

The Harbinger of Light

VOL. 76.—No. 3.

MARCH 1, 1945.

A PSYCHIC DIGEST

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

PRICE 9d.

LEADING FEATURES

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The Harbinger of Light

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

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

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Voices from the Void

**Famous Personalities Manifest through New
Zealand Medium.**

(By Francis Leon.)

Lancelet Brice, the direct voice medium of Christchurch, New Zealand, recalls interesting memories of the correspondence I had a few years ago with many members of his circle.

Mr. Brice has great gifts. Spirit people have spoken through him in nine or ten languages—Hindustani, Russian and Maori among them—though he himself knows no language but his own.

And many celebrities have also spoken through him. Some—artists of the theatre, like Sarah Bernhardt and Lily Langtry—were helped to carry on lively conversations with the sitters by my friend George R. Sims. Others who manifested—I give them their earth titles, though there are no titles in the spheres—were Lord Oxford and Asquith, Lord Northcliffe, Sir William Crookes and W. T. Stead.

Statesmen's Interest in Earthly Affairs.

Lord Oxford and Asquith, not long after his passing, spoke of many statesmen he had met in the spheres, and said they are still taking a lively interest in earthly affairs.

"As far as is permitted," we try to guide and assist the governing of your great Empire, and always we keep our interest in it." He explained, however, that there is a governing law that does not permit of actual interference. Guidance may be given, but the decisions are our own prerogative, and there the spirit world cannot influence us.

Lord Northcliffe, my correspondents told me, always came in his usual important, brisk manner, opening with "Northcliffe here, friends! I come to report to your circle once again," and telling them that these manifestations of their spirit friends are going to be conducive to the very best results spreading the truth and revelation of the Great After Life.

He spoke, too, of a way opening that will help to create a better world, and said, "The future will help you to attain that greater psychic knowledge that is opening every day."

Sir William Crookes' Predictions.

Twelve years ago or more, long before television had been perfected, Sir William Crookes, in one of his manifestations through Mr. Brice, predicted that people listening-in to wireless programmes "will be able to see what is transpiring at the other end."

He also described an instrument possessing a special lens which will enable us to see over a radius of many miles, and will be of the greatest use to explorers, airmen and travellers who may be lost in out-of-the-way places. "As soon as some mind on earth is ready to receive this instrument," he said, "it will be passed on."

Sarah Bernhardt's Beautiful Voice.

When Sarah Bernhardt first manifested she was asked by Mr. Montague Crane, who took a leading part in questioning the spirit visitors, whether she had been brought to the circle by George T. Sims.

Her voice and personality were described as "beautiful in the extreme", as she answered, "Ah yes, I help Sims and Monsieur (mentioned my

name). I was attracted here by your beautiful singing, and I think you have wonderful possibilities here."

"What," Mr. Crane asked, "were her activities now in the spirit world?" "I teach the children," she said.

Various Tongues.

There was naturally some excitement in the circle at this great artist's manifestation, and Mr. Crane, who was more accustomed to talking to the Indian spirits who always manifested at these seances, told me that, in his efforts to make himself understood, he stammered out a mixture of French and pigeon-English!

"'You are such a nice young fellow', was Sarah Bernhardt's compliment. 'I like you to try to speak to me so nicely, but I am not Indian—I speak English fluently'."

Lily Langtry (Lady de Bathe), the famous beauty, first manifested a few months after her passing from our world.

I had asked Sims, during the series of talks I had with him through a direct voice medium, to do all that was possible to get into touch with the celebrities of the past, and to let us know how they are engaged.

"The Great" are Humble.

Introducing Lily Langtry to the circle, he said, "In bringing a stranger to your circle to-night, I am acting according to instructions from a friend on your side."

None in the circle knew of these "instructions" or of whom he spoke. Then the voice of this spirit visitors was heard, saying, "Good evening, dear friends. You wish to know my name—the name by which I was known on earth? It is Lily Langtry.

"I come at George R. Sims' request to let you know how interested we are in your work.

"Tell my very dear friends that I think of them all, and in co-operation with Sims and others will do all I can for them."

A Wonderful Revelation.

Sims himself then spoke, saying: "It is a wonderful revelation to be able to speak to you from this side of the veil—to be able to manifest like this and make ourselves known on earth. We in the spirit world are so anxious to bring mankind into touch with the higher forces, and to lift those on earth from the darkness that so often surrounds them."

He spoke of the direct voice medium in London through whom he had given a book to the world on the subject of his activities in the spirit life. "Good conditions," he said, "were established at those circles for many months, but, as you know, in the end they were broken. Our circle was like a great building brought to the ground because of a little flaw in the structure." It was because of this flaw that Sims and other spirit people associated with him looked for a new medium through whom they could carry on their work of communicating with their friends on earth. In Mr. Brice they found a perfect instrument.

The time came, however, when Sims found that he could communicate as well through a deep trance as well through a deep trance medium as through one for the direct voice, and thus it is that in more recent times he has been using Miss Nina France, the medium specially trained by his spirit associate, Abdul Latif.

A Brighter Vision Opens.

I should like to close these notes by introducing one who is not a celebrity in the ordinary sense, but a beautiful spirit, known as Alakra, an Arabian guide of Mrs. Crane, who is herself a gifted medium.

"My children," said this guide, addressing the circle, "the clouds disperse, and lo! a brighter vision opens. Our messages—they come like gleaming drops of water to a parched and desert land.

"You are but travellers pitching your tents on

(Please turn to foot of next page).

THE WOMAN OF ENDOR

The incident in connection with Saul and the "witch" of Endor has been used again and again as an argument against receiving messages from the Spirit world, the objectors going so far as to claim that God punished Saul severely for consulting the witch of Endor. The inaccuracy of this statement can at once be seen by reading the narrative in the Old Testament.

What Rev. Vale Owen Wrote.

The following interesting comments were made by the late Rev. G. Vale Owen:—

"Briefly the things to note are these: The word "witch" is not in the text. It was put into the heading of the chapter by the translators in 1611 to please James I, who had written a book against witches. In the text she appears as a lady of means and refinement, and a talented psychic.

Saul does not come out very well. He goes to her under an assumed name, and, in return, she treats him as a gentleman, giving him hospitality.

Saul does not see the form of Samuel, who appears to the lady clairvoyantly. The description she gives, however, convinces Saul that it is Samuel and no other. Then she gives him Samuel's message, either by trance, being controlled by Samuel, or by clairsaudience. The message is a stern one, as Saul deserves. Samuel does not mince matters; and events prove that what he said was true. Saul is killed in battle the next day.

This is no condemnation of the woman from beginning to end of the narrative."

earth for a few short years. Pray at night for visions of the far country.

"Passing from your earth is but the closing of the doors of consciousness and unconsciousness, and as the last door closes you find the real consciousness of life which you have on earth, but half understand. God be with us all."—"Prediction."

THE PSYCHIC GIFT OF PROPHECY

(By Converse E. Nickerson, in the "Progressive Thinker".)

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

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

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

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

the New Testament that Jesus denied that he was God. At once all the class were horrified, and demanded what I meant by such heretical blasphemy. I directed them to the verse in Matthew, where the man came to Jesus and addressed him as "good".

"And behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?

"And He (Jesus) said unto him: Why callest thou Me good? There is none good but one, that is God."—Matthew 19: 16, 17.

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

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

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

First of all, what is prophecy?

In the first book of Samuel, at the ninth chapter and the ninth verse, we find very definitely stated that prophecy is seership.

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

I am sure this is decidedly a definite statement.

Paul defines "prophecy" as something spiritual. He declares in the 37th and 39th verses of the 14th chapter of I Corinthians:

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

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

Paul has stated in verse 32 of this chapter that “the spirits of the prophets are subject to the prophets.”

