

The
Harbinger of Light

Vol. 74.—No. 10.

OCTOBER 1, 1943

A
PSYCHIC DIGEST

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

PRICE 9d.

LEADING FEATURES:

Your Prayers are Answered.
The Next Reformation.
Air-Chief Marshal a Spiritualist.
Preach and Heal.
The Origin of Spiritualism.
Psychic Notebook.

Registered at G.P.O., Melbourne, for transmission by post as a newspaper.

THE ANIMALS' DISCUSSION CLUB.

(Anti-vivisection Section).

The Club meets last Wednesday in month, 2.30 p.m.

"Wedgewood Bridge Club."

State Shopping Block, Market Street, Sydney.

All Welcome

TO OUR MANY FRIENDS.

Mrs. Pierce and the writer have been spiritual healers for about forty years. We are particularly interested in the healing method—with spirit co-operation—suggested by Dr. William James, late of Harvard University. We shall be glad to speak the WORD for any sufferer, on a love-offering basis.

Rev. Myrtle E. Pierce, Rev. Carl Horton Pierce,
14 Mt. Vernon Ave., Mt. Vernon, N.Y.
Tel.: Mount Vernon, 7-5741.

THE CHRISTIAN SCHOOL OF LIFE.

(Registered)

MISS ELLORY MAJOR, Principal.

Headquarters: 149 West Street, North Sydney.

Brisbane Branch: Albert House, King George Square.

Melbourne Branch: Temperance Hall, Russell Street.

TEACHES:

Esoteric Inner Spiritual Teaching.

Unfoldment of the Psychic Faculties.

The Science of Numerology. The Science of the Hand.

Write for particulars to

"THE HARBINGER OF LIGHT"

Subscription Rates.

Australia and Tasmania, 9/6 per year; 5/ per half-year in advance, post free.

Exchange on cheques to South Australia from other States is 7½d. Please add exchange to the subscription.

All British overseas subscriptions are 10/6 per annum, post free (postages costing 1/6). This includes New Zealand.

United States of America and Canada subscription, 2 dols. 60 cents, post free.

The Harbinger of Light

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

FOUNDED 1870 BOX 64A, G.P.O. PHONE U 3765
EDITOR: REV. J. T. HUSTON, N.D. ADELAIDE

VOL. 74.—No. 10

PRICE 9d.

OCTOBER 1, 1943

Your Prayers Are Answered

By William C. Taggart (Chaplain, U.S. Army Air Force).

[Reprinted with permission from the publishers of "The American Magazine", July, 1943, by "The National Spiritualist".]

I believe in prayer. I believe in it both because of my own experience and because of what I have seen and heard as a chaplain with our Forces in the field.

During the last thirty years religion has frequently been watered down with social service. The Church has too often turned from matters that concern the individual to the problems of people in the mass. Prayer has become, if not an empty form, at least a ritual which has lost a great deal of its meaning.

But now we are learning again that prayer works for the individual. Where I have been it's got to.

In the South-west Pacific battle zone the tempo of existence is stepped up. Weeks, months, years

of ordinary living are crowded into a single hour. All the courage and self-sacrifice, all the loneliness and terror of a lifetime may be compressed into a few brief minutes.

Under these conditions, diluted faith is not enough. At the front, a man needs his religion straight. And when he prays he wants his answer in a hurry.

I am an Air Force chaplain. For more than a year I have lived with men whose daily job is to risk their lives in combat with the enemy. Unless I can give them the assurance that their prayers will be heard, I have nothing to offer them.

I have seen these men go off on missions never to return. I have watched them during bomb attacks against our base. I have crouched with them and helped pass the ammunition while we were being strafed by hostile planes. I know what they think and feel. I know how they pray.

The Sergeant's Faith.

One of our Flying Fortresses was forced down at sea on its way back to Australia. The crew of nine was given up for lost. Weeks later, nine bearded, dishevelled men straggled into camp, and I had the story of their rescue from Major Allen Lindberg, of Westfield, N.J., pilot of the plane.

"It was before dawn when we crashed," Lindberg told me. "We just had time to shove off on two rubber rafts, without a crumb of food or a drop of water."

"A grim outlook", I suggested.

"Grim enough. The boys were pretty worried—all except Hernandez. Right away that lad from Dallas started praying, and pretty soon he startled us by announcing that help was on the way. He didn't know how or when, but something told him that we should be saved."

Sergeant Albert Hernández was tail gunner in the plane. Small, dark, quiet and conscientious, he had been a frequent visitor to our chapel services.

At the first opportunity I questioned him about his part in the adventure.

"It's the gospel truth", he said. "I'd only been praying a few minutes when I felt like God had heard me and was taking a hand to help us out. From then on, no matter how bad things got, I was sure we would come through."

"The second day our lips were too cracked and our tongues too swollen for much singing. But the prayers never stopped.

"Then something happened. We felt a current reach us and hurry us along. Before nightfall we saw the silhouette of palm trees, the white streak of surf, and—almost beyond belief—the black hulls of three out-rigger canoes.

"Our rescuers were Australian aborigines—black-skinned, kinky-headed fishermen from the mainland several hundred miles away. They told us that, the day before, they had been homeward bound with their catch, when a strange urge came over them. Something impelled them to change their course, and steer for this uninhabited and worthless bit of coral."

The Power of Prayer.

Yes, prayer does work. There have been other incidents. Lieutenant Frank Beeson, of Tuscaloosa, Ala., lay in our base hospital, a gaping shell wound in his shoulder. A pursuit pilot, he had been shot down at Port Moresby. The doctor's verdict was: "He'll never fly again."

"Oh, yes I will," Frank told me.

"How do you know?"

"I asked the Lord to give me strength to re-join my squadron." A few weeks later, after an incredibly quick recovery, Frank was on his way back to Port Moresby and more dogfights with the Japs.

I know of men lost and starving in the deserts of Australia, who were found and brought to safety after asking God for help. Of men in bombers shot

to pieces by enemy gunfire who, quite literally, "prayed their way" back to base. I know, too, that many times appeal uttered by mothers, wives and sweethearts in the United States stretched a protective mantle half around the globe to shield us in the South Pacific.

One high-ranking general told me that he owes his life, in part, to the petitions voiced by his closest friend and former business partner. I myself am living on borrowed time because my parents prayed for me in a situation of great danger.

Men at the fighting fronts have been among the first to draw upon this reservoir of power. It has been said that there are no atheists in foxholes. It is also a fact that there are few agnostics in the cockpits of riddled bombers; few unbelievers on tossing life-rofts; few sceptics among the men rescued from the jungles of New Guinea.

Science does not deny the validity of prayer. On the contrary, men of scientific genius are usually men of deep religious faith. Their approach to God is child-like. Because of their trust, they are able to tune their minds to the universe and capture a portion of its knowledge—just how, they are often at a loss to explain except on the basis of divine help. George Washington Carver once said of his experiments: "I go into the laboratory, and God tells me what to do." The flash of inspiration which precedes some new discovery or invention is very closely related to the processes of prayer.

How to Pray.

Wishing isn't prayer. Neither is mere resignation to what you believe to be God's will. Prayer is a definite act of the mind—a gesture by which the human spirit seeks out the spirit of the universe. In prayer you call upon the Infinite to help. Prayer is far less a thing "asked for" than it is a thing "done"—a reaching forth to link oneself to the sources of celestial power.

It is possible to pray any time, any place, under

any conditions. Stained-glass windows and organ music are all very well. But I have seen men praying by the light of burning barracks, amid the crash of bombs. Some people believe that in order to pray properly it is necessary to kneel, with hands folded and head bowed. Others argue gravely that it is quite all right to say one's prayers in bed. I've watched men praying on their bellies in the mud. No special words are called for, so long as they're sincere. It doesn't take fine language to make effective prayers.

For anyone who uses it intelligently, prayer really provides a sixth sense. And one of the most notable manifestations of that sixth sense is the inward glow which tells us when our prayers are being answered. I have experienced that sensation many times, and never yet has it misled me.

Once, though, I began to wonder. The squadron had been nearly knocked to pieces. Our few remaining bombers were ordered out on a desperate mission against the advancing Japs. Before they left we held a song service and offered a special prayer for the crews. As the last of the giant B-17's lifted from the runway and roared off into the dark I turned to the operations officers who stood beside us and said: "Something tells me that to-night everything is going to be all right."

"I have that some feeling," he replied.

But dawn brought no sign of the bombers. As day wore on, the radio in our communication shack stood silent. We strained our ears and scanned the horizon for planes that never appeared. Had our hopes played us false?

Late that evening the telephone rang. It was the flying field near Batavia. All our planes were there. They had been wrestling with the Dutch-Japanese telephone system since morning, trying to tell us they were safe.

What to Pray for.

What can you pray for? Anything that's within heaven's power to grant. But mere possession or

enjoyment are about the poorest excuse for asking favours. On the other hand, you may find, as many have, that benefits you haven't asked for come to you as a by-product of your prayers.

