we of earth are. Some believe that angels took away the body of Jesus and buried it in a secret place to protect it from the vandalism of those who had hated Him in life. The highest authority I have been able to contact, Sarabo, my Hindu teacher—who had been in spirit life more than two thousand years, measured in earth time, when Jesus was among men—tells me this: "Jesus was the greatest psychic of all time—an adept in psychic law. Through the law of creation, or, as you call it, precipitation, He turned water into wine and multiplied the loaves and fishes to feed the multitude. He drove out obsessing spirits, healed the sick, the deaf and the blind, and raised the dead. After death came to His physical body, He was able by using the law and bringing to bear upon it certain elements and vibrations to cause it to dissolve and return to the original chemicals and gases of which it was composed. Thus did He dematerialise His physical vehicle."

Do you happen to know that the ether con-

tains in gaseous, molecular and electronic form all the elements from which everything in the universe is made? Is it, then, difficult to understand how one, who knew the LAW, could cause a physical body to disintegrate in a matter of minutes, and return its divided elements to the ether out of which it first came? All of us who know the law of raising vibration rates by the application of heat to substance can cause ice to disappear and return to its original gases, oxygen and hydrogen, by heating it till it boils away in steam and utterly disappears. For one who understands the law of dematerialisation, as Jesus did, dissolving anything at all is as simple as that.

We, who daily contact our spirit friends and teachers in various phases and stages of progression and on varied cultural and educational levels of spirit life, well know that there is no such a thing as the Day of Judgment in the sense of there being an especial time set apart in eternity when all souls shall be irrevocably sentenced to "bliss or blister." And well do we know that the spirit-souls of those who have left the body are not in a condition of unconsciousness in some murky vacuum somewhere in eternal space, nor yet asleep in the grave with their disintegrating bones—waiting the day of mass resurrection.

We KNOW they are RESURRECTED NOW! We know that they have already passed the bar of their own judging and have taken their places where, exactly, they belong and in exactly the condition they have earned. We KNOW that from this justly deserved starting point each is working his way into better and better conditions. Many we find to be vitally, vibrantly, victoriously happy—loving, working, achieving. No man, having emerged from his ugly, cumbersome house of clay into his gloriously free and beautiful spirit-soul, would ever wish again to be enshoused in his

physical body left behind in the grave.

And finally—resurrection comes to each person as an individual matter and is accomplished immediately upon his transition from the physical to the spiritual life. Moreover, his Day of Judgment comes to him individually upon his entrance into spirit realms, where he gravitates, according to immutable, divine laws, to those of his own kind where irrevocable JUSTICE places him.

A subscriber writes:

"I am always pleased to receive my 'Harbinger' and like especially the articles written by Marcella De Cou Hicks. I agree with her that the majority of orthodox Christians have more faith in the badness of the devil than in the goodness of God. I have known many orthodox Christians who claim to be 'saved' because they say they believe that Christ died for their sins, yet the works they do are truly bad and absolutely against His teachings. Now if 'Christians' of that type enter heaven, then it would be an awful place for real, genuine, good-living people to go."—H. O. Frankcombe.

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Abraham Lincoln and Spiritualism

By W. N. PLUMMER.

NOT many people are aware that Abraham Lincoln received important advice from the spirit world or that a number of seances were held in the White House in 1862. The medium was Miss Nettie Colburn, then a young girl. She later became Mrs. Maynard, and wrote a book entitled "Was Abraham Lincoln a Spiritualist?"

From a very early age, Miss Colburn had been subject to psychic influences, and had become widely known around her home in White Plains, New York, in Hartford, Conn., and in many other places in the north, as a trance lecturer of great power.

On the occasion of which I will write, she had been called to Washington, D.C., in the interest of a soldier brother who was ill in a hospital, and for whom she was seeking influence to obtain a furlough. While in Washington, through mutual friends, Miss Colburn became known to Mrs. Lincoln and was requested by her to give a seance at the house of a friend of Mrs. Lincoln's in Georgetown. Miss Colburn had arranged to leave Washington the next day, but what was told Mrs. Lincoln at the seance was so in the line of the nation's affairs, that Mrs. Lincoln insisted on Miss Colburn's deferring her return until she could give a seance at the White House in the presence of the President.

The medium at these seances was always in a deep trance, but a friend, who always accompanied her, reported to her after she recovered

consciousness, what had taken place; besides, Mrs. Lincoln always had friends who verified these reports.

From here I will copy what Mrs. Maynard says of herself.

"Some new and powerful influence obtained possession of my organism and addressed Mrs. Lincoln, it seemed, with great clearness and force, on matters of State. For one hour I was under control. When I awoke there was a most earnest and excited group around me discussing what had been said; and Mrs. Lincoln said with great earnestness, 'This young lady must not leave Washington. I feel she must stay, and Mr. Lincoln must hear what we have heard. It is all important and he must hear it.' Turning to me she said, 'Don't think of leaving Washington, I beg you. Can you not stay with us?' I briefly explained that my livelihood depended upon my efforts as a speaker, and that there was no opening for me in Washington. 'But,' she said, 'there are other things you can do!'"

So they arranged for her to stay for an indefinite time, and many seances were given at the White House and elsewhere during her stay in Washington. I will now describe her first visit to the White House and her first seance in the presence of Mr. Lincoln. I will describe it in her own words:

"Mr. and Mrs. Laurie and Mrs. Miller were duly presented. Then I was brought forward and presented. He stood before me, tall and kindly, with a smile on his face. Dropping his hand on my head, he said, in a humorous tone, 'So this is our little Nettie, is it, that we have heard so much about?' I could only smile, and say, 'Yes, sir,' like any school girl, when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began asking me questions in

a kindly way, about my mediumship; and I think he must have thought me stupid as my answers were little beyond 'Yes and No.' His manner, however, was genial and kind, and it was suggested we form a circle. He said, 'Well, how do you do it?' Looking at me, Mr. Laurie came to the rescue, and said, 'We had been accustomed to sit in a circle and join hands'; but he did not think it would be necessary in this instance. While he was yet speaking, I lost consciousness of my surroundings and passed under control. For more than an hour I was made to talk to him and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and life; and that, while he was being counselled by strong parties to defer the enforcement, hoping to supplant it by other measures, and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an over-ruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed and seemed to realise that some strong masculine spirit force was giving speech to almost divine commands. I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair with his arms folded upon his breast, look-

ing intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was; and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts.

“A gentleman present then said in a low tone, ‘Mr. President, did you notice anything peculiar in the method of the address?’

“Mr. Lincoln raised himself as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster, that hung above the piano, and replied, ‘Yes, and it is very singular; very!’ with a marked emphasis.

“Mr. Somes said, ‘Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the Proclamation?’ To which the President replied: ‘Under these circumstances that question is perfectly proper, as we are all friends (smiling upon the company). It is taking all my nerve and strength to withstand a pressure.’ At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying the least of all. At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: ‘My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here to-night. It is more important than perhaps anyone present can understand. I must leave you all now, but I hope I shall see you again!’ He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred.”

The above is an account of one among many

seances held by Miss Nettie Colburn in the presence of Mr. Lincoln, and the seances held subsequently were just as wonderful along the line of advice as to the management of State affairs at very critical periods of the war; and from the accounts given, Mr. Lincoln invariably acted upon the advice thus given, and the results were always as predicted.

Who can read the account given above, and of the numerous other spiritual seances given in the presence of Mr. Lincoln, the accounts of which can be found in the book referred to, and fail to realise of what great moment these communications were, at a time when the life of this great nation seemed to be hanging in a balance. On occasions of seances held by other mediums, at the White House, Mr. Lincoln was warned that his life was being sought. When he was so warned, he replied, "I see no other safeguard against those murderers than to be always ready to die as Christ advises it. We must all die sooner or later, and it makes very little difference to me whether I die by a dagger thrust through my breast or from inflammation of the lungs."