The story of Abijah, the son of Jeroboam, fell sick. And Jeroboam said to his wife, “Arise, I pray thee and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves and a cruse of honey, and go to him; and he shall tell thee what shall become of the child.”

And Jeroboam’s wife did so, and arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

When Ahijah heard the sound of her feet as she came in at the door, he said, “Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.”

Then follows an arraignment of the wicked king, Jeroboam, and at its conclusion, Ahijah tells the wife of Jeroboam that when her feet shall enter into the city the child shall die.

This is true prophecy, for it foretells of events that take place, making sure proof that the prophet has spiritual power to perceive the events of the future. Material methods of deduction cannot equal or supply the force and power of spiritual prescience, foreknowing.

I remind you that Paul calls this a spiritual gift.

There were three very curious prophecies which Jesus made to His disciples. These were fulfilled almost immediately. They concerned both the finding of some article or the identification of someone who was, at the moment the prophecy was given, unknown to both Jesus or the disciples.

In the 17th chapter of Matthew there is recorded the instance where the disciples were asked for tribute money; they, in turn, asked Jesus about it. Jesus said unto them:

“Go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take and give unto them for me and thee.”—Matthew 17:27.

If Jesus, using psychic power, could discern where money could be found with which to pay taxes for Himself and His disciples, cannot a medium using the same psychic power find lost articles and reveal hidden treasure—providing the right conditions are made?

Another prophecy which Jesus made to His disciples is found in the beginning of the 21st chapter of Matthew:

“And when they drew nigh unto Jerusalem and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples: saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and the colt with her. Loose them and bring them unto me.

“And if any man say ought unto you, ye shall say the Lord hath need of them; and straightway he will send them.

“And the disciples went and did as Jesus commanded them. And brought the ass, and the colt, and put on them their clothes, and they sat Him thereon.

“And when He was come into Jerusalem, all the city was moved, saying, who is this?

“And the multitude said, this is Jesus the prophet of Nazareth of Galilee.”

Here prophecy is acclaimed! I doubt very much if a prophet of to-day would find much acclaim in a church prayer meeting. Perhaps the good folks there assembled, witnessing such a miracle would at once say, “Out upon him, he hath a devil!”

In the Gospel of Mark we read of the prophecy concerning the description of a man who was a stranger to the disciples and to Jesus, but who should, nevertheless, help them to find a certain house where they were to eat the passover. I will give the verses complete that tell of this remarkable instance of foretelling future events:

Verses 12 to 17: "And the first day of unleavened bread, when they sacrificed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover?

"And he sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whatsoever he shall go in, say ye to the goodman of the house, The Master sayeth, Where is the guest-chamber, where I shall eat the passover with My disciples? And he will show you a large upper room, furnished, and prepared, there made ready for us.

And His disciples went forth, and came to the city, and found as He had said unto them; and they made ready the passover."

It was at this passover feast that Jesus prophesied that one of His disciples should betray Him, and another should deny that He ever knew Jesus—Judas and Peter. Judas later repented, and was so remorseful that he hanged himself.

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

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do."—John 15:12.

The manifestation of such powers proves the existence of spiritual forces in the spirit world. Without such manifestation there is no possibility of proving that Jesus was in touch with any world but this material one. The wise and the learned of this world know in a comprehensive way about all

the wonderful things of earth. Yet there is no law or set of laws in the material that can account for the prophecies of Jesus, nor the power of prophecy as manifested from the earliest times to the present day. Such power is wholly within the realm of the spirit-world, and proceeds not according to any laws of the physical nor the material.

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

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

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

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

—:0:—

“Death.—God’s chariot swinging low to carry home the loved saint.”

* * *

Heaven is not a place, but a consciousness of God. God cannot be thought of as a personality, since God is all and in all. The Absolute is above and beyond the conception of the finite mind, yet filling all space.—“A Lesson.”

AUTOMATIC WRITING

How It May be Developed and Its Dangers Avoided.

(By Mrs. Hester Dowden.)

Many articles have been appearing lately on the evidence of survival, etc., produced through automatic writing, yet the process which leads to the production of such phenomena seems to have escaped analysis so far.

I have been told by many persons who have had little or no experience that automatism is "dangerous", and I heartily agree; but the circumstances under which such experiments are dangerous can be defined. If undertaken wisely and soberly, and begun under the instruction of someone who has practised successfully for several years, no risk is attached to automatic writing except in isolated cases.

I have for over twenty years used both the ouija board and automatic writing as a means of communication with the Unseen, and also for psychometry, etc.; and, far from injuring my health, I can state definitely that my professional work has given me better health and strength than I have had before I "sat" daily.

The beginner who arrives at fluent automatism slowly and with difficulty, runs much less risk than a writer who begins at once and alone. It is essential, if this subject is to be studied seriously, that two should join in the experiment. It appears (if I am to attach importance to what my control, Johannes, tells me) that certain qualities should be present in equal proportions in any medium of any description. These he defines as "negative" and "positive"—"positive" being the masculine quality of force and drive, in fact a physical quality to a great extent, "negative" being the feminine quality of hearing and intuition.

Automatism is in a sense clairaudience. At first, when results are slow, the sitter hears the mes-

sage and naturally believes (unless striking evidence is provided) that the message comes from himself or herself. I have great sympathy with this stage, having toiled through it myself, and having been convinced that the messages were written out of my own mind, conscious or subconscious.

The student of automatic writing must go through this tiresome stage if better things are to come. Until rapid pace is achieved, so that thinking from the conscious mind is cut off, no important results can be hoped for.

There is a technique in writing automatically, just as there is a technique in playing a musical instrument.

I should like to explain the dangers that are to be guarded against, as I understand them. The writer who begins with no difficulty is excited, and interested by fast results as a rule. The temptation to use the power that has displayed itself so unexpectedly is almost irresistible. In some cases a compelling force from outside seems to produce pain in the arm, or electric tinglings may be felt. I am not prepared to say why these things occur—they may be suggestions from the subconscious mind. The result, if the impulse is obeyed, is that writing becomes a necessity: it cannot be controlled; and, later on, deeper clairaudience will develop, voices will be heard, and nerve-upset may easily follow.

If writing comes slowly, interruptions may occur during the first twelve months. These false messages are of the poltergeist order. They are often of the nature of practical jokes, and should not be taken seriously. They are either sensational or flattering. Statements about the sudden deaths of relatives are frequently made, and, if proved fictitious, the writer frequently decides that all the messages come from an evil source, and the subject is dropped. I urge on persons who come in contact with such messages, that these introducers (whoever they are) can be easily dealt with and forbidden

entrance, even without the help of a guide or control, if the writer's will is sufficiently strong to dispel them.

The guide or control is the key to the whole situation. When the first guide manifests himself, he may not be strong enough to make the writer's position entirely secure; but, if steady perseverance continues, the first guide will soon be supplanted by another, and the position will become safe.

At any time mistakes may occur. These may be caused by insufficient contact between two sitters—one of whom may not be attuned to the other. Another possibility is that bad health on the part of sitters may produce inharmonious vibrations, and so a jangle occurs, and the message goes wrong.

When rapid automatism is established, and the presence of a reliable guide is certain, automatic writing produces sure and varied results, and is essentially the best method of communication for the home circle.—“Light.”

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THE MARIANNE BAYLEY WORTHINGTON TRUST

An English lady, the late Mrs. Bayley Worthington, left a sum of money to the London Spiritualist Alliance to be invested in an annuity to last a certain number of years to be used to provide assisted or free sittings with first-class mediums for those people whose circumstances would not ordinarily allow them to have such sittings; and also to provide gifts of books to libraries and centres, other than Spiritualist centres.

Recently the Trust has extended the scope of its gifts, and now sends small parcels of books to individual members, to soldiers, and to those people considered eligible for such help.

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All men's souls are immortal, but the souls of the righteous are immortal and divine—Socrates.