In my own case there has never been anything which I, badly needing, have prayed for that has not been granted me. Sometimes it hasn't come in quite the way I had expected. Sometimes I have found myself forced to stand aside and watch others complete tasks I had expected to perform. But I haven't minded. For I have known that my prayers had been instrumental in putting it across.

It is a mistake to suppose that, just because you have not made a habit of praying regularly you are stopped from doing so in time of need. The path is always open. But it is equally a mistake to put off praying until trouble looms.

The more you practise prayer, the less difficult you will find it to reach out for help in moments of extremity. Daily prayer provides the strength for daily tasks.

It builds reserves of power for use in emergencies. It can banish fear. It will make your life fuller and richer than you would have believed possible.

When you pray with utter confidence your prayers will be answered.

—:o:—

AN APPRECIATION

Dunedin, 13th July, 1943.

We congratulate you on keeping the "Harbinger" up to standard, in addition to keeping it in circulation. Our subscribers eagerly look forward to its coming, and the universal opinion is that it is more attractive in the form of a digest. It is certainly doing good work.

A. W. STABLES, Hon. Sec.,
Spiritualist Church of N.Z.

THE NEXT REFORMATION

(By the late Cavalier James Smith.)

The last great Reformation was one which only affected the external forms of religion, its rites and ceremonies, its modes of worship, and some of the doctrines and dogmas which, having been invented and adopted during the Dark Ages, were rejected and laid aside by the advancing intelligence of the epoch. The next Reformation, towards which so many thoughtful men are directing their aspirations and their hopes, will be one of religion itself. It will be radical and sweeping. It will aim at the re-assertion and re-establishment of Christianity, as taught by Christ Himself. At the present moment this is virtually unknown throughout the length and breadth of Christendom.

Religion, in the popular acceptation of the word, is the setting apart of one day in the week for what is called Divine Service, or the service of God—and the dedication of the other six to the worship and glorification of self.

Worship—Sunday worship—is a relic of Judaism and paganism. It originated in the false and foolish conceptions of the Supreme Being formed by man in the infancy of the human race. He was then regarded as an object of dread. "To fear God", is one of the fundamental precepts of the Old Testament. A superstitious people heard His voice in the thunder; and discerned the manifestations of His awful power in the lightning, the earthquake, plague, pestilence and famine. Every great calamity was the expression of His wrath; every convulsion of nature an evidence of His terrible anger—a "visitation of Providence"—a divine judgment on man. Hence the religious services, the sacrifices and burnt offerings of earlier times were propitiatory. They were intended to appease and soothe an irritable and offended deity.

God, in the universal idea of Him, was a magnified man, and subject to the worst passions of humanity: to offended pride, jealousy, vindictiveness, resentment, and a propensity to cruelty and torture. Therefore the ignorant multitude strove to placate Him in much the same way as they would have done an extremely powerful earthly despot.

Priests and Prophets.

Soon there arose an astute, avaricious and ambitious priesthood, which discerned in the superstitious fears of the people a splendid opportunity for the achievement of a commanding influence, and the acquisition of much wealth, by trading on the popular dread of the Almighty. In furtherance of its own selfish ends, this priesthood invented rituals, prescribed fasts and festivals, claimed to be invested with divine authority, and to speak in the name of the Most High.

Now and then some inspired seer and prophet arose who denounced all such pretensions and practices, demanding, as Isaiah did: "Who hath required this at your hands to tread my courts? Bring no more vain oblations. Incense is an abomination unto me. The New Moons and Sabbaths, the calling of assemblies, I cannot away with. It is iniquity, even Solemn Meeting." And, later on, we may recognise the voice of inspiration in the words of Micah: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? He hath showed thee, O man, what is good. And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly before God?"

Here, you will observe, is a pure and simple religion, defined in a few words, involving neither temples nor churches; neither a priesthood, nor a form of worship. To be just and merciful, and to walk humbly before God, as the Author and Giver of all good; this was all. Imagine a community fulfilling these precepts, and you will imagine a "Paradise Restored".

Spiritualism's Founder.

Then, in process of time, the Creator of this fair world of ours sent upon the earth a Messenger, greater than any of the prophets, greater than Buddha, than Zoroaster, Pythagoras, Socrates, or Confucius: in the person of the son of a poor village carpenter, and He, Jesus of Nazareth, the real founder of Spiritualism, demolished the whole fabric of religious worship, and substituted for what had erroneously been called divine service, the service of our fellow creatures; for common prayer, private supplication; for temples of brick and stone and marble, the sanctuary of our own hearts; for the Eden of the Jews, and the White Island of the Hindus, and the Olympus of the Greeks, and the Elysian fields of the Romans, an internal heaven, saying: "Behold, the Kingdom of God is within you."

I have said that Christ abolished public worship; and He did so in the most explicit and emphatic terms of which human language is capable. After reprehending the practice of those who attended the synagogues, and even prayed at the corners of the streets, he said to each of his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly." And then He gave them that beautiful petition, which is the summary of all our wants, and the eternal expression of the relationship of man to God, Who is His Father—the Lord's Prayer.

Moreover, the greatest of the Apostles twice placed upon record the following declaration: "The Lord of heaven and earth dwelleth not in temples made with hands; neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life, and breath, and all things." The transparent absurdity of "divine worship" to the Infinite One did not fail to strike the sensible mind of Paul, and he therefore exposed it in language of singular force and lucidity. For what, he asked, can

God need at the hands of His finite children, who are indebted to Him for their very existence, and for everything by which that existence is maintained? What, indeed, does He require at our hands, but obedience to those laws which He has instituted for our health and happiness.

“Public Worship.”

If we reflect for a moment we cannot fail to perceive the insult which we unintentionally offer to His boundless intelligence by imagining that He can be pleased by the spectacle of some hundreds of people assembling in a particular building, upon the first day of the week, and offering up a form of prayer to Him “who knoweth what things we have need of before we ask”, and singing hymns and anthems in praise of One Who is above all praise, above all comprehension, indeed, in the awful might of His Majesty, in the supreme splendour of His Glory, in the magnificance of His sublime and unapproachable perfection.

I do not presume to assert for a moment that men and women can not, and do not, benefit by assembling together for spiritual communion and intercourse, but I do assert that what is called Public Worship is diametrically opposed to the admonitions of the Master, and to the tenor of the teachings of Paul; and inasmuch as the first observance of Sunday dates only from the edict of Constantine in the year 321, “divine service” must have been unknown during the first three centuries of the Christian era. It will disappear, I believe, at the next Reformation, and will be replaced by that private and secret prayer which Christ enjoined.

People will then look back with a feeling of compassion upon the mental darkness and narrowness of their forefathers, who were capable of imagining that the Creator of all these stupendous universes could be gratified by His earthly creatures assembling in certain large buildings on the first day of the week, in His honour, and devoting all the rest

of it to the sincere and earnest worship of Mammon. The coming generation, I take it, will be rather inclined to exclaim, with the poet:

“Thrice blessed is the man with whom
The gracious prodigality of nature,
The balm, the bliss, the beauty, and the bloom,
The bounteous providence in ev’ry feature
Recall the good Creator of His creature.
Making all earth a fane, all heav’n its dome!
To his tun’d spirit the wild heather bells
Ring Sabbath-knells;
The jubilate of the soaring lark
Is chant of clerk:
For choir, the thrush and the gregarious linnet;
The sod’s a cushion for his pious want;
And, consecrated by the heav’n within it,
The sky-blue pool a font;
Each cloud-capp’d mountain is a holy altar;
An organ breathes in every grove;
And the full heart’s a Psalter,
Rich in deep hymns of gratitude and love!”
(To be continued.)

—:0:—

Spiritualism teaches how to live, how to act, and how to die. It shows that the visible world is closely interwoven with the invisible world. Before we can understand the inner nature of the visible world we must learn something of the hidden world.

THE SCIENCE OF PRAYER.

Eternal Happiness for All. - New Facts re Spirit Life.
A Keen Study in Psychic Research.

With more details of Life in the Spirit-World; and how
to test the efficacy of Prayer.

Enlarged Booklet; Societies 12 for 1/-, Single 3½d.

W.D.M., 11 Beach Road, Dulwich Hill, N.S.W.

THE ORIGIN OF SPIRITUALISM

An Introduction to Its Principles.

(By George W. Kates.)

Very few people have doubted that a life beyond the grave awaited every human being. The existence of soul that would survive the ravages of time to destroy our physical bodies has been the common belief of humanity, and yet in all ages there have existed materialists who saw only proofs in nature of positive birth and death, with no possibility of continuity.

The races and tribes of all time have had some evidences of conscious life beyond the grave, and to some extent held communion with spirit denizens of the soul-world that lies beyond the dimensions of space as related to the matter we cognise with our earthly faculties.

The history of all people gives glimmerings of spiritual being manifesting to the children of earth. We need not enter into a discussion thereof, but refer to it in order that the reader may inquire or observe. Spirit life and communion is the foundation of all religions of the world.

The Bible and Spirit Return.