Who will deny that Abraham Lincoln was a Spiritualist, and who can deny that the spirits were at hand to help and direct him?

THANKS

Many of our Subscribers in renewing their subscriptions have added 6d.—we presume to cover the additional postage now imposed. We appreciate these acts of thoughtfulness, which is a help and tender our sincere thanks for their consideration.—J. T. Huston.

The Bible and its Phenomena

By the late P. W. BEDDOW, Editor of
"Spiritual Truth."

THE Bible is full from cover to cover of strange, remarkable incidents which are either pure "miracles" or impossible of explanation unless viewed in the light of psychic science. From the early chapters of Genesis, when Noah received all his instructions from the spirit world to the visions of the Book of Revelation, page after page contains the account of some psychic demonstration or other. Every form of phenomena as we know them to-day is paralleled in these sacred writings, and every kind of mediumship is demonstrated with illustration. It is hard to know where to begin or where to end when we come to catalogue the most truly Spiritualistic phenomena of the Bible. And yet there are people who dare to say that this great book is definitely against Spiritualism! . . . I wonder what they will say next!

When Paul was in great doubt and despondency, when he had so far departed from God's ways that he was unable to get instruction and guidance through the seers, he was permitted to receive it through the form of Samuel, though by that time it was too late for him to repent; he could not change his ways and soon after that he perished at Gilboa. The "dead" Samuel had returned.

It was some 1500 years after his decease and burial "in a valley in the land of Moab" that Moses, the great leader and law-giver of Israel, appeared in heavenly light and glory when our Lord was transfigured. Elijah, too, who had been in spirit for nine hundred years, was upon that

same Mount when both of them spoke with Jesus the Christ concerning His crucifixion.

It was two thousand years before Christ that Abraham heard the voice which called to him "out of heaven," the voice of the "angel of the Lord," and, in what we to-day name the phenomena of the "direct voice," he was forbidden to touch the lad and Isaac was saved. To Moses, too, came a mighty voice from out of the midst of the burning bush; while the greatest prophet of all, Elijah, had a marvellous experience on the Mount of Horeb. After all the turmoil of the conflict on Carmel came the re-action, and, fleeing for his life from Jezebel, the prophet was met in the wilderness by "the angel of the Lord." Twice did the spirit messenger come to him and twice he ate of the "apportioned" meal of "cake" and water. After the storm and the wind and the earthquake came the "still small voice," and once again was the phenomena of the "direct voice" used to comfort, encourage and sustain a servant of God. At least three times, too, such a voice came to Jesus the Christ. "This is My beloved Son," it said, at His baptism, "in Whom I am well pleased." So it was, also, at the transfiguration; and on the third occasion, when in answer to our Lord's voice answered, "I have both glorified and will glorify it."

Many times is trance spoken of. Balaam's message which angered Balak so greatly, was given him "in a trance." Ezekiel, and Daniel, too, had similar experiences, while it was when in a trance that St. Peter had his epoch-making vision which made him understand, once for all, that before God there was neither Jew nor Gentle, barbarian nor Greek, but that ALL were His children. When called to book for his unorthodoxy by those "of the circumcision" at Jerusalem, he boldly related his vision and converted them to the new view. It was while in a trance that

St. Paul received the warning that he should not stay in Jerusalem and was given his great commission to go and preach the Gospel to the Gentiles.

On one of his visits to Ephesus, St. Paul found twelve converts who had been baptised as John the Baptist's followers but whom he taught and then baptised in the Name of Jesus the Christ. After that "they spake with tongues and prophesied"; in other words, they went under "control" and spirit visitants used them and spoke. Paul himself thanks God that "I speak with tongues more than ye all"—he was a most excellent trance medium. Above all there is that astonishing scene at Pentecost when the twelve Apostles addressed the assembled multitude in some twenty different languages. There is no other possible explanation than that this was all trance speaking under "control."

Much of the Bible itself comes to us by means of automatic or inspirational writing and one instance mentioned is where David tells us how he received the dimensions and plans of the temple that way.

Spirit lights, fire that did not consume, and the Shekinah which filled the tabernacle, were well known from the time when the lamp of fire passed between the different portions of Abraham's burnt offering to the day when the great blinding light from heaven shone round about St. Paul and his companions on the way to Damascus. In a "flame of fire out of the midst of a bush" the spirit messenger appeared to Moses, while the great spirit who guided the Israelites through all their forty years of wanderings in the desert demonstrated his presence in the night time by a "pillar of fire." A light shone in the prison ere St. Paul was liberated by spirit agency and "cloven tongues like as of fire" alighted on the heads of each apostle at Pentecost. Spiritualists are well

acquainted with these spirit lights and "flame of fire."

There was actual material "fire from heaven" also; Gideon's offering of flesh and unleavened cakes was consumed by the fire which came out of the rock at the touch of the fully materialised spirit messenger, just as more than once "fire from before the Lord" consumed the offerings upon the altar. Twice are we told of fire that came down and consumed evil men. Once when two hundred and fifty prominent Israelites rebelled against Moses' leadership and challenged it seriously; and again when Ahaziah, King of Israel, sent two captains with their companies of fifty men each to arrest Elijah and all were consumed.

Many, many times there are recounted the coming of fully materialised messengers of God, often termed "angels." One came to Gideon, of whom we have already spoken. Two such came to Lot, in Sodom, staying the night and eating and drinking with him, and warning him ere they left in the morning of the fate that was to befall that wicked city. Another spoke to poor Hagar, when, turned out of his home by Abraham, she and her son were almost dying of thirst. There are many more. In the New Testament we read of the angel Gabriel, the messenger, who came to Zacharias in the temple; and of his visit to Mary when he told her of her sacred mission. Who will ever forget the Angels of Bethlehem? or those who ministered to our Lord after the Temptation? These, doubtless, belonged to the true hierarchy of angels, but many of the others were just highly evolved spirit messengers, like the attached guides and the higher controls.

It was one such evolved spirit who wrestled with Jacob on that memorable night at Paniel,

when the patriarch's name was changed to Israel; while three hundred years later, Joshua, while besieging Jericho, saw the "man" with a drawn sword who had come as the "captain of the Lord's host." St. Peter and St. John were liberated from prison by such a messenger, who flung open the doors which in the morning were found "shut with all safety." There is, too, the convincing story of St. Peter's release from prison, after he had been put in chains by Herod, when his chains fell off and gate after gate opened of its own accord until the apostle found himself in the street; when his deliverer, the angel, left him.

The life of Elisha, the prophet who followed the great Elijah, was full of psychic manifestations. In it we read of a fine instance of clairvoyance given to his servant, the somewhat unreliable Gehazi. It was when the prophet was, apparently, in the utmost danger, surrounded in Dothan by the host of Syria. Much alarmed, his servant was in despair, but Elisha prayed that the young man's eyes might be "opened" to see the spirit forces protecting them "and, behold the mountain was full of horses and chariots of fire round about Elisha." In the same chapter we read how an axe head which had fallen into the water was made to swim, and how the prophet knew the King of Syria's thoughts and plans and revealed them to the King of Israel—"the very words spoken in his bed chamber." And just in the same manner is help and succour given to many of us to-day! Examples of clairaudience are innumerable, like the occasions when Samuel so often heard "the voice of the Lord" which was inaudible to others.

Many coming events are revealed to Spiritualists—"fortune-telling" the unbeliever dubs this gift—but the Bible itself is studded with prophecies and their fulfilment. For instance, Jeremiah foretold that Nebuchadnezzar would attack the Jews and render the whole land desolate for seventy

years. He did, and in B.C. 606 he carried away captive all the men most valuable to him. It was not until B.C. 536, exactly seventy years afterwards, that Cyrus permitted them to return. So was the date of our Lord's birth known to the seers, and Jesus Himself foretold very plainly the utter destruction of Jerusalem which the Romans accomplished in A.D. 70.