THE WITCHCRAFT ACT

(By H. L. Williams, Norfolk Island.)

The Director of Public Prosecutions in England has, in the midst of this world war, plunged his country into the abominable mediaeval practice of persecution of witches, the last trial of whom took place at the Old Bailey about 1712, under the Act which preceded the Act of 1735. This last Act substituted imprisonment for the death penalty. In England, witches were usually hanged, and in Scotland they were burnt. In the last recorded trials, under the older law by which the death penalty was inflicted, Chief Justice Hales presided, witches were convicted on the evidence of Matthew Hopkins, chief witch-finder, and Sir Thomas Browne, the author of "Religio Medici", gave expert medical evidence against the witches.

This revived witch hunt has been a borne bouche to the popular press, with its big headlines of "Fraudulent Medium Sent to Jail"; "Humbug Who Amassed a Fortune", etc. See "Daily Mail".

The jury only found infringement of the Witchcraft Act, and the Court of Appeal reduced all the counts to one, viz. "conjuraction".

It is perilous for Spiritualists ever to hope for redress from the law. The inherited instincts of judges, juries and police will every time give the case against them. The judge who said that the prosecution was not aimed at Spiritualists, spoke with his tongue in his cheek, and much unspoken reserve.

—————:0:—————

Can we not seek the Author of Life but in the obscure labyrinths of theology?—Voltaire.

* * *

The Omnipotent has sown His Name on the heavens in glittering stars, but upon earth He planteth His Name by tender flowers.—Richter.

THE VIRGIN BIRTH

Jesus and Christ.

(By Rev. G. Eustace Owen, M.A.)

The virgin-birth is comprehensible to one who accepts the phenomenon of materialisation. Why was it necessary in the case of Jesus? Christians argue that it ensured his sinlessness. The facts of His birth are there plainly in the records, and his sinlessness may be inferred from them; but does one follow as a result of the other? Nowhere in the New Testament is it stated or implied that Jesus was sinless because He was virgin-born. A mother contributes as much as a father to the heredity, and even more to the physique, of a child. Any strain or taint may be inherited from either parent. Therefore virgin-birth would not eliminate these.

People have been deluded into thinking that matter is evil, hostile to spirit; that sex is shameful, and that men are born in sin. Jesus had a saner view. He taught that evil lodges in the mind, that sex is clean, and that the young are privileged citizens of God's kingdom (Mt. 18, 10).

If Jesus was sinless merely because He could not sin, His testing by Satan in the wilderness was mummery, and his apparent victory against evil means nothing to us, who can sin. On the contrary, His value to us lies in the fact that He showed what moral heights a normal man can scale. He could have sinned, but did not because He would not. He "Who has been in all points tested as we are, yet without sin" prevailed through sheer moral strength.

Those who believe in the virgin-birth for orthodox reasons assume that the need for it was moral or ethical. But was not the need psychic? Consider it in this light: the Christ did not control Jesus from birth, as Elijah controlled John Baptist. For thirty years Jesus was prepared by His

spirit-guardian (Moses?) to embark upon the business of His Father, the Christ.

His Call to Action.

When the call to action came he obeyed, submitting to John's baptism. At that cosmic moment the Christ entered into and possessed him, and the two became one (John 13, 11). Here, and at the Transfiguration, came the voice: "This is My beloved Son." I believe that such perfect coalescence resulted because the two were parent and son.

This view receives support from frequent passages in the Gospels, especially the fourth, which presents the Master's mystical teaching. (For instance, John 8, 28-54 and 10, 17-38.) Jesus spoke at length on His perfect and absolute union with the Father. He could do nothing on His own initiative; all His words and works were manifestations of the indwelling spirit. "He who has seen Me has seen the Father." Here we have a reason for the virgin-birth which violates neither scriptural evidence nor our modern thinking.

As with Jesus, so with others: "My Father" is also "our Father". We, too, can unite with the same Christ (Romans 8, 14). St. Paul claims that the Christ lived within him and within other Christians. (Romans 8, 10; Galatians 2, 20; Colossians 1, 27.) Having once made His sacrifice by humiliating Himself and incarnating in Jesus, the Christ could repeat it in each Christian, without the necessity of virgin-birth, through His deputy—the Paraclete (Holy Spirit).—"World Service."

—————:o:—————

"Man, when matured by age, dies, as the ripe fruit drops from its stem. Death begins when the body commences to deteriorate, and when sensation ceases its task is ended."—H. Tuttle.

* * *

If all our misfortunes were laid in a common heap, whence every one must take an equal portion, most people would be happy to take their own and depart.—Socrates.

MEDIUMSHIP MADE EASY

(By G. E. Cregeen, in "Prediction".)

The title of this article is not intended to give the reader the impression that mediumship is a gift that can be acquired merely by reading a book of words or conducting a correspondence course. Far too many people are eager to accept the slightest evidence of the supernormal in their lives as a sign of mediumship, and it is these undeveloped self-styled mediums who can cause the true student of the occult to be ridiculed and discredited.

It is my contention that true mediumship is a gift, just as surely as the flair for painting, music, or writing, which some possess. Although nearly all people who recognise the possibility of communication with the after-life possess latent powers of mediumship which can be developed and improved.

During the years that I have been practising as a medium, both in my civilian capacity as a journalist, and in the Forces, many people have asked me: "How do I know if I am a medium?" Perhaps the easiest way to explain would be to recount my own approach to active mediumship, in the hope that my experiences, some of which are not too pleasant, will be of benefit to other would-be mediums.

When I was nearly twelve years of age my mother passed over in rather tragic circumstances, and having been an only child, and a "mother's boy", I missed her tremendously. Secretly, I determined that, somehow, I would get her back to me.

Getting hold of some books on Spiritualism was not a difficult job, and in the evenings I could have been found in my bedroom "swotting" the sciences of the occult, rather than studying geometrical theorems. I waited until I had assimilated a fair portion of the fundamentals of Spiritualism, and then de-

terminated that the first night I was left alone in the house I would hold a seance. When the opportunity arrived I prepared my bedroom "as per the book" and settled down to wait, mentally willing that if there were any spirits present they would rap three times on my fireplace. Two hours passed by, and nothing happened; then, just as I was about to give it up in despair, three sharp raps came in the appointed place. I took to my heels and left the house, only returning when the other members of the family came back.

Such was my initiation into Spiritualism!

After my preliminary scare I decided to give it a miss for a while at least, but having surmounted the difficulties of my initiation, those on the other side, who were to be my guides, were evidently not going to be content with my attitude. After a while I noticed that as I lay in bed at night tappings would go on at the head of my bed, and as I became accustomed to them they became more pronounced until finally they were loud and insistent, and I would feel my hair being stroked, and my bed being shaken. All this was over a period of time, and eventually I began to notice that my dreams turned out to be premonitions, and I had vivid mind pictures of events which were invariably confirmed a few days later.

One night I experienced the entire feelings of a person who passed over in rather gruesome circumstances, and was in pain the whole of the next day. It was while I was recounting this particular dream to a Mr. J. Evans, an undertaker of Liverpool, that he realised that I was unwittingly being used as a medium, and advised me to attend a developing circle. There under the guidance of the spirit who has since become my own guide, I was instructed in what to do, and learned which spirits to accept or refuse. I learned to discriminate in clairvoyance between the "corn" of the spirit impression and the "chaff" of my own thoughts, and what was to be most important to me later in my

career as a trance medium, allowing myself to be used for experiments in psychic research, I learned to have utmost faith in the guides, and to follow their advice implicitly.

If a person finds that they are getting "hunches", which are later confirmed, or that they are good at fortunes, they should not think they are mediums and go straight on with public work. A medium who is to be worth his weight should have a working knowledge of every type of psychic phenomena so that he would be ready for any exigency that might arise. Many mediums are too prone to say, "Oh! I don't bother with clairvoyance", or "I never bother with materialisation!" and dismiss every type of phenomena except that in which they specialise.