The Christian religion is thoroughly founded upon spirit facts of return, deeds and communication. The Bible is a record of spirit revelation, not only in the New Testament, but with the Jews from Moses to Jesus. It is particularly notable that Jesus and the Apostles were what we call in modern parlance, mediums. Spiritualists make the claim that the works, called miracles, performed by Jesus, and the sermons delivered by Him were the results of spirit power over Him. That He was born a psychic, as the result of parentage and circumstances. This does not lessen His divine origin, but increases our understanding of it.

The Apostles were called by their Master be-

cause of their psychic ability. Paul was converted by spirit power.

If you take out of the Biblical record all that relates to spirit, spiritual gifts, spiritual manifestations, then nothing of value to the human family will remain.

Hence, we claim that the Bible supports what we call modern Spiritualism more than it does the creeds of any other "ism". But the spiritualists make no sole claims for truth, because the Bible supports their teachings, for they accept nothing as final unless provable. They announce that proofs of spirit life and communion exist, and are within the reach of all those who shall earnestly seek them. These proofs have ever been within a possibility, as may be witnessed by the testimony of the many who have told of haunted houses.

Modern Spiritualism's Forerunners.

The visions of Swedenborg stand out with luminous evidence of the possibility of humanity in that direction.

The history of John Wesley records spirit manifestations in his home.

Mesmerism developed marvels of mind, and resulted often in spirit communication.

Andrew Jackson Davis, the Poughkeepsie Seer, under mesmeric influence, began and completed the marvellous book, "Nature's Divine Revelations" whilst he was almost unlettered.

Thus the world became gradually prepared for an understanding of the mysterious raps now universally spoken of as "The Rochester Knockings". "Knockings"! They ushered in modern Spiritualism; and the raps soon resounded over the entire world. Attention was first called to the rappings in the humble cottage of the Fox family in Hydesville, N.Y. That was in the year 1842. Three little children were annoyed, and in turn amused by the rappings. Having been reared under orthodox influences, they believed that "Old Splitfoot" roamed

After these children discovered that the raps could see and hear—in other words, that there was intelligence back of the raps—they still addressed “Old Splitfoot” for replies to their questions.

But they instituted an alphabet for the raps, and soon had communications from intelligences claiming to be the spirits of once men and women of the earth. So they soon became famous, and wise people went to their humble home to prove the fraud being perpetrated by three innocent girls. These girls were subjected to every possible investigation, but no other hypothesis than spirit force was proven. Many scoffers went away convinced enthusiasts. People everywhere began sitting at tables for raps and levitations. The evidences of spirit communication became quite general—and other phases of mediumship began to unfold.

Our “Spiritual Gifts”.

The spiritual gifts spoken of by Paul in his message to the Corinthians became a fact in the development of humanity. It is now generally admitted that they are dormant human powers. But to say they belong to subself admits the spirit-self; and it is that selfhood, that condition of our faculties and forces we should cultivate. Thus only can we know our limitations and realise spirit help.

For eighty-nine years the phenomenal evidences have constantly increased in power, and more greatly diffused. There have been psychics developed in every country of the globe, and possibly

LEARN TO BE A MASSEUR

Physical Culture Director; Chiropractor; Osteopath, or
Psycho-analyst.

Mail or Personal Tuition. . . . Call or write—

CLAUDE BEALES

Bank of N.S.W. Chambers, Valley, Brisbane, Queensland.

'Phone: M 5842.

the earth, and was seeking souls for his kingdom. nearly every community. It was isolated, but widespread in its manifestation.

We do not claim that Spiritualism is perfected—but is only in process of developing its force and utility. We do not claim it is a new fact just discovered, but we do say that humanity has but begun to understand and employ it for benefit. The varied phases of manifestations is in accord with the differing talents of humanity. We cannot all possess the same qualities, and we could not each expect to obtain the kind of psychic phenomena that other people do. Thus there are persons so endowed that the physical forces only can be used by spirits, whilst others possess mental, moral or spiritual qualities that congenial spirits find helpful to an exercise for a varied form of communication and instruction. The important phenomena are not those of physical characteristics, which convey only the possibility of an occult force, or an imperfect mode of communication, but the phases that include trance, clairvoyance, clairsaudience, psychometry and inspiration, are of the greatest value to the human race.

Spiritualism, a Fact of Nature.

Spiritualism has no doubtful origin, nor temporary destiny. It has been during all time a potent factor in human growth, and will lead the nations and people to true civilisation and every possible peaceful relationship, for the unfoldment of arts, sciences, mechanics, music and literature. It is the hope of the world for a true church of humanity, wherein shall be taught the higher ethics of life. It will demonstrate with positiveness that every human being is an immortal principle, destined to a conscious life in future aeons.

It is perfecting powers and possibilities here on earth to hold communion with spirits of humanity gone before to the soul-realm on the outer rim, and in the vastness of space beyond the world we here inhabit.

Spiritualism as a religion is just being unfolded, but the spiritual teachings are now not uncertain, for they have led many to the light of the truth—and truth is the goal every soul seeks to obtain.

The question, then, is not so much what has Spiritualism accomplished, but what is its capacity and promise. Without regard to past crudities and failures, we should go forward to achieve every possible good.

The marvellous achievements, however, of eighty-nine years are promises of an ever-increasing utility.

Spiritualism will be to each what they can obtain from it. May each one, therefore, seek for the beautiful, good and true!

—————:0:—————

A WORLD TO REBUILD

For I dipt into the future, far as human eye could
see;
Saw the Vision of the world, and all the wonder that
would be;
Heard the heavens fill with shouting, and there
rain'd a ghastly dew
From the nation's airy navies grappling in the
central blue;
Far along the world-wide whisper of the south wind
rushing warm
With the standards of the peoples plunging thro' the
thunderstorm;
Till the war-drum throbs no longer, and the battle
flags were furled
In the Parliament of man, the Federation of the
world.
There the common sense of most shall hold a fretful
realm in awe,
And the kindly earth shall slumber, lapt in universal
law.

—Tennyson, ("Locksley Hall".)

SPIRITUAL ENGINEERING

Technique of Mediumship.

Spiritualism to many, at first, is an unknown realm. Many things are associated with it by those who do not know anything of its values, its ideals, and its relationship with all of life. There are many pathways by which one can come into a better understanding of the import of Spiritualism. The likes and the dislikes of the individual oftentimes determine just what that pathway will be. But, if we follow it to the end, all paths will merge into one great spiritual highway.

Many are attracted to Spiritualism because of the possibility of communicating with some departed loved one. Through their loss they seek some way by which contact can be resumed and assurance given that their loved one is really alive in a new realm of action, and possible for them to return with some word of personal greeting.

When the assurance is established there is still a desire to know more about the great unseen realm of life, as well as the activities of the denizens of that realm. Communication with the departed is revealing in that it opens a field for vast exploration. The revelation that is received is found to be reliable when many receive a like or similar description of the unseen worlds and those residing there.

Mediums are sought for the establishment of communication. The various phases exemplify the means by which contacts can be obtained with the spirit world. Physical phases are the most convincing, as they give positive demonstration of the return of the spirit. We see them in their materialised form. We recognise them because of personal characteristics by which we knew them in the earthly life. They further establish their identity by telling incidents in their life which are familiar to us.

We hear them through the mediumship of those able to amplify their voices so that it can be heard.

Through this means of contact communication is direct. The spirit not only wishes to express their continued love and affection for those living the earth life, but they want to satisfy them that they are really living their new life with greater possibilities than they had while here.

The message reveals personalities by which they could be readily recognised. Their mannerisms as expressed by their spoken word reveal their identity, and we know for surety that they are those we knew and loved while here.

Automatic writing, clairvoyance, trance, inspiration, levitation, are also other methods by which the spirit world is able to make contact with us.

"How can I become a medium" is the expressed desire of those seeking to become channels for the spirit loved ones. They want to achieve personal verification through their own experience as mediums. This calls for an understanding of the processes involved in the unfoldment of the gifts of mediumship, be what they may.

Spiritual engineering suggests a technique, a method, a process, and a plan of spiritual culture. Just as "engineering" is to be found in all lines of work, and means an understanding of the laws governing the construction of that work, be it church, home, engine, laying rails, science, just so can engineering be applied to the working-out of the basic principles of spiritual unfoldment.

We must first be acquainted with the fact that we cannot have the spiritual gift of our choice. We are all endowed with latent faculties or powers, and these are determined by our inner spiritual qualifications. Whatever our gift happens to be can be unfolded under proper guidance. We must know the "engineering" process or laws that will aid in the unfoldment of our gifts.

When once we accept the call to serve the spirit world, it must be done with a full knowledge of the responsibility that goes with mediumship and being a servant to the race. A medium is a server, and in

that capacity must forego personal pleasures and aims to stand as mediator between the host of unseen and the material world.