Even in the Old Testament there are many instances of healing—and even striking with disease or blindness. Moses, fearing that the Israelites would not listen to him, was convinced by the way in which his own hand, “put into his bosom,” was first of all made “leprous as snow,” and then restored again whole. It was he, too, when the Israelites had been punished for their grumbling and want of faith by a plague of “fiery serpents,” who made a serpent of brass and put it on a pole that all who looked upon it might be healed; and Naaman was cured of his leprosy by carrying out Elisha's command to wash in the Jordan. It is almost superfluous to mention the bodily healing recorded in the New Testament, for there are so many instances, by one apostle after the other. Dorcas, indeed, was brought to life again through the prayers and power of St. Peter, thus forming a parallel to Elijah's raising of the little son of the widow of Zarephath and that of the Shunammite woman's son by Elisha.

All this surely convinces us that the people of Biblical times held very close communion with the spirit world and that they trusted most fully in the help and guidance they received through it. The more we know and understand about these various phases of psychic manifestation and compare them with those of the present day, the more do we realise the extraordinary identity between the phenomena of those days of old and these of our own ultra-modern times. There can

be only one possible conclusion to come to and that is that they are all manifestations of the same great spiritual power.

There are some who would try and persuade us that psychic phenomena are not in accordance with the will of God, that it is tampering with forces that should be left alone, and so on. These people need not trouble themselves, for there is the greatest example of all time for the proper and continuous use of all psychic powers—each and all. For in the life of Jesus the Christ every form of phenomena known to us to-day is to be found exemplified. Angel messengers heralded His birth, they ministered to Him after His "temptation," and in His agony in the Garden of Gethsemane they "strengthened" Him—just as Jesus and His spirit messengers to-day help and comfort, guide and strengthen all of us who seek their help. And so we can say quite definitely that every form of psychic phenomena and mediumship is sanctified for all time because Jesus the Christ Himself used them, taught and developed His apostles so that they too became proficient in them, and even carefully told them that those who came after Him should do still "greater things."

Did not our Lord see clairvoyantly the man bearing a pitcher, the ass's colt and the upper room; as well as the coin in the fish's mouth and Nathaniel under the fig tree? He knew all that was going on, as is shown in the case of Lazarus' sickness and death, and all about the lives of those He came in contact with, as in that of the woman at the well—perfect aura reading. There was the "direct voice" at His baptism, amongst the crowd, and at the transfiguration; while He was "levitated" when He disappeared from the passing multitude at Nazareth and was found at Capernaum. On the lake He demonstrated the possibility of so lightening His physical body that He could even

walk on water; this has been done by others also. And then, after His resurrection, He gave all those most wonderful and perfect demonstrations of full materialisation, even eating fish and honeycomb to prove that it was really He and not a wraith. He raised the "dead," and all through his ministry He healed the sick—as His spirit servants are doing to-day, through hosts of mediums—and in the final act, when He ascended to heaven in His spirit body, He so "opened the eyes" of the many people present that all saw Him clairvoyantly until "a c'oud received Him out of their sight." It was then that two angelic messengers again appeared and declared that just as our Lord was taken up into heaven so should He return! Only once, after that, was His voice heard upon earth; it was when He spoke to Saul of Tarsus on that ever memorable day's ride to Damascus.

These instances of "Biblical phenomena" are not a tittle of those to be found in the Sacred Writings, but I recall them in order to show that the contention that the Bible is the most psychic book ever written is well sustained. Also to prove that all who study, develop and practise these phenomena in a reverent and earnest manner are but following in the footsteps of godly men and women of the past. Their own experiences will also convince them of their rightness, their usefulness, and their entire harmony with the divine laws and will.

In conclusion, may I say that scanty as these few notes on the varied forms of phenomena and mediumship are, and totally inadequate when compared with the almost infinite subject they deal with, they are written in the hope that they may stimulate enquiry and encourage study. The field is enormous, the need great, and the reward incalculable.

PHENOMENA IN HISTORY.

By the Late P. W. BEDDOW (Editor of
"Spiritual Truth.")

NOT only are people to-day being awakened to the nearness of the spirit world, but throughout the ages there has been evidence to this fact. Even while the persecution of the "witch" was at its height there were many cases of phenomena.

The wonderful part played by Henri IV. of France, "King Henry of Navarre," in the revival of true religion during the great Huguenot Movement is well known; it is especially dear to some of us. His great minister, the Duc de Sully, tells in his "Memoirs" how the King met an apparition in the woods of Fontainebleau which informed him of his approaching end, not long before he was assassinated by the wretched Ravallac. The King himself seems to have had a strong impression that he would die in a carriage. On the very day of his death, and before he started out, the Queen tried to persuade him not to go. But apparently his time had come and in spite of everything he was assassinated in his carriage while on his way to visit Sully who lay sick at the Arsenal.

Henri's first Queen, Marguerite de Valois—who, in addition to Henri himself, has returned from Spirit and spoken with the writer—saw, in the presence of the King and a number of other people, the apparition of a cardinal who was found to have died at that moment. While the same august lady relates in her memoirs that Catherine de Medici had a startling vision of the battle of Jarnac and the death of the Prince of Conde, not long before it happened.

Napoleon I told his friend, Count Montholon, how he had met and spoken with an apparition of his first love, the Empress Josephine, who warned him of his approaching end. Brutus, the erstwhile friend of the great Caesar is said to have been told of his death at Phillipi by an appearance of Caesar in his tent; while Charles I., on the eve of the battle of Naseby, is said to have twice seen the apparition of Stafford warning him against the battle.

The compact between Lord Tyrone and Lady Beresford is one of the best known historical instances on record. Lady Beresford, before her marriage to Sir T. Beresford, made a solemn compact with Lord Tyrone that whichever of them died first should appear to the other. She was married in 1687, and he died in 1693, appearing to her on October 15 of that year. He then warned her that she would die on her forty-eighth birthday. This was kept as a secret; but, quite naturally, she became very anxious as the day drew near. Nothing occurred, however, and as the day named had passed, Lady Beresford married again. Two years afterwards, while celebrating her birthday, she accidentally found she was not fifty, as she supposed, but only forty-eight. She died before nightfall.

The Rev. John Wesley, the founder of Methodism, only just missed being a real pioneer of modern psychical research. Had he been fortunate enough to have had a little more knowledge of psychic laws and so been in a position to carry out a proper investigation, who can tell what an inestimable benefit might have been conferred? For, owing to the very remarkable psychic power in the family of the Rev. Samuel Wesley, of Epworth, Lincolnshire, "Old Jeffry," as the spirit was called, was able to produce tremendous knocks

and noises all over the house either by day or night, rendering sleep impossible. A fine mastiff dog seemed to see the spirit before the knockings and disturbances began, and was more frightened than the children were, creeping away before the noises started.

Latches frequently "clattered," and doors were violently thrown open.. Three times "something white" was seen, and three times the Rev. Samuel Wesley was "pushed by an invisible power." The little girls were followed from room to room and "its" presence disturbed the sleeping children very much, causing them to "pant, tremble and sweat exceedingly." Half-hearted attempts were made to communicate with the spirit, but no proper code was thought out and they came to nothing. What a pity! And what the world lost! The manifestations ceased after two months, in January, 1716; but in a letter to her brother John, written in 1750, Miss Emily Wesley says that "that wonderful thing called by us 'Jeffry' calls on me previous to any extraordinary new affliction," showing that the connection was at any rate maintained for thirty-four years.