To "sum up", we might say that the qualifications of a good medium, or of a prospective medium are courage, trust in the guides, and, most of all, humility. Because the word medium, translated literally means "instrument". The medium is merely the instrument or "mouthpiece" of the communicating spirit. He is a servant of his fellow men, and should therefore be willing to sublimate his own personality.

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FOR GRUMBLERS

Our forefathers did without sugar until the thirteenth century; without coal fires until the fourteenth century; without buttered bread until the fifteenth century; without potatoes until the sixteenth; without coffee, tea, and soap until the seventeenth; without pudding until the eighteenth; without gas, matches, and electricity until the nineteenth; without canned goods until the twentieth; and we have had automobiles for only a few years.

Now, what was it you were complaining about?
—American propaganda notice.

TWO QUESTIONS ANSWERED

By Dr. V. Barnes, in "The National Spiritualist".

(Dr. Barnes is the Superintendent of the Bureau of Spiritualist Education.)

Question: So many people say that the spiritual healing as done by Jesus was a miracle. What do you say?

Answer: Spiritual healing as done by Jesus was no "miracle". In this age we know these powers are within the realm of natural law. They were, and are, not supernatural. Nothing is, and nothing ever was. There is a perfect naturalness in spiritual healing, no miracle.

The New Testament, which relates Jesus' healing, describes it as the highest spiritual power that was ever exerted upon earth. These healings are regarded as natural and spontaneous manifestations and not supernatural happenings. Through physical benefits Jesus sought to awaken the inner man to seek spirituality.

Question by several: Does diet affect mediumship?

Answer: Mediumship is dependent upon normalcy of man's trinity. No set laws can be laid down regarding diet because we are all constituted differently, based upon the ratio of the atoms of the sixteen elements composing our bodies. The difference in temperament, in occupation, in habits, really regulates man's diet, but stress has always been made upon correct diet, which forbids over-indulgence in alcohol, liquors, tobacco, highly-seasoned food, and foods which our particular body will not assimilate.

It is always advisable to eat sparingly before entering a class or seance so as psychic responsiveness and perception are not impeded by a nervous system trying to remove excess waste from the sys-

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A BISHOP'S EXPERIENCE

Rev. Charles Hampton, Regional Bishop, Liberal Catholic Church, 2041 North Argyle Ave., Los Angeles, California, author of "Transition", "Reincarnation: a Christian Doctrine", and "The Occult Side of Healing", says: "The first time I contacted the 'dead' in the waking consciousness was years ago, when I was called to conduct a funeral in Portland, Oregon. Visiting the house where the body was laid out, I made arrangements for the service with the wife and family. On leaving I was not more than half a block from the home when I was conscious of the 'dead' man walking beside me in his astral body. I blushed embarrassment, and the spirit thereupon departed from me, going back to his home. I have often thought what a splendid opportunity to talk with the dead had been lost. Since that time I have acquired more sense. I believe many people could make their own contact if they were a little more educated and had more confidence in themselves. There is no doubt at all in my mind that the 'dead still live, and many of them are more intelligent than the living'."

tem. Concentration is a very necessary factor in an unfoldment class, and it is impossible to concentrate clearly if conditions are not conducive to passivity of body and mind. Daniel, one of the outstanding mediums of Old Testament days, was careful of his diet, he was a vegetarian and a prohibitionist. Four vegetarians unfolded their mediumship under him (Daniel 11:29). The reigning king of that time patronised these four vegetarian mediums, and declared them to be ten times better than the magicians and astrologers. Was diet a factor?

We advise each individual to experiment for results, then follow the condition that gives, individually, the best results.

THE LIFE STREAM

(By Ernest W. Oaten, in "The Two Worlds".)

An old friend of mine used to say that "the consumption of soap in any nation is the hall-mark of its civilisation". There is much to be said for such a contention. The old idea that spirituality was associated with dirt—sackcloth and ashes—is now looked upon with repulsion. Cleanliness of body (hygiene) is now considered as a necessity of the god-life. The cleanliness of the body is a sign of intelligence and wisdom. The disclosure of the verminous condition of a small section of evacuees last year was quite rightly looked upon as a matter of shame to the whole nation. Everyone to-day recognises that dirt breeds disease.

During the last century the nation has been steadily awakening to the fact that internal cleanliness is as important as the taking of baths; and every year greater attention is being directed to the necessity of a varied and well-chosen diet, combined with suitable cleansing of the alimentary canal, if health is to be maintained.

It is not only the taking of the necessary "calories" or "vitamins" that is essential: the regulation of the bodily processes must be studied if health and vigour are to be maintained. A steadily flowing stream is generally a clean stream; a sluggish and restricted flow means the retention of many impurities which breed corruption—so it is with the body.

Modern psychical investigation is going to cause a great extension of such a view of life, for it is being increasingly recognised that the physical body is not the whole of man. His physical body is not the only one he possesses. The hackneyed statement of Paul concerning "a natural and a spiritual body" has been proved in modern research by such phenomena as bilocation and astral projection. We have at least two bodies, and I am

persuaded that the wellbeing of each is essential to perfect equilibrium. I am sure from close observation that a goodly proportion of the disease from which humanity suffers has its origin in the psychic body. It is becoming apparent that each body reacts on the other, though in varying degrees with different people.

Now, what about the health of the psychic body? There is a close parallel between the two. We eat and drink and breathe to feed our bodies (and let us not forget that breathing pure air is as important as the purity of more solid foods). Alimentation generates energy, and this must be used up in activity (exercise). Sluggishness of body—like a stagnant pool—breeds impurities. Now the psychic body possesses a form of energy peculiar to itself, and this, too, should be productive of activity on the psychic side of one's nature. We each have a psychic body, but with most people it is more or less dormant. The vital forces generated by life processes flow to the psychical body just as surely as to the physical envelope, and I am convinced that many cases of ill-health are caused by stagnation in the psychic body. Whilst this applies to nervous disorders especially, it is not limited to them. Mr. Tom Tyrell (certainly one of the finest clairvoyants this world has ever produced) held the opinion that epilepsy was due almost entirely to mal-distribution of the psychic aura due to psychic stagnation, and, whilst many may ridicule such an opinion, it can at least be said that he never failed to effect a complete cure of that "incurable disease", and a good test of any theory is "does it work?"

The fact that some people are highly mediumistic, whilst others have little psychic sensibility, lends point to the fact that many sensitive people are suffering ill-health because they are generating energies which overload their psychic bodies with vital force which has no outlet, and this accumulates like water in a stagnant pool, and becomes a

cesspool for all sorts of impurities. In such cases the development of a moderate amount of mediumship—not necessarily for display to others—whether in public or private—but sufficient to place one in active rapport with the spiritual worlds and enable him to become aware of his own psychic environment, would “carry off” the surplus power and enable him to generate fresh and vigorous supplies and keep his life sweet.

Further, it is possible by such development to keep the psychic powers active and in motion: to keep the psychic life sweet, and even to make the psychic body an actual storehouse of vital energy which can be drawn on in times of physical exhaustion. After the shock and exhaustion of (say) a serious operation, some people recover rapidly—a medical miracle it is sometimes called—others are unable to recuperate. I imagine much may depend upon whether the patient is able to draw upon a psychic reservoir. Blood transfusion has been called to the aid of the weak, but blood is not the only form in which healthful vitality may be stored. There is a greater man—behind the man.

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WHY WE YAWN

It is one of the contradictions of life that what we do blinds us to the meaning of what we do. Every custom is in danger of losing its soul of reason. Why, for instance, do we put our hand in front of our mouths when we yawn? This custom continues, though few people know why they do it.