Here the technique of their training will stand them in great good. If it has brought them a deeper personal realisation of the continued life of departed loved ones, and with it a sincere desire to be of service to humanity, they must live a life that will be commensurate to the high calling they have adopted. They must stand as a minister serving both seen and unseen. They have accepted a responsibility from which they can never retire; they have become an example, and by both precept and example people come to know their worth and the sincerity of their purposes.

The processes of "spiritual engineering" are increased as we understand the basic principles. We can remain just where we are, or we can go on and attain a development that enlarges our field of action and makes for a greater dynamic presentation of our truths.

In all of our effort the law of attraction also holds good. By the inner light that we create through our spiritual aspiration spirit teachers and helpers are attracted to us. If we measure up to their requirements we may then rest assured that the cloak of their power, their wisdom, and their spiritual insight will guide us to greater service to mankind.

Let us not mislead anyone to assume mediumship is acquired just for the asking, nor can anyone bestow mediumship upon payment of stipulated fees or compensation. The spirit world is generous in their help, but the task of undertaking the responsibility of spiritual unfoldment remains entirely with us. We must understand that we must follow implicitly the laws of spiritual development; we must be sincere in our desire for mediumship; we must accept the advice and guidance of those on the unseen planes who have accepted us as their charges; we must be punctual in keeping our appointment

with our spirit helpers, and we must understand that spiritual gifts are not acquired in a day, or a month, or a year. Patience is the key that will unlock the door to attainment.

When you will have learned the laws of spiritual engineering, you will have unlocked doors that will bring you lasting pleasure.

“All life is a school, a preparation, a purpose; nor can we pass current in a higher college, if we do not undergo the tedium of education in this lower one.”—“Progressive Thinker.”

—————:0:—————

SPIRITUAL POWER PROMISED

(Contributed by E.M.L.)

[A Quotation from the Rev. R. C. Firebrace, M.A., on May 16, 1943, in his Radio Talk printed in his “New Day Message” pamphlet.]

“We read in Isaiah 59 that “when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.” Here is a clear promise that when we find evil all around and threatening to submerge us, that is to say, when our home life, our moral standards, our public and private decencies seem about to disappear, then is the moment for us to expect Divine help. The lifting-up of a standard by the Spirit of God clearly seems to mean that certain of the spiritual forces of the Light, who are bearers, as it were, of the Divine Spirit, will use human personalities, who have long been in training for such an eventuality, to set up a visible centre of divine wisdom and power, round which humanity can rally. This will be the nucleus of the Kingdom of God on earth, and its appearance will be the first of a series of extraordinary events which will culminate in the visible manifestation of Christ.”

“Meanwhile let us lift up our heads and look up, for our deliverance is drawing very near.”

A PSYCHIC SCRAPBOOK

(By Frances Leon, in "Prediction".)

The other day I was shown a psychic scrapbook. It concerns prophets, priests and kings, and consists of cuttings, selected during many years by a student of the occult, from psychic and other journals, including "Prediction".

Prominent in the collection is that amazing prophecy made by the greatest seer of our time, Count Hamon, better known as Cheiro, concerning the devastating love affair of King Edward VIII. "I predict", said Cheiro, referring to the Prince of Wales, as he was at that time, in a book first published in 1927, "that, rather than lose the object of his affection the prince will give up everything."

With this cutting and an attractive portrait of Mrs. Simpson dressed for presentation at Court is a reminder that many years earlier (in 1903), the Hon. Ralph Shirley (then editor of the "Occult Review") predicted that if King Edward VIII should ever come to the throne (which, from his horoscope, did not seem at all certain) he would be rapidly succeeded by the Duke of York.

The page of scrapbook turns, and we find Robert Blatchford at a sitting with Mrs. Osborne Leonard, saying to the medium's "control", Feda, that a medium told a friend of his that "when I am asleep my wife comes and fetches me on to the other plane; is that true?"

And Feda replies: "It is true; your lady says because you were so long and so close together it is easy for her to fetch you."

Judge's Spirit Daughter.

Then there is the remarkable story related by the Rev. Arthur Chambers when he was Vicar of Brockenhurst, of a famous judge to whom he acted as chaplain at the Assizes at Winchester. The judge, preparing for the summing-up of a case, was going through his notes of evidence at his lodgings, when,

as he told Mr. Chambers, "my daughter appeared to me exactly as she was before her illness". Smiling at him, she said, "Father, you are quite wrong; you think of me as dead, but I was never so much alive as I am now, though your grief hurts me"—and she vanished.

"Now, Mr. Chaplain," the judge said, "if all the parsons in Christendom were to tell me I did not see my girl, I would tell them they are wrong; for I saw her objectively (and that would be as clearly as he saw Mr. Chambers, to whom he was relating the story), and that at a time when she was not even in my thoughts."

Clerical testimony to evidence bearing on the occult is indeed well to the fore in this psychic scrap-book.

There is the report of the harvest festival service at which a congregation of 500 persons at St. Mary-at-Hill Church in the city of London, heard Prebendary Carlile, founder of the Church Army, refer to the constant help he received from his wife, who had been "dead" twelve years. "It's a long time", he said, "but she's always with me; she gives me little tips, and tells me when to pull up."

Even Westminster Abbey, one Michaelmas Day, had a most sympathetic and illuminating sermon on psychic phenomena, in which the preacher, the Rev. H. Mayne-Young, of St. John's Westminster, recalling a vision of St. Michael a thousand years ago, spoke of the great awakening to spiritual knowledge and phenomena in the present century that had come from the researches of Crookes, Wallace, Lodge, Hodgson, Myers, Flammarion, Lombroso, and a host of others, by whose efforts, he said, "clairvoyance, clairsaudience, telepathy, and the wonders of our subconscious self have been made common knowledge."

George Lansbury in the Spirit World.

Another page preserves the record of George Lansbury's firm belief that "the dead are always with me", and of the description given by the

famous guide of Hannen Swaffer's home circle ("Silver Birch") of the great reception he had on passing into the spirit world from the many he had helped here on earth, and of his association in that world and its activities in love and service with Dick Sheppard.

From George Lansbury the page turns to Hans Anderson, who describes through a medium and in the manner of his wonderful fairy stories, his own passing into the spirit world, and "what greetings of joy arose when he met his long-lost friends and relatives."

Again the pages turn. They remind us of the following among a great variety of other psychic topics: Queen Victoria's seances at Buckingham Palace, and her communication with the Prince Consort through the mediumship of R. J. Lees, and her famous Highland ghillie, John Brown.

King Edward's interviews with Cheiro, who once told him, speaking of his birth date (November 9) that from time immemorial November has been considered the House of the Nine, or the House of Mars negative, "that is why your name will go down to posterity as Edward the Peacemaker."

The warning given by Gladstone in a spirit message to George R. Sims four years after the end of the last war, that it was "the greatest mistake in the world to imagine that the war was finished. Arms were laid down, but," he emphasised, "the war was not finished."

The experiences of that great psychic investigator, R. H. Saunders, who wrote two widely-read books about Abduhl Latif, attended over two thousand seances, and said, "the voices that were supposed to be still have spoken to me hundreds of times as familiarly as when the speakers were on earth."

The discovery through spirit agency of the Schumann Concerto that had been lost for eighty years, and its first performance in England (at the Queen's Hall a year or two before it was bombed)

by Miss Jelly D'Aranyi, the distinguished violinist, who received messages from the spirit of Schumann, at sittings attended by Baron Erik Palmstierna, whilst Swedish Minister in London, urging her to find and play the work.

Sir William Crookes photographed with the spirit of Katie King.

And Lilian Whiting's consoling message to all who are bereaved that "Death is but the opening of a door through which man passes into the next room."

—————:0:—————

A PIONEER PASSES

(Contributed by A.W.S.)

One of the pioneers of Spiritualism in Dunedin, Mr. George David Gibbs, passed to the higher life in May last, at the ripe age of 83. His wife predeceased him three years previously. Mr. Gibbs was one of the founders of the Dunedin Psychological Society, which was the first spiritualist organisation in Dunedin. He was its president for some years, and when it closed he continued to act as distributing agent for the "Harbinger of Light". That was in Mrs. Bright's time. When the present church became established, Mr. Gibbs transferred the distribution of the "Harbinger" to it. The late gentleman (who was the soul of honour) was a building contractor till he retired about 10 years ago. He is survived by a family of two sons and five daughters and a number of grandchildren.

—————:0:—————

Affection comes of all the essential forces.

It is one thing to be tempted: another to fall.

* * *

Spiritualism has walked into the churches of all religions and tongues; it has stood beside the clergyman or priest, and has whispered the message of immortal life.

PREACH AND HEAL

These three words summarise the mission of Jesus, as stated by Himself in the Synagogue at the commencement of his ministry (Luke 4:18).

16. "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

17. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found the place where it was written:

18. "The Spirit of the Lord is upon Me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. "To preach the acceptable year of the Lord."

His commission to the twelve apostles when He sent them forth (Luke 9, 1-2):

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2. "And He sent them to preach the Kingdom of God, and to heal the sick."

His mandate to the seventy disciples on their first missionary journey (Luke 10, 8):

"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come.