The impression produced upon the Rev. John Wesley, then a lad of thirteen, was very marked, and though he quite naturally put the "disturbances" down to a messenger of Satan, in the first place, his later and mature conceptions are well indicated by his references to the good spirits in his fine sermon on "Good Angels." And he also says in another place that "I will never deny well-attested facts because I can not comprehend them. I will bear my testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions confirmed by witnesses in all ages." We can only most profoundly regret—as they must have done since—that John Wesley's father and mother did

not follow up and investigate the abundant and remarkable phenomena which were the privilege, and the responsibility, of their family life at Epworth in those long-ago months of 1716.

Nearly one hundred years later there was another remarkable manifestation of spirit return which was attested by no less than forty sworn witnesses. It was recorded by the Rev. Abraham Cummings, a graduate of Harvard University, and consisted of the frequent appearances of Nelly, the wife of a Captain Butler, who lived near Sullivan, Maine, U.S.A. This lady died in childbirth, together with her infant, and shortly afterwards her spirit form began to appear. From 1800 to 1806 she was frequently seen as a beautiful form "white as the light," whether in the open fields or a dark cellar, bringing with her a feeling of reverence as well as pleasure. Once she was seen by forty people at a time, most of whom had known her before her transition.

The best known and most celebrated of all these, now, "historical" cases is of course that of the manifestations which occurred at the house of Mr. John D. Fox, of "Hydesville," a little village about twenty-five miles from Rochester, Lake Ontario. The whole story, though attempts have frequently been made to confute it, is as clear as daylight, and although all the more important phenomena took place during the Fox tenancy, and through the mediumship of their little daughters Margaretta and Kate, they are by no means confined to that time. As early as 1844 various unaccountable noises, footsteps, etc., were heard by a number of different people, including Lucretia Pulver, her brother and a friend, Mrs. Bell, the wife of the tenant (the murderer, as was later proved, of Charles B. Rosna, the draper) and Lucretia's mother. The same sort of disturbances continued during the next tenancy, that of

Mr. and Mrs. Weekman, and Mrs. Lape, who lived with them, saw and described an apparition there. The noises, etc., became so troublesome that the Weekmans left the house in 1847.

It was then that Mr. Fox and his wife and two little daughters came to live there, and almost from the first they were incessantly disturbed by similar noises, which became worse and worse until sleepless nights were frequent, and they were all worn out. Beginning with slight knockings they went on to heavy raps and foot-falls all over the house. Cold hand-touches were felt, bed-clothes pulled, and chairs moved from their places. These went on until the night of March 31st, 1848, when, owing to the quick intelligence of little Kate (aged nine) some degree of real communication was established. Later on a code was invented and full information given by the spirit, Charles B. Rosna, as to his murder and the disposal of his body. Search was made in the same year, and the clearest indications found under the cellar floor that a human body had been buried there at some time. It was not until 1904, however, that, by the accidental falling down of the cellar wall while some children were at play, that the skeleton was found. Quite evidently the murderer had feared discovery and had re-interred the body close to an outer wall, building up another wall in front of it.

It is largely to these wonderful and very definite communications and all the phenomena which followed, as the sisters grew older, that we owe the Movement of Modern Spiritualism, and as the Rev. Charles Tweedale observes, "The world should hold the name of Charles B. Rosna in grateful remembrance as one who, under the providence of God, conveyed to a materialistic age, which so sorely needed it, the message that

of the Fox family . . .”
though slain in the flesh he was alive in the Spirit;
and likewise the names of those brave members

There are records, too, all through the last hundred years, of murderer after murderer being brought to justice through dreams and visions. It is highly probable that a very great deal more would be done and infinitely more help given by and through the Spirit World, were capital punishment abolished.. It cannot be too clearly understood, and demonstrated, that the hurrying into Spirit of the soul of any person, even such a poor thing as a murderer, is entirely against the Divine will; and, in degree, causes chaos. On the other hand, justice is justice; and quite apart even from this point of view, it is distinctly better for any criminal to bear his punishment in this world, than to escape it. Such escape means all the more suffering and waste of time when the soul arrives in Spirit. But comparatively little help will be given by spirit people until our earthly methods are improved, and capital punishment abolished.

This article could be greatly extended, but enough has been said to show that it is not merely in the last few years that these things have happened. Psychic manifestations are not only “historical,” but pre-historical also! They have been from all time and will continue to the “end.”

PROPAGANDA PARCELS

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SENSATIONS AND REACTIONS FROM CONTROL.

By HELEN HUGHES, the noted British Medium.

IN answer to the question about the sensations and reactions experienced from control, I must first state that my mediumship includes clairvoyance, clairauidience and trance. In clairvoyance, I see a spirit-form as naturally as if I were using the physical eye. I am not aware of any abnormal sensation until I begin to respond to the feelings or characteristics of the spirit that appears to me. These sensations may be of happiness or sorrow, anxiety or peace, and sometimes I find myself responding to the last sensations the spirit experienced before leaving the physical body.

It appears that by coming into contact with the earth atmosphere there is an association of the old ideas and impressions, causing the last earth experiences of the spirit to recur temporarily. But all these feelings seem to be under the control of my will. That is, I can "close up" or "open out" at will. If a sensation is too unpleasant I can "switch it off." I can often get a clear understanding of the mission and message of the spirit by interpreting these sensations. But it is on my gift of clairauidience that I most depend in my demonstrations of survival. In clairauidience I hear quite naturally, as though I were using the normal ear. The voices sound quite normal. I can tell if it is the voice of a man, woman, or child, or if it is a loud voice or a quiet one. Even the characteristics of intonation and modulation are quite noticeable.

The following is a summary of my reactions:—

1. Passing Under Control. — Passing under control I would liken to falling asleep. When

The reader is carried directly into the presence of a body of learned men and women, largely professional and collegiate, numbering seventy in all, who are intensely interested in that problem of the ages—life after death, and who seek by actual experience and demonstration to find logical and convincing proof that man's conscious memory and affection survive the ordeal called death.

In this book of 400 pages is a full and practically perfect record of answers given by the spirit intelligencies to questions addressed to them during thirty sessions. Three-fourths of these were highly evidential, and contain amazing proofs of survival and identity. In human interest, as well as in spiritual instruction, the record appeals with tremendous force to all readers.

The psychic for these communications was Mr. William Cartheuser, now famous throughout the world, and who has been employed by the New York Section of the American Society for Psychical Research for some time past. Through the extraordinary psychical power of this direct-voice human instrument, our departed friends are able to manifest their presence with great clarity in voice and song, and in such a manner as to convince every serious seeker of the reality of survival. His gift is that of a human radio, bridging the gulf between the spirit world and our own physical plane.

The presiding intelligence, who guides and directs the seances recorded, is one, Dr. Anderson, who passed from earth life over one hundred years ago. He is a personality whose wisdom, spirituality and fatherly love have endeared him to all the sitters. Even those who read are strangely stirred in heart and mind by his brief, inspirational addresses.

The wit and humour of "Jane" of the spirit-life and her wise interrogations are most impres-

sive: as are the records also of the marvellous singing and instrumental music given from "the other side." Small wonder that the seventy people who witnessed this phenomena attained the happy conviction that death is an open door to the "many mansions of the Father's house" and to a blessed reunion with friends gone before. Serious as is the theme of this work, its pages are by no means devoid of very humorous situations and dialogue. The experiences and antics of "Uncle Bob," for example, in his efforts to understand and master the use of ectoplasm in the process of materialisation, and his ludicrous interpretations of his "suit of clothes" are side-splitting in the extreme.

"Trails of Truth" should be read by all who desire convincing evidence of the after-life. our price is 7/6, post free.

THE DEATH SENTENCE.

NEEDLESS to say, members of the Howard League deeply regret that, notwithstanding the appeal from the Howard League, the sentence of death was recently carried out for murder, during a fierce quarrel, when one man stabbed another to death.