There was a primitive belief that if the mouth was opened too wide the spirit would slip out, or an evil spirit slip in, and so the hand was used to hold it in. Shielding the mouth when yawning is a survival of that out-grown superstition, and not a means of keeping from public view what we had for dinner.

HOW IS PRAYER ANSWERED ?

(By Dr. F. H. Wood.)

A spirited controversy has been started in Sheffield by the Rev. Leslie Belton, a Unitarian minister, who is well informed on psychic matters, and whom it was my privilege to meet in London some years ago. Other letters in the local press have shown that people are interested in whether prayer is effective, and perhaps we may devote a sidelight to it, setting forth some views of the Rosemary guides, and also the personal views of our gifted medium. Let me quote her first.

"I do not think that God—as God—does answer prayer," said Rosemary, on October 2. "Nor do I think that the weather, for instance, can be directly affected by it, because there are too many cross-currents of conflicting interest." I reminded her that Thomas Huxley long ago said that even parish clerks had given up praying for rain while the wind was in the east.

As Rosemary sees it, prayer is usually answered by spirit guides, who may, if they wish, call in the added help and power of still higher guides from other planes. In every case, she maintained, the starting point is from the individual who prays, whether consciously or merely as a reaction from some unspoken need. That sets in motion forces which may respond in various ways. One way might be to increase his own awareness of impending trouble, and from that his power to deal with it. Another way is undoubtedly for the guides to impress someone else in the body to act in such a manner as would bring relief to the one who prays. If they failed to do this directly they might try to do it through the guides of the outsider concerned. Many cases of timely help in financial need are brought about by this method. Prayers for a patient's recovery from illness, also, are often answered by spirit doctors whose help is thus called

in. How it is done is another matter, but I have seen it happen more than once through requests sent out to our own medical spirit guide, Dr. Littleton.

Rosemary also thinks that prayers "to God" are dealt with by intermediaries, of whom Jesus may be one. Hence the Church's petition "Through Jesus Christ our Lord" may be something more than a mere formula. It should not be forgotten, either, that all advanced spirit guides are unanimous in teaching that there exists a Christ Spirit in the spheres, who was there long before the birth of Jesus of Nazareth. Indeed, the latter may have been a partial incarnation of this exalted spirit. Rosemary's theory of intermediaries does not necessarily imply that the Creator Himself is unaware of all His creatures' needs. Most spirit teaching agrees that we are all sparks of His flame, and that through all our separate existences He is drawing us back to Himself.

The whole question of answer to prayer is bound up with our understanding of the nature of psychic power. Rosemark finds no difficulty in accepting that Jesus walked upon water and stilled the storm. "The psychic power passed through Him at times must have been overwhelming," she said: Readers of my book, "Mediumship and War" (p. 82), may recall how Rosemary herself was frequently used as a human dynamo for such power, notably on August 8, 1940, when the Battle of Britain began. My later book, "A New Era", gives a similar instance on November 11, 1941, when the Ark Royal was sunk with only one casualty (p. 60).

There is no doubt that psychic power can be generated not only in seances but in churches too, where in prayer the desire is genuine, the faith strong, and the motive pure. "If all your congregations combined to send out a great wave of psychic power in the form of earnest prayer," said Nona, Rosemary's guide, on June 3 last, "the war would be over immediately."

It has been pointed out that similar prayers sent by the Germans would imply psychic help for their armies against ours. I have no doubt this has been done, and that it helped the Germans at Arnheim and elsewhere. For the moment we are not concerned whether the German cause is as good as ours, but only whether the psychic force generated by prayer can be tangibly effective. In these articles I have frequently quoted my brother J.D.W.'s accounts of the use he and his helpers made of the power generated. He admits that he used not only that of the Rosemary circle, but also power created by hundreds of similar circles in Britain, sent out by readers who loved him. He tells me it has saved thousands of lives, and I believe him. Therefore when people wonder if prayer is of any use, or only a mere superstitious belief, we may ask them how they account for the apparent miracles of the Battle of Britain, the successful defence of Malta, the rout of the enemy in N. Africa, and many other episodes in this war which cannot be explained by force of arms alone. All these were probably helped by outpouring of psychic power, generated in various ways, but utilised by our spirit friends in protecting our fighters, increasing their alertness in danger, giving them greater courage and endurance, and in bringing relief to many sufferers and victims of the war.

If it achieved these things only, and even in small and limited measure, all the prayers and sittings were well worth while; and we can leave the vagaries of the weather to the sun-spots and atmospheric currents which seem to be as indifferent as migrating birds to the sufferings of mankind.

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“Heaven is around you. In your minds you should nourish it, until it grows into your life, modifying your actions, harmonising your thoughts and desires.”—Hutson Tuttle.

SLEEP AND DEATH

To a letter written to the "Mid-day Times", Melb., Mr. W. H. Wallis, of Elsternwick, Vic., replied as follows:—

"Psychic's interpretation of above "as sleep and death being one", is altogether at variance with facts. Sleep is a natural but temporary suspension of the functions of the brain, attended with unconsciousness, and death is a permanent cessation of bodily life.

Death of the body is because of the withdrawal of the etheric (spirit) from the physical or material, and the body then goes back to dust, whilst the spirit returns to the etheric. All life comes from and returns to the etheric, just as all physical bodies originate in matter, and when done with here return to earth.

At my first materialising seance and conversing with spirit people in the direct voice I asked "Where do you live?" One replied, "Time and space are not with us as with you. As yet you do not understand, but here we are in England; suppose I wanted to speak to a friend at the furthest point in Australia, whilst the thought is passing through your brain I could be there and speaking."

Of course this is difficult to understand, but at the time I am writing of we knew nothing of wireless. To-day we do know that through the radio time and space have been vapourised. I ask, is it more difficult to visualise ourselves functioning in a body of ether in an etheric world than as at present in a body of milk, potatoes and meat, and in a material world?

Psychic Scientists and Spiritualists are evolutionists in the true sense of the word. We see the natural order of progression or evolution from the rock to man, and further, from man to angel.

In the meantime man is a responsible being to himself; he needs no saviour but himself, and what

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“THE HARBINGER OF LIGHT”

(To the Editor.)

It is quite reasonable to suppose that our magazine is read by hundreds, nay thousands, of people each month. And yet, how many of those readers realise the significance of the above title?

Our little monthly digest very surely is a harbinger: not only of light, but of wisdom, philosophy, help, comfort, and is a veritable shelter in the time of storm.

When we are distressed, many words of advice can be found within its pages. When we are bereaved, comfort is ours for the seeking. When we need light, a beam is at our disposal to penetrate the darkness. What more can we ask?

So when we receive our monthly copy, let us first be fully conscious of the meaning of the title; then drink in every word, even to the very last one on the back cover, and if we do not emerge from the sea of ink, better people in mind and body—then there is something wrong with our “powerhouse”.—S.B. Bondi, N.S.W.

he is and what he will be depends entirely upon himself.

We pass from here with memory, etc., unimpaired, remembering everything good and not good. How, then, can any elaborate ceremonial pretensions remove the unpleasant things of life from our memories? True, religion should be to teach men how to live without committing sin, and, if man only knew that he would have to meet all those he had injured, or not helped, in earth life, he would be more careful in his actions here and now.

No, “Psychic”. Life is more than sleep and death! At the present time scientists both in and out of the body are studying hard to make it possible for a direct mechanical method of voice communication instead of through human mediumship.

BE ALERT !

What Can We Do ?

(By Chas. Neil, Sydney.)

One with any spiritual understanding cannot look upon the Christian world without having a heaviness and sorrow of heart and mind, for "the Churches with their theology have hardly touched with their little finger the great sores and ulcers of the body politic—gaunt poverty, which grinds millions between the upper and nether millstones of bodily need and ungratified desires; sickness of multitudes where no physician of either body or soul is near; and the oppression, injustice and inhumanity of the strong and mighty toward the weak and helpless, which, as Burns declares, 'makes countless millions mourn'." (The Coming Religion, by B. F. Austin, B.A., D.D.)