9. "And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."

Later Jesus promised that the works that He did would be done by those who believed on Him (John 15, 12):

12. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also;

and greater works than these shall he do; because I go unto My Father.

13. "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.

14. "If ye shall ask any thing in My Name, I will do it."

He detailed those works as "Preaching and Healing" (Matt. 11, 4-5):

4. "Jesus answered and said unto them: Go and show John again those things which ye do hear and see:

5. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. "And blessed is he, whosoever shall not be offended in Me."

If the command to preach still stands, so does the command to heal.

The means for healing include the following:—

I. Anointing with oil, and the prayer of faith (James 5, 14):

14. "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord:

15. "And the prayer of faith shall have the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

II. Laying-on of hands by those who believe (Mark 16, 8):

17. "And these signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues;

18. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

III. The prayer of faith by the individual (John 15, 7, and ii Kings 20, 1-5):

7. "If ye abide in Me, and my words abide in

you, ye shall ask what ye will, and it shall be done unto you."

IV. The prayer of faith through one or more intercessors (John 4, 49-50, Matt. 8, 5?13; 9, 2-8):

49. "The nobleman saith unto Him: Sir, come down ere my child die.

50. "Jesus saith unto him: Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way."

The Law of Healing (Ex. 20:26: "If thou wilt diligently harken unto the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." (Note: Substitute "the ego" for "I", see i Cor. 6:16 and ii Cor. 6:16.—Ed.)

The foregoing briefly outlines the scriptural method of seeking health. In this, as in all things, the will of God should be our supreme desire (James 4, 15), but submission to His will does not preclude prayer for healing (James 5, 14).

—————:0:—————

Wisdom is the power of ideas, and is perfect faith.

* * *

Death! That Golden Key that opes the palace of Eternity.—Milton.

* * *

If you receive a copy of "The Harbinger of Light" and are not already a subscriber, it has been sent to you by a friend who realises that you would enjoy its regular visits, and is a cordial invitation for you to join "The Harbinger" family of readers. It is an investment in spiritual truth which will yield a rich harvest in spiritual food, which is as necessary to the growth of the soul as physical food is to the health of the material body.

AIR CHIEF MARSHALL A SPIRITUALIST

Air Chief Marshall Sir Hugh Dowding, who was largely responsible for winning the Battle of Britain, joined the R.A.F. in 1914, and, though he has now retired, he still takes an interest in the boys who fought with and for him—and in their families. He's a whole-hearted spiritualist, and has had remarkable evidence from men in the Air Force, the Army, and the Navy who have been killed in action.

What Death Feels Like!

Sir Hugh has written a series of articles which appeared in the "Sunday Pictorial" (London). He says: "I am sure our war dead live on, for I have read messages from them." These messages have been received by Mrs. Hill, daughter of Colonel Gascoigne, one of the heroes of Khartoum, and they ring true. The description of the sensations immediately after death of the boys who were killed at the guns are so natural, and in accordance with the usual revelations received from spirits, that they are convincing. Take the case of Johnson. He writes:

"I didn't know that dying was like this. I thought it was all over and finished; and sometimes we seemed to go through such a gruelling I didn't see as how we could stand any more; and then all of a sudden it ceased—and I was feeling as upright as a trivet.

"A moment before I'd been dead beat and hot! Oh, hot and thirsty, with the most awful headache.

"The noise of battle fairly shattered me to bits, but then all of a sudden I was cool and fit, and fresh as a daisy, and perky as could be, just looking on and hearing the noise, but not feeling shattered by it.

"I couldn't believe I was a 'gonner'. I saw my body just holed all over, and yet I tried to pull it away from the gun, but there were others on top and beside me all in a heap. We'd got a direct hit all right!"

Using Power.

After describing his ineffective attempts to lift a shell, Johnson gave a hint of how spirit people can still produce effects by the direction of psychic power. He says: "So we tried again, and now I began to see things—not the efforts we were making with our hands, if you follow me—but the captain.

"He seemed to be sending out power some way; he was that determined, and I saw him, as you might imagine, a call-up station on the wireless (if you could see one), and the answer came not through his fingers but through himself.

"Lots of shadowy people came round us and worked with us, and the gun wasn't exactly in action, but something was being fired from her. Plane after plane came over and suddenly lost speed, turned for home, or crashed.

"I was mystified; I couldn't recollect anything like this; there seemed to be no noise; the discharge was silent, but the repercussion was distinctly felt by us all, and that seemed to give us fresh impetus for the next. It was the queerest experience."

Johnson was learning the power of concentration, for he says:

"The captain seemed to force his way through with all his determination against it all, and when I made a move he looked up that sharp, and said:

"'You sit quiet and think—for God's sake THINK, with all the guts you've got in you: that's what you must do now. We've got our brains and our determination, and if we three hold together we'll pull it off and keep the air protection for our chaps. Don't you see the men who are helping us?'" —"The Two Worlds."

—:0:—

It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion.—W. M. Thackeray.

HE WAS CURIOUS TO KNOW WHERE THE DEAD WERE

(By a Correspondent to "Psychic News".)

Jordan Gill, aged 18, wandering homewards one evening, saw a notice: "If You Want to Know where the Dead are, come Inside." "Ah!" said Jordan, "this ought to be interesting and amusing."

So he went inside, paid threepence ("silver collection"), took a seat, and waited for the display of the "dead". Instead of which Mrs. Ada Torr, a well-known medium from Exeter, gave him a message. Told him of things which had happened to him; and of things which were going to happen. The things which had happened, had happened. Though how did she know? The things which were going to happen were interesting.

Jordan Gill loved fortune-telling, and fortune-tellers; and, at threepence, this was cheap. Cheaper than the usual half-crown charged by the fortune-tellers on the sands of the sea-shore. So he went again, and again; and he learned that some of his experiences of childhood meant more than he had thought.

When he had dreamed, or in that semi-conscious state, before sleep had overpowered him, that he was being lifted up towards some beautiful land, where fields were bright green, and skies were richly, wonderfully blue, he had struggled hard against the sensation.

One of "The Elect".

He did not want to die. He was dreadfully afraid of death. For he had been brought up under that very strict sect, the Plymouth Brethren; and though he had been told that he was one of "the Elect", there was always the doubt about it. It might not be true; and hell was such an awful place for one so young to go to.

Now he learned that that kind of hell didn't exist, but that his "uplifting" was due to some kind

of gift, or faculty, of which he had only been very dimly and doubtfully aware. Now he knew.

It explained many things to him. For instance, when he was very young he was present at a tea drinking. A lady had read the tea cups of others who were there. When she had gone these others began to discuss the readings she had given.

Young Jordan, in the pride and recklessness of youth, jumped up, took an empty tea cup, and gave his "reading". The ladies were astonished, and declared that he was by far the better teacup-reader. His fame went forth, and he was besieged for readings.

At another time he was talking to a servant girl, and whilst talking he held her glove. "Tell me," he said, "are you happy at your place?" "Yes," said she, "very happy". This was on a Friday.

"Well," said he, "I'm very sorry, but by 11.30 on Tuesday morning you will be kicked out." And it was so on the following Tuesday at 11.30 her bundles were thrown out of the house to the sidewalk.

Jordan didn't know the people for whom she worked; nor did he know of anything about her relations with her employers. But he had sensed the "sack" from the glove he had held.

There were other curious experiences which this new faculty helped to explain. It also set him thinking and asking questions. So many questions, and such awkward ones, that the Plymouth Brethren kicked him out. He definitely was no longer one of "the elect".

But he was getting to be more and more convinced as to the truth of Spiritualism, and was the happier, until one Sunday he was told to go on the platform and give an address. This was not so good. But he did as he was told, and he sensed himself as being outside his body as he was speaking. He had arrived.

Led by a "Voice".

Jordan Gill has never been in a developing circle for his own unfoldment. He believes, as do so many others, that mediums are born, not made. He takes his instructions from the other side of life. A "voice" has said to him: "Do what I tell you to do," and has also given him instructions as to how to deal with his sitters. He has followed these instructions, and, on his first appearance as a medium, he gave what was claimed to be a very good demonstration of clairvoyance.

But Jordan makes no great claims for himself. "Sometimes I am good. Sometimes not so good. I cannot explain it. It may be the conditions of my sitters; it may be my own failings. But I am a medium. I can only give what I receive. I refuse to make guesses. If I have a message to give, I give it. If not—well, it cannot be given."

Jordan Gill rejects telepathy as an explanation of the messages received. He once went to Merthyr Tydfil, and, being a stranger, was instructed by Sam Reece to carry a copy of the "Two Worlds" for identification purposes.

In the train, in a drowsy state, he felt a half-hand placed on his own. Arriving at Merthyr he was introduced by Sam Reece to a man whose right hand had a thumb only.

Travelling to Cardiff he again dozed in the train and saw in the open book on his lap a photograph of a young man in a coffin. He reported the incident to George Harris, a leading Welsh spiritualist, but there was no explanation. That night he dreamt the same incident again.