The Howard League has no sympathy with crime of any kind, least of all the crime of murder. But the League does not feel that murder is to be prevented, or atoned for, by capital punishment, or that any man should be a hangman—an office which neither judge nor jury nor lawyer nor clergy would care to discharge.

Would any good citizen care to discharge the office of professional hangman at the bidding of a Court of Justice, or care to have a hangman sit down to breakfast with him after an execution?

Yet, if the hangman is carrying out the Law of God, should not a clergyman be employed—an Archbishop perhaps—to carry out this Divine sentence?

Murder is a loathsome crime. But can one murder atone for another? That the criminal must be arrested, and dealt with, is willingly granted. But can even the cleverest judge be perfectly sure that he saw into the minds and hearts and nerves and motives of the criminal, or that to "render evil for evil" is the best way to eradicate evil, and to teach men to love each other?

In case of a fight, do the combatants necessarily, or presumably, start with the idea of killing one another? Fear, self-protection, may be the fundamental motive for actual murder. In a fight, especially if the combatants are afraid of each other, and each fears for his own life, little thought may be given by the combatants to their actions, especially if they are of nervous, excitable temperament. "Judge not that ye be not judged." And, can any of us thoroughly estimate the temptations, the upbringing, the surroundings of our fellowmen?

Restrain the criminal we must, even to the extent of depriving him of liberty, as a dangerous man—perhaps insane. But to judge his guilt and responsibility, and mete out "justice" to him is beyond us. "How knowest thou what thy life" (and, we would add, his education, surroundings, upbringing, health, physical constitution) "to thy neighbour's creed have lent"?

To prevent him repeating his crime we must subject him to life-long treatment, perhaps, and, if possible, bring him to a sense of his wrongdoing; we must deprive him of liberty, not, however, by way of revenge, or "rendering evil for evil," but with the view of ultimately bringing him to his right mind, and perhaps of his making

willing reparation of wrong done to society, or to a brother man.

Society must bear its share in an individual's doing wrong, as of his right-doing, and none of us can say to his brother or sister: "This is what you deserve."

We must "arrest the knaves and dastards," but not with the idea of "tit for tat," or of judging what a criminal "deserves."

Society, moreover, cannot disown some share of an offender's guilt, for "we are members one of another," and its job is to return or restrain him, and to clear itself of the social condition and ideals, and false education that have tended to produce the criminal and develop his hereditary weakness.

"Arrest the knaves and dastards" we must, for their own sakes, as well as for ours, but not for revenge, always keeping reformation in view and reformation not only of the individual, but of the society and education that brought forth the weak or selfish nature. We are our brothers' and sisters' keepers and educators.

Social conditions must be more deeply studied, and a new social order, based on brotherhood, not on selfishness, "devil take the hindmost," and war, must be evolved as being of as much importance as reading, writing and arithmetic.

There are just two other thoughts which we would suggest to the advocates of the death penalty: What happens at death? What becomes of the man you kill on the gallows? And what is the effect on society of, in cold blood, stringing up a fellow man? Does it increase reverence for human beings and life or otherwise, to send him, we know not whither, to his Creator with thanks, and, according to orthodox theology, to be possibly consigned to eternal torments?

It is, from our point of view, very encouraging to find capital punishment, as well as other

forms of penal torture, losing ground. May it soon join other forms of criminal treatment surviving from a less civilised and less Christian age and conceptions of God and man! Capital punishment is a subject which demands calm thought to-day on the part of criminologists and all good citizens.—“The Commonweal.”

A PROPHECY GIVEN IN 1600.

Contributed by R.C.K.

The following is an extract from a Bodleian Library manuscript written in Latin by Monk Johannes in the year 1600. At that time the Leopard was more usual than the Lion as England's emblem; the reference to the Cock means France; the Black Eagle, Germany; and the White Eagle, Russia.

“**N**EAR the year two thousand Anti-Christ will appear. His army will surpass anything before imagined. For the first time the Lamb will be all red in the whole Christian world, not a space that will not be red; the heavens, the earth, the water and even the air will be red, for the blood will flow upon the Cock. It will lose many feathers, but will heroically use its spurs. It will soon be annihilated but for the Leopard and its claws' help. The Black Eagle from the land of Luther will surprise the Cock on another side and invade half the land of the Cock. The White Eagle from the North will then surprise the black and other Eagle and completely invade the Anti-Christ's Land from end to end. The Black Eagle will be forced to leave the Cock to fight the White Eagle. The Cock will follow to help the White Eagle.

"The battle till then will be so small in comparison to those to be in the land of Luther, because the seven angels will pour from their burners on impious land. This means the Lamb will exterminate the Anti-Christ race; when the Beast sees that he is lost he will become furious; the beak of the White Eagle, the claws of the Leopard, the spurs of the Cock harass him. Rivers will be crossed by stepping stones of corpses. Only great people will receive the burial.

"The Anti-Christ will several times ask for peace, but the seven angels who proceed the three small animals cannot stop the fighting whilst any soldier remains to Anti-Christ. The battlefields will become as an altar of sacrifice. The Anti-Christ will die, demented and alone. The Empire will be divided into 22 States; but none will have royal house, army or vassal.

"Then an era of prosperity will commence for all the universe. No more wars, each nation living and being governed by its wishes and living in justice. The Lamb will remain and joys of humanity commence."

THE CHILD IN THE SOVIET UNION.

From an Address Given in the Australian Church,
Melbourne, by Miss Doris McCrae.

GREAT care is bestowed on the Soviet child from its pre-natal stage. At the Women and Children's Institute the expectant mother may learn all about the correct diet for herself and the child. At the nursing home she receives every attention, and, if she is engaged in industry, has two months' furlough before and after the birth of her child.

The creches provide skilled doctors and nurses to look after the baby between the ages of two months and three years. The children in these creches are divided into five groups, each with its appropriate training and surroundings. The tiniest ones have cots, with beautifully-worked covers, dainty attire and bright toys. Every inducement in the shape of big, fluffy toys is put before them in the next room, where they are tempted to stand up at the long, narrow tables and reach for their treasures. Those in attendance show a spontaneous interest and real affection for these tiny babies entrusted to them.

The mothers visit the creches at intervals of four hours and feed the babies.

At the age of three the child enters the kindergarten, where he remains till his eighth year, when he enters the 10-year school. Education is free. If he shows average ability he or she may proceed to a higher technical college or the University, at which the student receives an allowance.

Scope for special abilities is given in Young Pioneer Clubs, where the children take part in their own theatrical performances, learn ballet dancing, play chess, compose music, practise sculpture or study geography, natural history or join in various communal activities. There are special theatres and cinemas for children, as well as children's bookshops. In Moscow I saw the first children's book museum, with copies of books they could find in the shops so displayed that they would be eager to read them.

Every opportunity is given for the children to develop their natural aptitudes and to become educated investigators, with strong self-control combined with healthy self-activity.

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This library has been provided to meet the requirements of those interested in psychical literature, and who desire to keep themselves abreast of the developments occurring in many parts of the world to-day in the realms of Psychical Research, Occultism, Spiritualism, Psychology, New Thought, and allied themes.

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SCIENTIFIC INVESTIGATION OF PHENOMENA.

PROPER METHODS.

SPIRITUAL phenomena, like those of a physical nature, can, of course, be properly investigated only by scientific methods, which must be based on principles obtained by an accurate induction of carefully observed facts. Such facts constitute the basis of the science of Spiritualism, as of that of every other department of nature, whether spiritual or physical. Every branch of knowledge, in order to constitute properly a science, must comprehend (1) an adequate basis of ascertained facts accurately determined or attested by competent and trustworthy observers; (2) a logical induction of principles from those facts; and (3) proper methods of investigation deduced from them.

The facts of Spiritualism to be investigated and ascertained in this manner are (1) spirit-manifestations, either physical or mental; and (2) the influences by which they may be affected or controlled, as dependent (1) upon the medium, (2) upon the person, or persons, present at the seance, and (3) upon concomitant circumstances.