The above is only too ghastly true, and the honest in heart become sick and shudders when he seeks and enquires into the whys and wherefores connected with the wicked slaughter of God's children to-day. But, of course, the leaders of Christendom cannot be any stronger than their faith, the fact of which was given by the late Dr. Temple, when head of the State Church of the British Empire, when he said: "The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century cannot be maintained in the light of the knowledge now at our disposal." ("The Silence of Dr. Lang", p. 17.)

If the faith of such leaders in authority is so weak in the book containing the plan of Christian salvation, it is no wonder the body must fall into practices of intrigue, and perish with the growth of such seed.

Even when Dr. Lang was Archbishop of Canterbury, he stated, "Religion attracts, but the

Churches repel.” (“The Silence of Dr. Lang”, p. 19.)

What a statement for such a leader in authority to make! What was the actual truth that these two big Christian leaders knew? Did the Rev. John Dietrick, of Pittsburgh know when he recently stated in a sermon: “The greatest salvation needed by men to-day is deliverance from belief in the Christian plan of salvation.”

Behind the statements of such men there are huge thoughts which, when analysed, are so disdainful that the true condition of the teachings of Christianity is beyond expression in words.

Look at the wretchedness and misery of the Christian world to-day. Yes, and full of bereaved whose splendid sons and husbands have been slain. And slain for what? And the only comfort meted out to the bereaved by the Churches that repel, is, “ashes to ashes, and dust to dust”, with some half-hearted talk about a trumpet to be blown sometime in the future, when the slain will somehow rise in their earthly bodies.

Now, to you spiritual people who know so different, I make an honest appeal, to endeavour to do something within your power to uplift these, your brethren, by giving them the true facts—the facts that you know are the only light to mankind, in which light there is no gloomy darkness—that there is no death, but the unbroken continuation of life beyond the grave.

You who know this truth, feel for your brethren and forget yourselves and your own desires, and work in the service of the Great Spirit, carrying on a work of reform, driving away all fear and tears, replacing them with happiness, joy and laughter

You may ask, “how?” as you are only one. Remember the whole of the huge darkened world is made up by the single “ones”. Talk to the people of the disastrous times; the unspiritual world witnessed by the empty churches; the silence of Dr.

Long, who set up a special committee to investigate and overthrow Spiritualism, and of how the findings of such committee rebounded upon Dr. Lang and the Church of England by upholding Spiritualism. You could find enough to talk about to rock the darkness from its foundations.

Then forget yourself, and spend a few shillings of your own money. and buy a few books as "The Church in Decay"; "The Silence of Dr. Lang"; "On the Edge of the Etheric"; "The Immortal Road"; "The Blue Room"; "The Teachings of Silver Birch", etc., and lend thees books from one to another whom you have interested by speaking to; and by the time a person reads three or four of such books, you will find that the seed is being well sown and will bear good fruit in due season.

Donate a few books among the circulating libraries around you; this will reach many whom you do not come in contact with.

And those who are advanced in mediumship can do a great work by starting home circles of six or seven members. One medium could have many such circles under control at the oen time, and as the circles advance, then open others. There is no end to such a great work. A satisfactory beginning upon the creating of circles is already making good progress in Sydney.

Set yourself an aim to enlighten a certain number during this new year; there is no need to make your aim beyond your ability. And keep a weekly record of what you are doing in this work to enlighten your brethren out of this great world of spiritual darkness; remembering that the greatest of all good works is to uplift your fellow beings into the resurrections created for the glory of all mankind.

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All life flows out from Deity, but partakes of the characteristics of the channel through which it flows.—J.P.

THE PASSING OF A SOUL

(To V.V.L., died 1944.)

The disease from which I was dying developed rapidly, and the pain became almost unbearable. At times I cried out within myself that I might be enabled to bear this, and to hide my suffering from my children. I did not fear death, and I knew that the time for my departure was growing very near.

As I looked from my wide-open window, never did Nature seem so close, or my touch with her so intimate. And, as I turned my glance from the window, and saw the faces of my children watching me, it seemed to me that they, too, were bound to me by ties deeper than kinship: ties that perhaps linked the whole human race with the Creator. I was more than usually sensitive to my surroundings; my eyes would at times light upon some object, or I would register a voice, or catch a glance, with a new and acute sense of significance.

Then I would drift towards unconsciousness, when my spirit reached out towards that land for which it was set. Gradually, I became as one loosened from his mooring, yet waiting for the kindly tide. Nothing more do I remember clearly, till a change took place around me and within.

As the cool air drifts through a heated room when windows are thrown wide, so I felt a changing atmosphere play upon my body; I seemed to absorb it, as one inhales fresh air.

I did not now feel any longer the struggle of the body, but a gradual reviving of my whole being, and a sense of great rest after so much weariness.

I realised that I was moving slightly, outwards and upwards, like a butterfly trying its wings.

The sensations of changing atmosphere and of movement were present at the same time. Then, as if in a second of time, I was free; and beside me was a daughter who had died very young.

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A PRAYER FOR DUMB ANIMALS

(Contributed by E.A.H.)

Hear our humble prayer, O God, our Father, for our friends the animals; especially for animals which are suffering; for all that are over-worked and under-fed, and cruelly treated; for all wistful creatures in captivity that beat against their bars; for any that are hunted, or lost, or deserted, or frightened, or hungry; for all that are in pain, or dying; for all that must be put to death. We entreat for them all Thy mercy and pity; and for those who deal with them, we ask a heart of compassion, and gentle hands and kindly words. Make us, ourselves, to be true friends to all animals, and so to share in the blessing of the merciful for the sake of Thy Son, our Lord, Jesus Christ.—Amen.

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THE REFERENCE LIBRARY

We are in receipt of the following books for the library, and tender our thanks for the gifts:—

Madame F. Jansen, Sydney: "Gone West", by J. Ward; "My Psychic Quest", by E. W. Ramsay; "The Gift of Healing", by a Keith Desmond.

Mr. C. Neil, Sydney: "More Teachings of Silver Birch", by A. W. Austin; "How Do You Live When You Die", by Shaw Desmond; "The Silence of Dr. Lang" (Psychic Press).

Miss Whitfield, Launceston: "Proof Palpable of Immortality", Epes Sargent; "The Supernatural", Weatherly and Maskelyne; "Psychic Science Hudson Tuttle".

Penchard: "The Psychic Life of Jesus", G. Maurice Elliott.

A realisation, full, glad, and sure, enveloped me in a deep serenity. The mortal had indeed put on its immortality.—L. Margery Bazett.
The Firs, Redhill, Surrey. October, 1944.

BOOKS WANTED

"How Know", by Walter Scott; "The Four Gospels", by G. W. Lamsa; "The Great Beyond", by Dr. Johnson; the whole set of "The Scripts of Cleophas", and "Nero, the Dictator", by Geraldine Cummins; "Opening the Psychic Door", by F. W. Fitzsimons; "Our Sixth Sense", by C. Richet; "Astral Projection", by Muldoon-Carrington; "Case for Astral Projection", by Muldoon; "Psychic Adventures in New York", by Dr. Wymant; "Psychic Structures" and other works, by Prof. Crawford; "Symbols and Their Interpretation", by F. Britain;—"Thirty Years among the Dead", by Carl Wickland; "Those Mysterious People", by Dr. N. Fodor; "The Lost Continent of Mu", "The Symbols of Mu", "The Children of Mu", by Lieut.-Col. Churchward.

Highest prices given. We need them for reference.—"The Harbinger of Light", Box 64a, G.P.O., Adelaide.