The next day George Harris brought to him a man who came with a book. Jordan said: "Take the photograph out of that book, and place it on the table face downwards, so I cannot see it." This was done, and Jordan described the picture as he had seen it, first in the train, and then in his dream.

It was the boy's father who had come with the

photograph, and for the message that his son was still alive.

At Bournemouth he heard, and gave, the name of a man who had committed suicide. No one accepted it. This was in the morning. At the evening service came again the same name, with insistence. He gave it. It was accepted by a lady, the mother, who had been prevented from attending the morning service.

As is usual at Marylebone House, where Gill told these experiences, a number of questions followed the lecture. Jordan Gill was asked how many guides he had.

"I don't know", said he. "I don't call them guides. I call them helpers. Same thing, perhaps; but I sometimes think that some of us cannot see Spiritualism for guides."

—————:o:—————

WHAT IS THE EXPLANATION?

(Contributed by C.J.)

The following incidents occurred at the funeral of the mother of the writer:—

Whilst travelling at the usual speed of motor funerals, the hearse pulled up quite suddenly, causing our coach and the one behind us to bump heavily into it. The driver apologised, but said he was sure he was given the stop signal, but the drivers of the coaches had done nothing of the sort, but we realised we had pulled up in a direct line with mother's home, strangely enough.

It gave us all a shaking. Mother always turned to look back at the house whenever she went out. We used to tease her about it. We just felt that day that she was doing the same thing.

—————:o:—————

Death is the waiting-room where we robe ourselves for immortality.—Spurgeon.

AN EPISCOPALIAN SPIRITUALIST

(By L. E. Hughson.)

I have a friend who is a consistent member of the Episcopal Church. In a conversation recently our talk finally drifted to a discussion of the occult. She informed me that, though she is a member of an orthodox Church, she has received ample proof of a life after death, and the truth of spirit return.

In answer to my request she cited two outstanding instances. Once, in crossing a street at a busy intersection, she heard her brother's voice in tones of quick alarm call her by a name only he ever used in earth life, "Allie". She immediately stopped, just as an automobile, driven by a careless motorist, speeded past. Had she taken one more step she would have been instantly killed.

Another incident: She was living at a distance of nine thousand miles from her mother, who, without her knowledge, was dangerously ill. After retiring one night, and after she had extinguished her reading lamp, she saw her mother standing beside her bed. Her mother clasped her hand, and the pressure was as firm and warm as any living hand could be.

When she learned of her mother's passing and the hour, by computing the difference in time, the appearance of her mother must have been within a very few minutes after her demise.

These instances have interesting angles. In the first place my friend emphasised the fact she knew the voice she heard was that of her brother, and that he saved her life. He called her by the pet name only he ever used.

She was the only member of the immediate family not present at her mother's passing, and my friend, by this very fact, was uppermost in her mother's thoughts. Nothing more natural than that the mother would try to reach her daughter, and her desire was so intense she was able to do so and

materialise. This proves also our contention that distance is of no consequence in the projection of a spirit.

The conversation drifted later on to a discussion of the Houdinis, and my friend remarked that any one as thoroughly antagonistic as the Houdinis could not expect to receive any psychic demonstration.

My friend is a woman whose entire manner and conversation evidences culture and education. A member of an orthodox church, I found her thoroughly versed in the fundamental principles of Spiritualism. There are thousands more.—“National Spiritualist”, U.S.A.

—————:o:—————

WOMEN HAVE INGENUITY

An employer defined the difference between male and female workers this way. He said: “Men showed more initiative, and women showed more ingenuity.”

Miss Perkins said that women came up with the strangest time- and labour-saving devices, but the miracle was that many of the devices worked. A woman who used to teach Latin got tired of the 11 steps that went into painting strips of colour on a tube. She worked out three instead, and saved eight hours a plane for her firm.

—————:o:—————

THE LAW OF GIVING

“The first law of giving is of the spirit world. Give to all you meet, or whose lives touch yours, of your prayers, your time, yourselves, your love, your thought. Practise this giving first.”—Quoted by A. J. Russell, in “God Calling”.

* * *

“Think this of everything you do: Would I be glad if this were done to me?”—“The Evening of My Days,” by Joan Grant.

A DECLARATION OF PRINCIPLES

[Reprinted from "The Seeker", Perth, W. Aust.]

We affirm the good. Man is made in the image of God; evil and pain are but the tests and correctives that appear when man's thought does not reflect the full glory of that image.

We affirm that the power of the living Christ is dormant in each individual personality, and needs only the individual's recognition of this power, through the awakened spiritual consciousness of the person to make it an active constructive energy of his being.

We affirm the teachings of Christ, that the kingdom of heaven is within us, that we are one with our Father, that we should not judge, but that we should love one another, that we should heal the sick, and return good for evil, that we should minister to others, and that we should be perfect even as our Father in heaven is perfect. These are not only ideals, but practical, everyday working principles.

We affirm the practice of these things, not one day of the week, but every hour and every minute of the day, not in the ministry of a law, but in the service that includes the democracy of all, not in words alone, but in the innermost thoughts of the heart, expressed in living the life, for "By their fruits ye shall know them."

We affirm health, which is man's divine inheritance. Our body is the temple of God, every function of it, every cell of it, is shaped, ruled and repaired, and controlled by mind. He whose body is full of light is full of health.

We affirm divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, expressing fullness, shall reap fullness in return. He who gives and acts in his highest

knowledge, he who trusts in the divine return, has learned the law of success.

We affirm that heaven is here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind through the universe of thoughts, the nothingness of error and negation, including death, the variety in unity that produces the individual expressions of one-life, and the quickened realisation of the indwelling God in each soul that is making a new heaven and a new earth.

We affirm God as Universal Love, Life, Truth, and Joy, in Whom we live, move, and have our being, that realising our oneness with Him means love, truth, peace, health and plenty, not only in our own lives but in the giving out of these fruits of the spirits to others.

We affirm that the universe is spiritual, and we are spiritual beings: that is Christ's message to the twentieth century, and it is a message not so much of words as of works. To attain this, however, we must be clean, honest and trustworthy, and uphold the standards as Jesus Christ taught in the four Gospels.

————— : o : —————

THE REAL CHRIST

“Here on this wonderful morning on Galilee-side, which would remain with me all my days, and make my life the cleaner and sweeter for the knowledge of the Master, I was beginning to appreciate that He had been a very human Man, basically the same sort of person as any one of us. I felt that I was growing nearer to Him; that I might win an understanding of what He was, and then, I might be able to grasp what He had meant in His teaching, especially in the Sermon on the Mount.”—“Palestine Unveiled”, by D. V. Duff.

————— : o : —————

There are remedies for all things but death, and that needs none.

THE CHRISTIAN CHURCH AND DISTANT HEALING

(By Rev. G. Eustace Owen, in "World Service".)

I used to be perplexed by the story in Matthew viii, 5-13: Jesus, while staying at Capernaum, was approached by a centurion, of great importance in the town, much respected by the Jews. A slave of his was very ill. The kind-hearted master appealed to Jesus, Who at once consented to visit his house and heal the patient.

But the centurion objected: "Sir, I'm not worthy that you should come to my home. Utter the word, and my slave will be healed." Then he explained, "For I'm also under authority, and have soldiers under me. To this man I say, 'Go!' and he goes; to another, 'Come!' and he comes; to my slave, 'Do this!' and he does it."

Jesus exclaimed: "I haven't seen such great faith (insight) even in Israel. . . . Go away, and may what you've believed be done to you." The slave recovered. In this account two points perplexed me. First, what did the centurion mean by his seemingly irrelevant allusion to military authority? Second, what connection lay between Jesus uttering an order and the slave being healed?

In those days people believed that miracles were performed by uttering words which set in motion magical forces; as we can activate a robot by word of command. But the centurion did not mean that. He implied: "I understand, sir, what happens when you heal at a distance. I've soldiers and slaves who obey orders; you have spirit healers at your service. Command them, and they'll heal my slave." Jesus was amazed at his insight, so lacking among the Jews. "Verily," he said, "the gentiles will enter the kingdom, while the Jews will be cast into the outer darkness."

So both puzzling points are solved. An officer commanding his men gives us the mode of healing;

the invisible band of healers working under Jesus provides the "missing link" between healer and patient.

Healers to-day give treatment by prayer, but usually cannot explain clearly how healing is done. Matthew's story makes the means definite. Each healer is attached to a band of spirit doctors and nurses. He is their physical instrument. When he cannot, on account of distance, or any other reason, actually contact a patient, his prayer for aid and, if possible, that of the patient, creates a psychic circuit. The healer is linked with the patient and his own band, the patient with the band and healer. Their joint prayers form lines of force, along which healing power pulses from spirit band to patient. This psychic transfusion of power is a kind of telekinesis, or projection of power to a distance.