No investigation can have any claim to be scientific that does not, as far as possible, provide for these various influences, and does not fully recognise them in the results of experimental seances.

Spiritual investigation is differentiated from an inquiry into the facts and laws of physical nature chiefly by the circumstance that in the former we are dealing with ordinarily invisible entities that possess desire, will, intelligence, and all the other elements of human personality; while in the latter we simply have to do with inanimate, ma-

terial objects, or, as in zoological researches, with the visible possessors of instinct and intelligence devoid of self-consciousness, the basic element of personality.

Difficulties.

All science that deals, in any way, with human nature as exhibited in our present state of being—such, for example, as ethical or social science—is found to be peculiarly intricate and difficult; but that science must be far more so that concerns the same human nature operated upon and modified by the conditions of another state of being, of which we know so much less than of our own. However, we have a clue to unravel, in part at least, this intricacy; and that is the law of spirit-affinity, which, with scarcely any possibility of doubt or question, we may allege to operate universally in the spirit-world—in every grade or sphere of spirit-life. Therefore, just as the astronomer is able to carry his researches even beyond the confines of the visible (as, for example, in the discovery of the planet Neptune), guided by the law of the attraction of gravitation; and as the chemist may transcend the limit of optical visibility, in applying the law of molecular attraction, so the spiritual scientist, in his far more difficult investigations, may explore the realm of the spirit with equal confidence and success by keeping constantly in view the law of spirit affinity, and spirit-attraction consequent upon it.

It must also be assumed as a postulate that both medium and investigator are spirits, though embodied, and, of course, subject to this law, equally with spirits disembodied, every person in this life (as a spirit), being the centre of an environment of spirits attracted to him or her by affinity; and also that this affinity is purely and exclusively spiritual, depending not at all upon physical, intellectual, or social conditions, except

as these may affect the spiritual status, or be related to spiritual progress or unfoldment.

To know, therefore, the ordinary or normal spiritual environment of a medium, as an individual, we must know, as fully as possible, the spiritual condition, or degree of spiritual unfoldment of that medium; and, in like manner, to ascertain the kind of influences drawn to a particular circle, holding a seance with a medium, we must know the spiritual condition of the persons comprising the circle, and not only that, but their spiritual attitude in regard to the particular seance in which they are to take part. In this relation, the medium's own personal condition and environment become secondary to the united influences exerted by the members of the circle, particularly if those influences belong to a low spiritual plane, and most especially if that sphere, or plane, be one of deceit, animosity, treachery, wilful opposition to, or even indifference toward, spiritual things.

And Dangesr.

If the desire to apply materialistic tests to the investigation emanate from, or serve to engender, any of these unspiritual conditions, they must tend to create the very incidents, as spirit manifestations, which they are designed to prevent; since they draw to the circle spirit operators belonging to that lower sphere, against whose consolidated potency the tests used are neither barrier nor protection; and to circumvent whom the spirit band of the medium, unless belonging to a very exalted sphere, may be quite powerless. Hence the great importance in all our investigations of spiritual phenomena of studying these influences, constituting, as they inevitably must, so great an element in spiritual science, both as to the facts, or manifestations themselves, and to the proper inferences to be drawn from them.

Most of the dangers of mediumship, both to those who exercise it, and to those who resort to it, for any of the ordinary purposes, arise from an ignorance or disregard of this principle, leading, as it so often has led, to the ruin, both physical and moral, of many mediums, to the degradation of mediumship in general, and to the disgrace of Spiritualism before the public. Similar disasters would certainly be the consequence of permitting ignorant persons to tamper with, or experiment upon, the dangerous elements of physical nature, in chemical or electrical science, for example. Actual occurrences have illustrated this fact; but the rashness and folly of ignorant experimentalists in the physical domain do not, as too often in that of the spirit, lead to a senseless condemnation of the science which comprehends the discussion and elucidation of those dangerous elements.

The methods should always be adjusted to our special design in the experiment—for experiment it certainly is, since, as must be quite obvious from what has already been set forth, we can scarcely ever be perfectly sure that there is no subtle and insidious element present that will interfere with, or totally frustrate, our design and desire. If tying up the medium, or using a fraud-proof cabinet, were all that constituted the science of Spiritualism, to be an accomplished adept in it would not entitle anyone to much credit; for certainly every desideratum of that kind is within the reach of quite ordinary intellectual training or endowment; but, assuredly, scientific methods comprehend a vast deal more than, and something very different from, this exceedingly vulgar, materialistic, and wholly unspiritual performance.

The Purpose of Seance.

As a basis for the discrimination in methods, the purpose of seances must be kept in mind. These purposes are: To convince unbelievers of the reality of the phenomena, and their spiritual origin; to extend the knowledge of spiritual facts and principles, that is, to enlarge the boundaries of spiritual science; to afford an opportunity to spirits to hold intercourse with relatives or friends in the spirit-world; to obtain trustworthy information from spirits as to the spirit-life, its conditions, laws, etc., as well as other topics connected with the philosophy of Spiritualism; to cultivate spirituality, that is, to promote the spiritual advancement of the members of the circle; to ameliorate the condition, or aid in the spiritual progress, of the manifesting spirits, when such amelioration or aid is possible, necessary, or solicited; specially and primarily to establish the personal identity of the manifesting spirits.

Besides the adaptations required by diversity of purpose in the holding of seances, there are others dependent upon the character of the circle, particularly as to its homogeneity and consequent harmony, or the want of it, the latter, unfortunately, being the usual condition of public circles, bringing in antagonistic and mischievous influences, with disastrous consequences, especially to the medium, as well as to the credit and reputability of mediumship in general.

The methods to be adopted should also have reference to the medium, as (1) of well-established genuineness, or (2) of unknown or doubtful genuineness, or (3) of well-proved integrity, or (4) of doubtful integrity.

Moreover, the grade of development of the medium is also an important consideration in the adjustment of methods to circumstances, as well as in the estimation of results; for mediums very

often, in the early stages of their development—that is, previous to the complete establishment of their spiritual environment for practical work—are unable to afford as reliable manifestations as at a later stage.

Different Phases, Different Methods.

Moreover, the different phases of mediumship necessitate the employment of methods to some extent peculiar to each. Thus there are circumstances and principles that specially pertain to trance mediumship, which require careful consideration both as to methods and results; and so in writing mediumship, whether impressional or automatic, in physical, psychographic, and photographic mediumship; and especially in cabinet seances for materialisation; though, indeed, all these various branches of investigation have the same guiding principles, while the circumstances and conditions that affect the manifestations in each are special and diverse.

To describe in detail all the various methods dictated by this discriminative classification, with appropriate illustrations, would require far more space than is afforded within the proper limits of this article. We can, therefore, refer to only a few, for the purpose of suggesting the principles to be kept in view, and of indicating a way for further research, and more minute specification when requisite.

When the object of the seance is to convince unbelievers, who are really interested in the subject, and desire information, we need particularly a medium of whose genuineness and integrity we are quite sure, and we need also to establish and maintain good spiritual conditions; because, the circle battery being comparatively negative, the barrier against extraneous, disturbing influences is correspondingly feeble. We do not include in this consideration the silencing of determined scorp-

tics, or other positive opponents of the spiritual cause; because to attempt this, even under the most favourable conditions, is always fraught with peril.

As persons to whom the phenomena are entirely new, and who are, partly at least, unfamiliar with spiritual principles, always have more or less suspicion of fraudulent contrivance on the part of the medium, it is desirable that such conditions of test should be employed as will serve to eliminate this suspicion from the mind. But while the arrangements should always be such as to disarm any such suspicion, it is never desirable or proper to insist upon such tests as, of themselves, are tantamount to a charge of dishonest intention against the medium, since this always tends to change, to a greater or less extent, the spiritual environment, and introduce a lower, antagonistic, or obstructive element into the experiment.