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THE SECRETS OF LOVE

It penetrates the mystery of dawn; it flickers over aged men and women; it rests upon the touch of certain lovely hands; it loves the spring and lightness of the feet of youth, the breath of babes and young animals.

It is reflected in young grass and shining dew-drops, in tears of joy, and the wordless silences of souls; in swift glances of understanding, and in the confidence of sleep.

It vibrates to the storm of life, yet is untouched and unharmed. Passing through all experience, it remains a breath of the pure air of the Eternal Mystery.—L. Margery Bazett.

The Firs, Redhill, Surrey. November, 1944.

NEWS FROM THE UNSEEN

(By Elisabeth Inglis-Jones.)

The idea of Survival was familiar to me even as a child, so that once when we were table-turning in the drawing-room at my home in Cardiganshire, and my grandfather, who had died forty years before, announced his presence, and informed us that he was very often with us, I was not at all surprised. During his life he had been extremely fond of the place, and what could be more reasonable than that he should still be able to visit it from the Other Side? One thing always stood out in my memory: When asked where he usually sat he indicated which corner of a sofa by the fireplace. Years later, when this sofa was stripped, its mid-Victorian upholstery of cream moire was discovered, and in the very place he had said there was a large dark patch marking the spot where his luxuriant and heavily-pomaded head must have rested!

It always surprised me that what was so natural to me should be the reverse to my friends. Later the subject was to assume a more urgent significance when I got to know well a brilliant and remarkable young man many years younger than myself. From a material standpoint he was most fortunately placed, and the promise which his future offered seemed boundless. His zest for life and his strong feeling of responsibility towards his fellow beings were both outstanding. He was eager to do so much . . . and he knew he would do none of it. He was convinced that he would not live. In vain I argued with him: he loved life and longed for it: he was perfectly well: I saw no reason which justified his unshakeable conviction.

Inevitably, we discussed survival, but although he conceded that perhaps something, some finer part, of our being continued, he could not believe in individual survival.

In October, 1939, the blow fell. He developed

tuberculosis, and decided to go to Switzerland for the operation which the doctors pronounced necessary. The night before he left London I begged him in the event of his death to try and get in touch with me. He laughed, still unbelieving. "I'll see," he said. I never saw him again: he died at Davos nine months later, at the age of twenty-six.

Although after that I was constantly aware of his presence, he gave no sign.

Two years later, being undecided about some plan, I went to a spirit medium, giving no name. She held my necklace in her hand, and quickly got on to my problem. Suddenly, to my astonishment, her words dragged and broke off, and she seemed to have fallen asleep. Then, in a strange voice, she said:

"There is a man here, and he is calling 'Elizabeth! Elizabeth!' He wants me to thank you for always having been so kind to him. He passed over two years ago, having been ill for nine months with T.B."

She proceeded to describe with perfect accuracy the course his illness had taken, and added: "He says the germs of it were dormant in him ever since he had pneumonia when he was seven." Of that I then knew nothing, but learnt later that it was true.

The medium continued: "He says: Tell her that someone brought me roses before I died."

This was most extraordinary, because "roses" was the word we had laughingly used to denote happiness. I felt profoundly comforted, for the thought of his dying alone at Davos had been unbearable, and for months previous to his death he had been too ill to write.

Another message followed, too personal to be recorded here, but it accurately gave the name of another person. Then he went away, and, blinking and somewhat bewildered, my spirit medium returned to normal. She declared that such a thing

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A HOUSE DIVIDED

Spiritualism is not an individual, nor yet is it a brainless, institution. It is an embodiment of many individuals: a unit of brain forces that gives to the world the aggregated intelligence, in organised form of hosts of thinking and wise mentalities. Its main-spring of power is not in the ranks of earth, but is in the consolidated forces of truth in the spiritual realms.

Spiritualism has, from its first inception, taught that principles are above creeds, and that humanity is above class, caste and racial prejudice. Hence, the thought of "The Fatherhood of God, and the Brotherhood of Man" has been enunciated through all its teachings since the world began.

Time was when for an inspired teacher to expound upon our platform a doubt of the deity of Jesus was to court the anathema of the world, while to doubt the fundamental teachings of the Bible relating to the atonement and its saving grace for all believers thereof, was to bring down the wrath of a united ecclesiasticism upon one's head.

But times change; human thought develops—the Christian Church is dividing within itself. Not only the deity of Jesus is questioned by some of

its prominent bishops and clergymen, but in other had only happened two or three times before in her life.

As at that time I had never been to a seance, this was no doubt the first time since my friend's death that I had been alone with anyone possessing mediumistic gifts, the first opportunity he had had of speaking to me and giving me that assurance of his continued existence for which I had asked him on that sad November evening nearly three years earlier. I felt profoundly grateful to him, and not a little satisfied that experience had proved me to have been right after all!—"World Service.."

quarters in the very stronghold of the Episcopacy, even the existence itself of Jesus is brought into doubt.

Recently a prominent and popular clergyman of the Anglican Church had stated that it doesn't matter if Jesus as a man of God should be proven to be a myth, as long as the principles and ethics standing in His Name survive as a code of moral conduct and example to the world. That the lessons taught by somebody in the past and represented as coming from Christ are as beneficial and applicable to human life to-day as they were in ages gone.

Another unassailable minister in the same denomination says that Jesus was not a religionist but a poet, a mental artist—in prose and allegory—for the people; that His utterances are as fine to-day as ever. That He had no thought of founding any religion, and that the Lord's Prayer is a type of His poetical mind.

Meanwhile, the opposition in the Church and among its fathers hold to the militant side of fighting all innovations of thought and creed. They will not yield one inch in their tenets of belief in the deity of Jesus, the miraculous conception, or the atonement.

The Church is not only dividing, but it is breaking wide open in what has for centuries been considered its most invulnerable parts, and all the world knows that "a house divided against itself cannot stand". Meanwhile, liberal thought goes marching severely on, and the bulwarks of bigotry, superstition and error are crumbling before its torch of flame.

The message of Spiritualism to the world, with its demonstrations of personal identity, its teachings of the values and purposes of life here and hereafter, and its showing of the naturalness of worlds and modes of living outside of this physical plane, is widespread and important. Spiritualism, with its accredited mediumship, its established formulas of

expression and communion between the two worlds, is in its usual place and power, progressive and masterful in mission and work for humanity, but it does not reach every home and enter every heart, for there are many minds that will not entertain one hospitable thought towards it. However the spiritual world is canny, tactful, for-seeing and resourceful. It has many avenues for expression and many channels by which to forcefully and pleasantly present its truths.

Magazines, papers, books without number, the films, and the speaking stage may all become agencies of portrayal and instruction concerning Spiritualism. An "ism" of any class may be helpful in presenting facts and in organising thought, but no "ism" in itself is as important as is the truth back of it—the thought illuminating it and the purpose thereof.

Therefore, if the spirit intelligences who are indeed the thought, the purpose and the life of Spiritualism, can give impetus to the conception and understanding of immortality of humans outside of as well as in the ranks and strongholds of Spiritualism per se, their power is intensified a hundred-fold, and their purpose achieved immeasurably in success.

We all know that the films are now and then bringing forth portrayals of spirit presence and power, and that each such exhibition conveys its particular moral lesson of the influence of one's personal living here upon his condition and status of woe or joy when he arrives Over There. Books, stories, essays and individual experiences are recounted by innumerable writers, while stage and even pulpit give forth their recitals of the things that appeal to them concerning a life beyond.

—Anon., U.S.A.

—————:o:—————

Be He nowhere else, God is in all that liberates and lifts, in all that humbles, sweetens, and consoles.—Lowell.

MYSTERIES IN BREATHING

(Quoted by "Light" from Dr. Nandor Foder's
"Encyclopaedia of Psychic Science".)