Many Christian congregations, without understanding the mode of working, operate healing by prayer. Whenever desired, they pray for a patient by name, appealing to God through Jesus. This follows ancient precedent, for the usual formula of the early Church was, "In the name of Jesus Christ of Nazareth . . ." The healer is their minister, the channel through which operates the angelic band in charge of that place of worship. Every congregation has its own angel and band.

The psychic circuit links together the band, the minister and congregation, and the patient. The band supplies healing power; the praying congregation provides the means of applying it, and the faith of all turns the switch. Patients so treated need not attend the service, but they should join their prayers to those of the congregation, if possible. If impossible, distant treatment is still effective.

Every Christian assembly should practise the ministry of distant healing. Healers are the more effective when they understand healing 'mechanics'. The Christian Church, too, would do well to study religious science and apply psychic laws with know-

ledge and understanding. This was the spirit of the unknown writer of Psalm 119: "Show me how your will works, that I may muse upon your wondrous deeds." (Moffatt's translation.) We should go even further than that. We should not only muse upon God's wondrous deeds, but also do them.

—:O:—

RED CROSS HELPS REFUGEES

An emergency issue of clothing to 170 Polish refugees travelling from the Middle East to Mexico was the biggest job of distribution undertaken last month by the Red Cross Civilian Relief Depot, for Victorian Division. The refugees left India in mid-summer, and arrived at an Australian port on a bitterly cold winter morning, still wearing tropical clothing.

The refugees have been in exile from Poland since 1939, when 30,000 of them, mostly the families of Polish Army officers, were interned. On the outbreak of war between Russia and Germany in 1941, they were released from prison camps and sent to Iran. Through the Middle East Relief Commission and the British Government, they were offered the choice of going to East Africa, India, or Mexico. Ten thousand chose Mexico, with the prospect of a long voyage past India and Australia.

The first shipload for Mexico was under the charge of a Polish Consul in India. When they arrived at an Australian port they communicated with Mr. T. M. Burke (Polish Consul for Australia), and those who were in need of warm clothing were taken to the Red Cross Civilian Relief Depot.

The depot was asked to outfit 110 men and women and 60 children within three hours before the ship sailed again. In that time, the staff fitted and packed 50 men's trousers, coats and pairs of shoes, 50 men's shirts and 60 pairs of socks, 40 men's pull-overs, 40 women's pullovers, 35 women's shoes and

25 children's pullovers, three infants' outfits, and a quantity of women's underwear.

As the depot was short of men's boots and trousers, Red Cross obtained a permit for 600 coupons from the Rationing Commission to buy new garments.

In addition to supplies from the depot, a representative of the Red Cross Camp Services Department of Victorian Division put on board three cases of fruit, some chocolate and barley sugar, and indoor games and school writing blocks for the refugee children.

—————:0:—————

THERE IS A PLAN

(By Marjorie Crandon.)

“There is a plan far greater than the plan you know,
There is a landscape broader than the one you see,
There is a haven where storm-tossed souls may go—
You call it death—we, immortality.

You call it death, this seeming endless sleep;
We call it birth—the soul at last set free.
'Tis hampered not by time or space; you weep.
Why weep at death? 'Tis immortality.

Farewell, dear voyageur; 'twill not be long.
Your work is done; now may peace rest with thee.
Your kindly thoughts and deeds, they will live on.
This is not death—'tis immortality.

Farewell, dear voyageur; the river winds and turns;
The cadence of your song wafts near to me;
And now you know the thing that all men learn—
There is no death: there's immortality.”
—“National Spiritualist.”

—————:0:—————

The old, old fashion—Death! Oh, thank God,
all of you who see it, for that older fashion yet—of
Immortality.—Dickens.

FAITH IN THE VERITIES

Faith that life is eternal, and that divine love is unfailing is less assertive than faith in a "master race" or a "divine dynasty", but it is more effectual in the long run. Once sincerely held, it can bring victory out of the most commonplace life, the most humdrum experience. The editor of the Kansas City Star, in considering the significance of Easter in a world at war, has this to say:

"Life is eternal, and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight."

That is part of a prayer, written by Rossiter W. Raymond, an American mining engineer, who had served as a captain in the Civil War, and lived until 1918, long enough to see the long agony of the first World War. He wrote out of a full heart and out of knowledge. Love is immortal, and will not be choked out of being by all the weeds of hatred, selfishness and ignorance. Many an obscure private in the Army, seaman in the Navy, and workman in the civilian world has discovered that love is immortal, and holds that knowledge to his heart in his hour of deepest need. It carries him through.

Faith is a strange, inexplicable, simple thing. It abides in the hearts of a great many of us, who cannot put our faith quite into words, and cannot say why we have it. Laboratory scientists cannot analyse it and say, "So much is healthy muscles, and this other portion is the proper amount of sunlight, and that part right nutrition." For faith has carried on to victory men who had none of those things in right proportions.

Faith comes in time of need to many of us who did not know before that we ever possessed it. Yet there, in the hour when our necessity most cries for it, we find faith quietly blooming. Call it psychology, or call it God: it is a real, every-day, earthly miracle that lifts men and women on their way to meet their crises.

Perhaps something like that happened to Abraham Lincoln, who embraced no rigid religious creed, yet never failed in four years of his country's anguish to hold his faith in justice, in righteousness, and in the rightness of human nature. . . .

We have the best of reasons for clinging to our mystical beliefs. For to the human race, and to it only, has been given the gift of faith, belief in mercy, kindness, human brotherhood, that belief which has brought it singing down the ages, unbeaten by numberless lost battles, still struggling confidently for night and truth and strength to build a better world.—“Weekly Unity.”

—:o:—

EMERGENCY FUND

We gratefully acknowledge the following:—
A.D.N., Grafton, £11; A.B.C., N. Queensland, £10;
Aenos, Westport, £4 15/; A.C., National Church of
N.Z., Christchurch, £2; Tambellup, 20/; M.S., Beach-
mont, 20/; C.A., Devonport, 10/; W.A.D., Coburg,
10/; S.M., Midland Junction, 7/6; B.W.T., Whittle-
sea, 2/6; C.J., Sydney, 80/; T.H., Ormond, 5/6.

—:o:—

TO ASSIST THE EMERGENCY FUND

The Christchurch Branch of the Spiritualist Church of N.:Z. charges 1/ per copy for the “Harbinger of Light”, the extra 3d. being credited to a fund, and finally sent as a donation to the Emergency Fund.

We appreciate not only the gifts, but the kind thought that lies behind them, and extend our thanks to the readers of the digest who so willingly co-operate.

—:o:—

The finest day of life is that on which one quites it.—Frederick the Great.

THE FOUNDATION OF SPIRIT RETURN

(By Rev. T. F. Barnum.)

We find that our unfoldment is received through faith and trust in the ability of the spirits. The foundation of this love, universal love, bringing a unity of faith, hope and charity, which are our first teachings. Without love, faith, hope and charity, we find there can be no harmony, and without harmony one cannot receive the higher spiritual gifts.

The Bible, being the embodiment of all those qualities and filled with illustrations of spirit demonstrations and descriptions of how to unfold the spiritual gifts, can we cast it to one side as a useless manuscript? When in fact Jesus was the one that founded our Modern Spiritualism. Therefore, is not the Bible the foundation, and the the Fox Sisters the ones who opened up the channel in this great country, that we may proclaim this wonderful truth? Let us then be open-minded and live a life that is beyond reproach, as is taught in the Bible, thereby being prepared to receive a clear understanding of the law of progression.

Let us demonstrate to humanity the universal love, which is the Christ spirit. First we most receive that Christ spirit that we may proclaim to our fellowman the benefit received by having this understanding. If we do not live the life ourselves, how can we expect to deliver a message to mankind that will cause them to abandon the ways of the lower walks of life. We are entitled to exemplify the works of Jesus and to teach others the way. But remember the one parable: "Let not the blind lead the blind lest both fall by the wayside."

Do not be a stumbling-block in the way of spiritual progression. First purify thyself and live a life of truth and justice. Cast not aside the prophecies of old, but use them as a foundation, and prove them as facts by proving the present. And if you have progressed beyond that which has been

recorded, it is no less the fact that the past is the foundation.

Always remember you cannot build by tearing down, for even where there are two builders and one to tear down, the one can be at leisure the greater part of the time, and still not leave a board or stone to stand. Therefore I say let us get into the harness together and proclaim this wonderful truth to all humanity—and from a Biblical standpoint—thereby uniting science, philosophy and religion as a body and proving it to be so by the many demonstrations of spirit return.

—————:0:—————

THE EFFICACY OF PRAYER

[From "The Science of Prayer", by Rev. W. D. Morrell. (See advertisement.)]