Everything that is liable to suggest deceptive contrivance having been carefully eliminated, it is always best to leave the evidential manifestations to the spirit-operators, who, with an harmonious, right-minded circle, reading the minds of the sitters, will seldom, if ever, fail to introduce such elements of proof as will fully suffice to demonstrate the genuineness of the manifestations.

When Spirit Intercourse Desired.

When the special object of the seance is to enjoy spirit-intercourse with friends, or others, or to obtain evidence of the personal identity of the communicating spirits, the suggestions already offered are particularly applicable. In this case the mind of the sitter is intent not on the manifestations as proving spirit-intercourse, since, having graduated from that stage, it recognises the possibility of spirit-intervention; but on the evidences of individual character, traits of personality, etc., presented by the communicating or manifest-

ing spirits; and the indications of these constitute the chief or the only required conditions of test.

When, however, the seance is held for the special purpose of extending the knowledge of spiritual facts and principles, without regard to personal considerations, there exists a greater need of leaving the operations of the spirit-workers free from dictation or interference, permitting them to present whatever the conditions may render practicable, the sitters exercising their own judgment as to the value and importance of what is offered.

It is always to be borne in mind that in the search for spiritual knowledge the divesting of the mind of the inquirer from all selfish interests and desires invariably exalts the plane on which the inquiry is conducted, and attracts to it a sphere of intelligences at once wise and powerful as well as truthful and trustworthy.

This principle, therefore, is especially applicable when the object of the investigation is to obtain information in regard to the spiritual world, its special conditions, laws, and relations to our own, as well as the philosophical principles that underlie these various facts. It is, of course, of the utmost importance, when we ask for a revelation of things entirely new and strange, and of which we can learn nothing from the ordinary sources of knowledge—and especially of things beyond the realm of space, time and mortality—that we should be particularly sure of our revelators, both as to their veracity and capacity to instruct us. Hence we should, as far as possible, bring ourselves into relation with that spiritual society from which may be expected only wisdom and truth. We should remember, also, that we possess spiritual as well as material senses, and that in dealing with these advanced spiritual things we should endeavour to bring the former into play to the furthest limit of their cultivation, adding

by means of this exercise of them to that culture, and in that way sharpening our spiritual intuitions, and enlarging our horizon of spiritual truth.

The Inner Light.

With the culture here referred to, which those who do not possess it cannot appreciate or even apprehend, every one has an inner light—a standard of truth—within his own soul, which is to him or her the best and surest guide, and is ever to be followed. It has been the prostitution of Spiritualism that this sacred light has been neglected or ignored in order to pursue the ignis fatuus of materialistic tests, or to engage in the miserably degrading employment of fraud-hunting and its consequent abuse, denunciation, and condemnation. This has been carried on systematically, with the design, real or ostensible, of purifying Spiritualism; while the actual and inevitable result has been to sink it to the lowest spiritual plane, to despoil it of its purity, and to cover it with almost irredeemable infamy—entirely irredeemable, indeed, unless its supporters and exponents can demonstrate, widely and forcibly, the principles which govern its phenomena, and, by securing their general recognition, establish better methods of investigation, thus avoiding those evils and abuses, an exclusive regard to which by the public has brought upon spirit-intercourse so much reproach.

Certainly, if spirit-communion is to be made ancillary to the cultivation of true spirituality—a means for the spiritual elevation of mankind and for the basis of a pure, rational religion—which, unquestionably, is its proper aim and office, the practice of it must be guided by the principles which we have here set forth; and for the attainment of this, as a special object, such methods

should be applied as best calculated to bring about this most desirable result. We cannot, consistently with any such object, enter the seance-chamber in a suspicious, dogmatic, or arrogant spirit, but with that reverence, docility, and humility which, while quickening the spiritual senses, will make us recipient of the higher influx, and attract to us those divine instrumentalities whose function it is to dispense that influx, wherever there is an earnest and sincere aspiration for the good that it bestows. In this manner we bring the religious element into a rational relation with spiritual science, each mutually co-operative, since the principles of this science, and only these, can afford the necessary rules and methods for spiritual culture, which is the end and aim of all that is of any value in religion.

Thus it will be seen, without further elaboration of this topic, how, in connection with, and in addition to, the investigation of the external manifestations of the spirit, we may pass to the inner soul-realm, where the objects of our scrutiny entirely transcend the physical senses, being cognised only by the inner light of spiritual intuition.

When we have reached this plane of investigation and study we have left a long way behind and beneath us those gross conditions and those low, earthly, selfish aims which now almost exclusively occupy the minds of so many who engage in Spiritualistic study and research.

THE HARBINGER OF LIGHT PTY. LTD.

Office Hours

Monday, Wednesday and Friday 10 a.m. to 4 p.m.

Tuesday and Thursday 10 a.m. to 2 p.m.

Not open on Saturdays.

THE TEMPLE OF LIGHT, BRISBANE.

To the Editor.

BEING a constant attendant at Miss Marion Steel's beautiful Spiritualist Church, the Temple of Light, on the fourth floor of Albert House in King George Square, Brisbane, I was naturally interested in Mr. Herbert Soanes' article in your recent January issue, relating the story of Mrs. Brown's first visit to this church and the remarkable evidential messages conveyed to her by Barbara Wensley, Miss Steel's child control, from Mrs. Brown's husband in the spirit world.

I know that many shared in the joy that radiated from Mrs. Brown that evening when she received the many comforting and evidential messages from her husband, and when it was made known that it was the first time Mrs. Brown had been out at night for twenty years, two of the members of the congregation being so uplifted by the beautiful reunion they had witnessed, showed their appreciation of the blessing they had been privileged to share by sending Mrs. Brown and her friend home in comfort per taxi cab.

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My sister and I arrived in Sydney from New Zealand on February 3, 1939. We purchased a copy of the "Harbinger of Light" to read in the train, leaving Sydney for Brisbane that same day. For the first time we read of Marion Steel and of the many ways in which she was truly following in the Master's footsteps. We hoped that we would be privileged to meet such an earnest and courageous worker, which later we did.

One morning early in March, whilst sitting talking to my sister I saw between us the number 13, large block figures in the most beautiful

colours I had ever seen. I naturally sought for the reason for the vision, but it was not until March 13 that I understood its meaning. On awakening on that memorable day I saw what appeared to be a large block painted in the same blending of exquisite colours I had witnessed in the "13." I then knew that that particular day was to be an eventful one—it was, because on March 13, 1939, we met Marion Steel, and because of all the blessings we have received in knowing Marion and her controls, in the many contacts we have made with our loved ones and friends in the spirit world through her wonderful mediumship, and in the friendships we have formed with the many dear souls who attend her church, the number 13, though usually regarded with suspicion by so many, is for us a blessed one indeed.

My husband, Roy, left for the spirit world in August, 1938, five months before my sister and I came across to Australia. He was then 30 years of age, and we had been married almost four years. I learned of the truth of survival and the continuity of life only a matter of months before he passed. What a difference it made to our parting! I knew that he was just going into another world and that I could meet him again when I visited the spirit world in the sleep state. I know that he is alive and is often with me, that he helps me and guides me, and the many comforting messages I have received from him through Miss Steel's mediumship have given me confidence and much happiness which I am anxious to share with others by telling them there is no death.

May I thank you for much pleasure I have received from the pages of the "Harbinger of Light."—Yours, etc.,

IVY CHARMAN.

Brisbane.

"THE HARBINGER OF LIGHT." MELBOURNE, AUSTRALIA.

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

REV. J. T. HUSTON, N.D.
MARCELLA DE COU HICKS.

Editors

VOL. 73.—No. 3.

PRICE, 9d.

MARCH 1, 1942.