An important part in psychic development is attributed to proper breathing in Yoga practices. Psychical research knows little that is definite; physiology teaches nothing. Gambier Bolton's claim that the human breath passes through one of the nostrils at a time, and a change takes place every two hours was a surprise. He believed that this observation argues for the polarity of the human body. However it may be, so much is common observation that trance begins with a change in the rhythm of breathing. Swedenborg had already professed his belief that his powers were connected with a system of respiration. According to Hindu teachings the force which counteracts gravitation when the human body is levitated is generated by breathing exercises.

"Baron Schrenck Notzing recorded the case of a young man who by such means levitated his own body 27 times. In "Mysterious Psychic Forces" Flammarion expresses himself: 'The breathing seems to have a very great influence. In the way things take place it seems as if the sitters released by breathing an amount of motor energy comparable to that which they release when rapidly moving their limbs. There is something in this very curious and difficult to explain.'

"The curious experiences of Dr. Hereward Carrington with the so-called lifting game lend colour to Flammarion's suspicion. Four persons lift a fifth, seated in a chair, by placing their fingers under the arms and knees of the seated person. They bend forward several times in unison, inhaling and exhaling deeply together. The person seated in the chair also inhales and exhales at the same time. On the fifth count all five persons hold their breath; the fingers of the four lifters are rapidly

inserted under the arms and legs of the seated subject, and the life is easily made. The lifters' feeling is that the person in the chair has suddenly lost considerable weight. Carrington tried the experiment upon the platform of a large self-registering scale. 'On the first lift the recorded stated that the needle on the dial had fallen to 660 lb. (the combined weight was found previously to be 712 lb.), a loss of 52 lb. On the second lift there was apparent loss of 52 lb.; on the third lift of 60 lb.; on the fourth lift of 60 lb.; and on the fifth lift of 60 lb. No gain of weight was at any time recorded (owing to the muscular exertion), invariably a loss, which, however, slowly returned to normal as the subject was held for some considerable time in the air. I have no theory to offer as to these observations, which I cannot fully explain'." ("The Story of Psychic Science.")

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DO YOU KNOW THAT—

"D. D. Home was the greatest medium, in a physical sense, that the modern world has ever seen. That never in the course of the thirty years of his strange ministry did he touch one shilling as payment for his gifts. Never once was Home convicted of any deception, either in word or in deed. It is claimed that more than a hundred times in good light before reputable witnesses he floated in the air. Professor Crookes was again and again a witness to the phenomenon, and refers to fifty instances which had come within his knowledge. If proof were needed of the blamelessness of Home's life it could not be better shown than by the fact that his numerous enemies spying ever for some opening to attack, could get nothing in his whole career upon which to comment save the wholly innocent affair which is known as the Home-Lyon case."—Sir Arthur Conan Doyle.

POOR CHURCH

An article on Church of England finances, recently published in the "Evening Standard", reveals something of the great wealth owned by the Church. A booklet by Archdeacon Bradfield, "The Church's Property" gives some figures of the annual income of the Ecclesiastical Commissioners. One and a half million Trust Funds, three and a quarter million Common Fund—and, "leaving aside the Trust Funds, the Church owns an estate, in property and investments, worth not far short of one hundred million pounds on a 3 per cent. basis. Apart from that block there is another packet in Queen Anne's Bounty of some ten millions." The article goes on to make suggestions as to the use and disposal of these vast sums, but I do not wish to comment on these. All I wish to say is that it must be extraordinarily difficult to a corporation controlling such wealth to follow the precepts of the "Man who had nowhere to lay His Head". Also, it must be almost impossible to give sincere support to measures of social reform when such measures threaten a reduction of the accumulated riches. Poor, poor Church!—"The Two Worlds."

—:o:—

GHOST STORIES

Commander Gould's thumbnail ghost story concerns two men in a railway carriage. One observed, "I don't believe in ghosts." The other answered, "Oh, don't you!"—and promptly vanished.

This still shorter ghost story was told with eerie effect as we set in the firelight. A man, sleeping alone in a house, awoke in the middle of the night and reached out for the matches.

They were put into his hand!—Northerner II, in Yorkshire Post.

—:o:—

Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep.—Milton.

IS THIS TELEPATHY ?

One cold evening, several years ago, I was sitting at home by the fire, and reading a book. On the other side of the hearth was my wife, who sat in an armchair sewing.

For about half-an-hour silence reigned, broken only by the tik-tak, tik-tak, of the clock.

Whilst reading, I came across a starred word drawing attention to a sub-note. I held the marked word in my mind whilst I looked at the note, when—suddenly the word “Bourbon” was spoken quite clearly, and with French accent, by my wife.

This was strange! What a mysterious occurrence! How could it be explained?

By the ordinary methods of communication the explanation was impossible. It seemed to be a true example of thought-transference. My finger remained motionless on the star-marked word, and I asked, “Why did you suddenly say that word?” She answered, “I don’t really know; but I had to say it; something made me—that’s all. But what does it mean? I cannot now remember who or what is ‘Bourbon’. Do you know?”

In answer to her question, I read aloud the sub-note.

It explained that “Bourbon” was the family name of the Kings of France in that period of history.

Now, I wish to state that my wife:

1. Could not possibly see the words in my book, being too far away;
2. She had never at any time opened the book;
3. She herself was not able to read the book, because it was written in a language of which she did not understand even one word—the language of Esperanto.

(Translated from the Esperanto original in *La Familia Rondo*.—E.B.-S.S. in “Prediction”.)

THREE VALUABLE WORKS

We have received from the Editor of "The National Spiritualist" (the official organ of the National Spiritualist Association of the U.S.A.) three of the most useful books that we have seen for a considerable time. They are "The Spiritualist Lyceum Manual", "The Spiritualist Manual", and "The Spiritualist Hymnal".

Each book deserves an article to itself. Although limitation of space prevents this being done, we hope to use the books by publishing from time to time articles from them.

Our first hurried look through the books gave evidence of their value to the Spiritualist Movement, and tempted us to settle down and read the manuals through, which we did with great pleasure and profit. We found them to be works of great importance, and wished that every worker in the Movement had copies of them.

We have had many years' experience in teaching and lecturing, but never before have we found a work so helpful to one engaged in so doing. After carefully studying and mastering these three books the student will find himself well equipped to devote his or her life to teaching, lecturing and establishing first-class centres of Spiritualism.

The address of the publishers is: The National Spiritualist Association, 765 Oakwood Boulevard, Suite 310, Chicago 15, Illinois, U.S.A.

(————— : 0 : —————)

SEVENTY YEARS A READER

Mr. Chas. Clay, of Portland, Vic., writes, inter alia: "I have been reading the journal for seventy years, and have copies going back to 1886."

We congratulate Mr. Clay on his faithfulness to the "Harbinger", and appreciate the unexpressed though sincere testimony to our work.

AP OPINION OF CRITICS

"It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the one who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again, because there is no effort without error and shortcoming; who does actually try to do the deed; who knows the great enthusiasm, the great devotion; spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement; and who at the worst, if he fails, at least fails daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat.—Theodore Roosevelt.

—————:o:—————

If we are compelled to start reprisals to secure our liberty and invoke laws as ancient as the Witchcraft Act we must certainly make use of one passed in 1770. After all, the law should be the same for everybody.

This Act protects men from the "false wiles" of women, and states that if a woman "of any degree seduced or betrayed any man into matrimony" by the use of any of the following artifices: "scents, paint, cosmetic waxes, artificial teeth, false hair, Spanish wool, iron stays, high-heeled shoes, or bolstered hips", the penalty is that the marriage shall become null and void.

Fancy being compelled to destroy the majority of marriages in this country in order to secure religious freedom!—"Psychic News."

—————:o:—————

Shaw says that the whole of religion is service to our neighbours. That seems to me to be a good background for youth, and age.

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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.