For the assistance of those who are perhaps doubtful concerning the real efficacy of "earnest" prayer, we suggest the following simple but effective test: Make your experiments when you are about to perform some difficult task, experiencing some great sorrow or feel nobody cares or understands. Enter into a private room with a clean mind, light an incense taper; stand erect, close eyes, place feet together, arms straight down; remain quite still for two minutes; if psychic you will soon feel a gentle swaying backward and forward motion. Then make an earnest prayer; don't trouble if you do not at first feel the swaying motion, its purpose is chiefly to impart confidence. You will soon begin to realise your earnest prayers are being answered by "Angelic Helpers" who understand your needs. Your burdens become lighter, the ability to overcome difficulties greater, and faith in our Heavenly Father impregnable. For you will, during your earnest prayers, feel thrilled by a Divine Power, and gain a firmer self-confidence in your ability to face life's varied problems. People will show unexpected kindnesses, and somehow are easier to understand. It

matters naught as to which hierarchy you claim adherence—be it Hindoo, Christian Mohammedan, or Agnostic—the same eternal spirit and His ministering angels answer the earnest appeal for help; but do not forget to live in an atmosphere of the prayer.

Holy Ministers of Light,
Hidden from our mortal sight,
But whose presence can impart
Peace and comfort to the heart.
Wandering over ways untrod,
Doubting self and doubting God,
Oft we miss the shining mark,
Oft we stumble in the dark;
When the cross is hard to bear,
When we fail to do and dare,
Make our wounded spirits feel
All your power to bless and heal.

—:o:—

BENJA'S BRICK TEST

The following story is an instance of a disincarnate spirit communicating information which he alone knew, and which was verified. It was first published in the "Religio-Philosophical Journal for January 31, 1891, and is cited in Myers' "Human Personality", vol. ii, p. 182.

The facts were given by Mrs. Finney, the sister of the communicating spirit, who died about 1866, and was known as "Cousin Benja". Prior to his decease, he and his sister and mother had discussed the possibility of spirit-return; and, with a view to deciding the matter, he marked with ink, in the presence of his sister, a fragment of brick, and then broke it in two. One piece he gave to his sister to keep, and the other he said he would hide, and that, after he died, he would, if possible, communicate and disclose the hiding place. He also left a sealed letter, the contents of which he proposed similarly to disclose.

When he died his sister and mother sat for a few moments ineffectually, but later developed mediumship sufficient to get communications by table tilts and the alphabet.

Benja then came and told them the hiding-place of the piece of brick. He said: "You will find that piece of brick in the cabinet under the tomahawk." The cabinet had not been opened since his death, and, on unlocking it they found, on the lowest shelf, below a tomahawk, a large triton shell. The aperture was neatly closed with a piece of gummed paper; and within it was found, well pushed in, the piece of marked brick, wrapped up in folds of soft paper so as to fit tightly. It corresponded with the piece in the possession of the sister.

Benja also disclosed the contents of the sealed letter. It contained only seven words: "Julia, do right and be happy. Benja."—Quoted from "The Facts of Psychic Science and Philosophy," p. 145, by A. Campbell Holms.

—————:o:—————

The eyes of our souls only then begin to see when our bodily eyes are closing.—William Law.

* * *

The human soul lives in the midst of heavenly help.—Elizabeth Peabody.

* * *

The premediation of death is the premediation of liberty: he who has learned to die has learned to live.

* * *

The exploitation of the animal kingdom, whose rights are contemptuously ignored both by commercialism and the medical profession it has so cunningly enthralled, leads the art of healing into an ever-deepening morass of contradiction and failure, and bars the way to that science of medicine which shall discover truth, because it has first learned reverence and compassion for all that lives.—Dr. M. Beddow Bayly.

PSYCHIC PHENOMENA OF THE BIBLE

Compiled by B. F. AUSTIN, M.A., D.D.

Materialisation:

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

Spirit Writing:

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

Independent Spirit Writing:

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

Trumpet Speaking:

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

Trance:

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

Healing—Old Testament:

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

Healing—New Testament:

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

Healing by Magnetized Articles:

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

Independent Spirit Voices:

- | | |
|------------------------|----------------------|
| Deut. ix., 12-13. | 1. Samuel iii., 3-9. |
| Ezekiel i., 28. | Matt. xvii., 5. |
| John xii., 28, 29, 30. | Acts vii., 30-31. |
| Acts ix., 4-7. | Acts xi., 7-8-9. |

Spirit Levitation:

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

Spirit Tests:

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

Spirit Communication in Dreams:

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

PROGRESSIVE SPIRITUALIST CHURCH, INC.

122 WILLIAM ST., PERTH, W.A.

Sunday Service—3 p.m. and 7.30 p.m. Tuesday—8 p.m. Thursday—8 p.m.

First Saturday each month at Home—3 p.m.

Ministers—Rev. M. McDonough; Rev. E. Milner.

DEDICATIONS, BURIALS and MARRIAGES SOLEMNISED.

President—Mrs. V. GADENNE. Vice-Pres., Rev. MILNER & Mrs. WARE.

Hon. Sec., Mr. J. A. McDONOUGH. 9 Darling Road, South Perth.

Asst. Sec., Rev. M. McDONOUGH.

Treas., Mrs. E. M. PALMER.

Greater World Christian Spiritual Mission

Affiliated G.W.C.S. League,
London, England.

94 PARK TER., NORTH
UNLEY, ADELAIDE, S.A.

Sunday Divine Service, 7
p.m.

Open Healing and Inst.
Class, TUESDAY, 8 p.m.

Leader: Miss TINGEY.

THE SPIRITUAL RESEARCH SOCIETY

ZERCHO'S BUILDINGS,
157 COLLINS ST., Melb.

President: Dr. J. M. MOOREY.

Vice-President: Mr. C. WOOD.

Secretary: Miss FRASER,
157 Peel St., Kew.

Phone—Hawthorn 2007.

Treasurer: Mrs. COWAN.

LIFE AFTER DEATH PROVED.

MARION STEEL

Trance Address.—Sunday, 7 p.m.
and with

Clairvoyance, Tuesday, 2.30 p.m.
Wednesday, 8 p.m.

TEMPLE OF LIGHT,

4th Floor,
Albert House, King George Sq.,
BRISBANE.

NEW AGE MISSION OF LOVE

Sunday Services, 7 p.m., at
No. 17 Waymouth Street,
Adelaide.

All Welcome. Messages.
Consultations and Healing
Daily.

Surrey Chambers,
74 FRANKLIN STREET
HILDA DAVIES

ADELAIDE NEW THOUGHT SOCIETY, INC.

Eagle Chambers, 7 Pirie Street, Adelaide, South Australia.

Sundays: 3 p.m., Public Healing Service and Lecture.
7 p.m., Inspiration Service and Address.

Wednesdays: 7.45 p.m., Healing Service and Lecture.

Fridays: 2.45 p.m., Reading Circle. (Mrs. J. Hoffman.)

Daily: 2 to 4 p.m., Reading Room and Library (Saturdays
excepted). Enquiries and visitors welcomed.

Leader: Mrs. C. Stewart.

Secretary: Miss Mason.

Lecturer: Rev. J. T. Huston, N.D.

VICTORIAN SPIRITUALISTS' UNION

(VICTORIAN ASSOCIATION OF SPIRITUALISTS AND
MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM)

W. H. TERRY, MEMORIAL HALL

107-109 Flinders Lane, Melbourne.

President—Mr. E. S. MAYGER.

Treasurer: Mrs. L. HOSKEN. Secretary: Mr. A. J. SLEE,
78 Ferguson Street, Williamstown.

**BURWOOD
SPIRITUAL CHURCH**

21 GEORGE STREET,

BURWOOD, N.S.W.

Established 1907.

Sunday at 3 p.m. Public Circle:
7 p.m., Service.

Wednesday, 3 p.m., Healing
Class; 7.30 p.m., Psychometry.

President, Mr. G. Carter; Vice-
President, Mrs. Atwill; Secre-
tary, P. H. Cormack, 14 Arthur
Street, Ashfield.

All Visitors and Speakers
Welcome.

**ST. JOHN'S
CHRISTIAN SPIRI-
TUAL CHURCH**

CARRINGTON STREET,

Adelaide, S.A.

Tel. U 7056

Sunday Service, 7 p.m.
Spiritual Leader:

Mrs. J. WATSON.
Hon. Secretary: Mr. E. E.
Mack, 4 Regent Street,
Parkside.

CHARLES NEIL,

Representative and Wholesale Agent for
THE HARBINGER OF LIGHT
for New South Wales and Eastern States.

Importer of Spiritualist Books.

Write, enclosing self-addressed envelope to
8 HATFIELD, WARUDA ST., KIRRIBILLI, SYDNEY
N.S.W. Phone X.B. 4669.

THE SPIRITUAL CHURCH, BRISBANE
MEIN AND BOUNDARY STREETS

Sunday: 2 p.m., Sunday School; 3.25, Afternoon Service;
7.25, Evening Service.

Thur., 2 p.m., Ladies' Social Afternoon. Leader, Madame Loft.

Mr. C. S. Payne, President. Miss G. M. Biggs, Treasurer.

Miss D. J. Hough, Secretary (above address).

Wholly set up and printed by Shipping Newspapers (S.A.) Ltd., 116
Currie Street, Adelaide, for "The Harbinger of Light," and published
by J. T. Huston, 16a King William Road, Adelaide.