DO WE JUST GO OUT, OR IS THERE SOMETHING BEYOND?

By the Rev. C. IRVING BENSON, D.D., in
"The Herald," Melbourne.

EASTER! The most joyous day of the year. Into the homes of our living and the graves of our dead, the light of Easter comes, bathing our mortality with wonder and deepening our wistfulness into worship.

A young officer just going into battle said to Canon Hannay (better known as George A. Birmingham), "I wish you would tell me what you think about it, padre. Is there really anything afterwards? I'd like you to tell me man to man, what you actually think about it. Do we go on living in any sort of way, or ——" He struck a match to light a cigarette. A gust of wind blew the match out. Perhaps it was that which suggested his next words: "Or do we just go out? I know the Creed," he went on, "but that's not what I want. I want to know what you really believe yourself, as man to man."

From the mists of the immemorial ages when

the Sphinx first asked her unanswerable riddle across the grey reaches of the desert, and the records of those younger centuries, when the greatest of all the Greeks, before his martyr's draught of hemlock, "doubted men's doubts away" beneath the sunny skies of Attica, the one question of supreme importance has been: "Do we just go out?"

The One Clear Light.

Plato, of whom one of the Christian Fathers said that he "touched the very gates of truth," did his best to establish philosophically the doctrine of a future life—but his teaching about it never widely influenced his countrymen. The Roman Cicero sadly confessed that bright hopes as to what might happen after death were only shadows after all, while Seneca declared that immortality, however desirable, had been rather promised than proved by the thinkers.

There is no physical proof in favour of immortality—science has nothing to say for certain. The one clear light, the one sure word comes from that first Easter Day when Christ came back and proved to His sorrowing friends that He was thoroughly alive. They have left records that they saw and talked with Him again and again. Christianity rests not upon speculations, but on the fact that "Christ is Risen."

A Jury of Plain Men.

In the first days the disciples had no doubt about it. Very early in the morning Mary came to the tomb and met Him. Peter and John saw the empty tomb. The two who journeyed to Emmaus recognised the risen Christ. The ten without Thomas saw Him in their midst. Afterwards Thomas saw Him and reached his hand to touch the wound prints. They constantly experienced Him in their midst. It was no theoretical idea. It was a fact. And it was on this fact that Christianity was founded.

The witnesses for the return of Jesus from the grave were a jury of plain men and their testimony makes its appeal not primarily to critical scholars, but to plain men and women who know life. They differ in details as do the friends of Lincoln as to how and when the Gettysburg speech was composed, though no one doubts that the speech was actually delivered. To those who know men, it is inconceivable that those stolid, unimaginative, discouraged and pessimistic friends of Jesus could have been deceived. To those who know men it is inconceivable that such blunt, rugged, honest characters as Peter, James and Thomas could have deceived others. The change in their own outlook was instant, revolutionary and permanent. Moreover, the Resurrection cuts the history of the world in two. It was one world before that date, and another world after it.

Good News!

The friends of Jesus went everywhere telling the story of the Resurrection as the good news they had to proclaim. Christianity, as they taught it, was something more than a belief in survival after death. They were not content to argue the immortality of the soul. That question is not discussed in the New Testament. Easter Day is victory day when Jesus came back and showed Himself alive.

The Resurrection is no isolated fact. His Easter Day tells us that there is also an Easter Day for every one of us. The glory of Jesus is that He "brought life and immortality to light," lifted it out of dim, groping shadows, and made it not a dumb resignation but a revelation of what life is and is to be. Into the homes of our living and the graves of our dead the light of Easter comes, bathing our mortality with wonder and deepening our wistfulness into worship. God be thanked for a life that interprets life and a death that defeats death.

Beyond the Horizon.

On Easter Day, Jesus came back with the greatest of all man's discoveries—that there lay beyond the horizon not the end of all things old, but the beginning of all things new. To-day we watch our friends go out on the tide as friends of the migrant watch his ship warp away; sad, but knowing that the voyage is to a new world and that we but wait beside the silent sea for our own ship that will carry us to rejoin those who have not gone away but ahead.

By force of habit we still speak of them as the dead. Surely they call themselves the living. We are the dead in comparison with the fulness of life that is theirs. We have but the brief leasehold of earthly life.

I have heard sceptics talk loftily about the craving for a life after death as a form of egotism—the unwillingness of our miserable little conceited selves to cease to be. But the real truth is that it is not so much our own nature that makes us crave or hope for eternal life—it is our experience with our friends. Sometimes we feel that there is little in us that is worth perpetuating. Then someone we love dies, some fellowship is broken which has been strangely precious and then it is that we protest against the veto of death. We run abruptly into an experience which shakes us to the depths. Someone we have loved dies and we are not content to let them “just go out.”

Easter means that we are going to die some day, but there is no death. It means that our blessed dead are alive for evermore. We may well be comforted and strengthened by the assurance that those who were bound up with our life cannot be lost, that the ties which were broken here are preserved in heaven.

The Valley of the Shadow.

Death is not an abode in which our loved ones dwell, but a gate through which they pass. Dr. Rendel Harris, speaking at the funeral of a child, exclaimed: "This cemetery is the emptiest place in Birmingham." Death is only the shadowed door leading not out of life but into it. A climber in the Alps missed his footing crossing the Mer de Glace, and fell into a deep crevasse. He made sure that his last hour had come, and it was something of a surprise to find himself alive on reaching the bottom. But it was impossible to return, for on every side he was imprisoned by walls of ice. A stream ran at his feet, and, silently and in fear, he picked his way along the course which it had hollowed out under the mighty sea of ice. His further progress was presently barred by a huge cliff which rose up sheer in front of him. His only hope was still to follow that running water. A moment's hesitation, a beating heart, then a brave plunge. Down and under he was carried by the dark, chill, swift torrent. A few moments of suspense, and then—and then "sweet fields beyond the swelling flood"; he found himself amid the flowers and sunshine of the Valley of Chamouni.

I cherish that incident as what happens when we die. The shadow of fear may triumph for the twinkling of an eye, and then the awakening from the dream of life in "the land of pure delight" where "there is no more death, neither sorrow nor crying, nor any more pain," and where we enter into the full and final meaning of the Easter morning.

Here is the Answer.

I do not know how Canon Hannay answered the officer's question, "Is there really anything afterwards?" but I should have said this: "Yes, there is. They laid the battered body of Jesus

in Joseph's grave, but He came back and convinced His friends that He was alive. If death had been the end of His life of truth and love and beauty, then nothing matters very much in this world. But He was a test case. He came back and gradually transplanted the friendship between Himself and His friends in the unseen. He was with them always. I believe that death is no more than putting off a torn or worn-out garment—that the life goes on and in the Beyond there is love, memory, progress and service."

Paul said: "Every man that hath this hope purifieth himself," or, as a famous surgeon put it: "Even God must save what is worth saving, and even He can't save what isn't worth saving. It is our part only to become worth saving."

AUSTRALIA IS AT WAR

How It Affects the "Harbinger of Light."

First, there is a shortage of paper. Therefore, we have to reduce the size of our journal. We are doing this by leaving off the cover and using four pages of the magazine as a cover.

In order that we can present the same amount of reading matter, some of the articles will be printed in smaller type. In future articles dealing with Spiritualism only will be published.

Then the printers are handicapped by their staff being depleted owing to their operators being called up for service. There is the further difficulty of securing skilled operatives to take their place.

This results in delay in setting the "copy" and delay in getting the magazine printed and published.

We desire to assure our patrons that we are all doing our best to get the "Harbinger" out on time. In cases of delay we beg our readers to extend to us their forbearance and patience.

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Wholly set up and printed by Hilton Press Ltd., 223-227 Moray St., South Melbourne, for "The Harbinger of Light" Pty. Ltd., and published at Wentworth House, 203 Collins St., Melbourne.