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THE Harbinger of Light

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

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MATERIALIZATIONS IN ICELAND.

By Horace Leaf, F.R.G.S., in
"The Two Worlds"

Iceland has not been ill-favoured in the quality of mediums she has at various times possessed. Undoubtedly the greatest of them was Indridi Indridason, a perfect genius among mediums, whose endowments comprised most kinds of mediumship. But for him, Spiritualism and Psychical Research might never have aroused so much interest as they have done. Nearly every person of note that I have met in Rekjavik, interested in supernormal phenomena, has either come into direct contact with him, or felt his influence through those who have. Unfortunately he passed away before he reached the age of thirty.

Indrini Indridason never gave rise to any dispute. His mediumship was so remarkable that it was beyond question, and I have met no one that ever had a shadow of doubt as to his genuineness. This, alas, does apply to Laura Augustsdottir, a materializing medium of long standing in Rekjavik. She will be remembered in Britain for her visit to the International Institute for Psychical Research in 1937,

which resulted in most unfavourable reports regarding her genuineness.

Paradoxical Mediumship.

No one here seems to doubt her mediumship, and no one seems to doubt that she also fakes. Yet so effective is her mediumship that she still flourishes, and has among champions of her genuineness some outstanding citizens of indisputable ability and sound judgment. They smile at her fraudulence and admire her genuineness. The whole subject is so paradoxical that one can hardly refrain from laughing outright at it. The situation parallels in some respects the still more remarkable physical medium, the late Eusapia Paladina, who, whilst actually being caught in the act of fraud, convinced more savants in Europe and America of the reality of physical mediumship than perhaps all other mediums put together.

The subject involves the question of the psychology of mediumship, and reminds me of a remark by Dr. Crandon, the famous "Margery's" husband, a physician of outstanding merit in Boston, U.S.A. I had asked him what he thought of the psychological reactions of mediums. He replied: "Mediums must not be judged by ordinary standards. Psychologically they are a class apart." What he meant was that, in addition to their own mental states, they were in some way strongly influenced by thoughts from outside, either those of the sitters, or of the unseen intelligences using their mediumship.

This is too well known now to require emphasis, and to mention it must not be regarded as stupid, but as necessary, if we are to do justice to mediums, and properly evaluate all that transpires in seance rooms. I do not propose defending Laura Augustsdottir as an independent critic, but because of the strong wish on the part of some Icelandic Spiritualists, who know her mediumship through and through; to give their account of what can happen in her presence when all is well.

A Remarkable Seance.

The following is an abbreviated report of one of her seances, in the presence of experienced sitters, including Mr. Nikulas Fridriksson, Inspector General of the Reykjavik Municipal Electricity Works. Mr. Fridriksson is well-known to me, and may be described as the chief scientific experimenter among those Spiritualists and Psychical Researchers who have sponsored my present visit to Iceland. He has no wish to encourage deceit; but he also has no intention of allowing one, whom he regards as a first class medium, to be condemned for errors and left unpraised for her truth. This he feels would be unfair not only to Laura Augustsdottir, but also those spirits who, through her, strive to bring the truth of survival to a sceptical world.

The seance here described consisted of twenty-two persons, and so arranged as to make non-detection of fraud impossible. The notes of the seance were taken by the Parliamentary reporter, selected because of his accuracy. He was, at the end of the seance, thoroughly convinced that he had reported a remarkable and genuine seance.

The controlling entity responsible for the proceedings, talking *through* the medium, was "Sister Clementine." It was her duty to control the medium and speak whenever necessary.

As soon as the physical phenomena (Laura is also clairvoyant) began, "draperies were discernable inside the cabinet." They were at the beginning "disconnected and scattered and soft." Materialisations began soon afterwards and showed considerable daring. For the most part they were complete forms resembling human beings and "when touched did not budge." One of them approached so close to Mr. Haruldur Matthiasson that its head rubbed across his face, the hair being distinctly felt. The head was hard to the touch but not quite in the same degree as an ordinary human head."

Materialized Form Lifts Lamp

The materialisations left the cabinet, and during the early part of the seance "moved unsteadily." As the power increased, this ceased, and the forms advanced farther into the room towards the sitters, one or whom had been permitted to be in the cabinet to observe the medium's actions. There was sufficient light, throughout the entire proceedings, to see what was going on. Some of the materialised forms walked up close to the light and stopped there, thus being still more clearly discerned. Later on, some of the materialisations advanced "far into the circle" of sitters. While this took place the medium grasped the arm of the experimenter in the cabinet, to enable him to make sure that although the materialisations were outside the cabinet, she was safely inside. One of the materialised forms actually lifted the lamp and moved it.

In addition to the presence of Mr. Harulder Matthiasson in the cabinet, the variations in the medium's breathing were quite discernible by those sitting outside, and this left in their minds no doubt that the medium was always some distance from the materialised forms. Many of the materialisations "fell on the floor outside the cabinet; the head entirely disappearing as if dissolved."

The forms were also observed to rise from out of the floor "sometimes quickly, sometimes slowly." Ectoplasm was distinctly seen exuding from the medium and re-drawn into her body, in the regions of the knees.

A Giant Materialization

Among the manifestations were three negro spirits, "their faces as black as coal." One of these stopped by the light "so that his face was distinctly seen." This form moved about and could use one of its arms freely, evidently with the intentions of making doubly sure that the sitters were convinced of his supernatural nature. There appeared, three times, the apparition

of a man not less than two metres in height (6ft. 7in.). "His drapings, both full and heavy reached to the floor," and occasionally a second face was seen close to his own, on his shoulder. "It was very distinct." These forms were seen outside the cabinet at the same time as the medium: "Then they disappeared into the cabinet; the medium with them. A moment later the medium reappeared with two materialised beings. They were smaller and their faces different."

At least one of the apparitions was recognized simultaneously by some of the sitters who named him.

Medium and Figure Together

Speaking to Mr. Nikulas Fridriksson the control said: "Now only the last step remains." The medium she said, would come out of the cabinet into the circle where a materialisation would build up beside her. "The medium came out, without any drapery, knelt down before the group of sitters, and in front of her materialised a figure so small as obviously to be a child. After a while it sank down in front of her and disappeared."

It is unnecessary to recount more of this remarkable seance, as it is obvious that it was a most successful manifestation of materializations, and everybody present was completely satisfied as to its genuineness. The medium, however, seems to have been unsparing in her services, for after showing many materialisations she gave some remarkable evidential clairvoyant descriptions, the seance lasting four hours. This long period alone shows that it was genuine. Had it been otherwise she would have been as brief as possible, for every moment would have exposed her to the danger of discovery by the astute men sitting with her. It must not be forgotten that owing to the constant suspicions she had brought upon herself, the medium could never have sitters with her imbued with complete confidence as to her bona fides.

WEDDING SUPERSTITIONS.

By John Melville, in "Prediction."

More mystery is attached to the wedding ring than to any other part of the marriage ceremony. Being continuous and unbroken, the wedding ring was used by the ancient Egyptians as a symbol of marriage.

Of course the bride always holds out her "medicated finger" to receive the ring nowadays. It was thought that a vein ran from it direct to the heart and because of this was known as the "medicated finger." The medicine of the Romans and Greeks was always stirred with this finger in the belief that any added poison would be detected by the vein instantly, giving warning of the trouble to the heart. And so sentiment made the "medicated finger" the finger for the wedding ring when it came to be worn, anticipating of course than any coming trouble would be registered and the heart warned.

Strange Wedding Rings.

It was lucky and customary during the 16th to 18th centuries to have engravings of rhymes and posies inside the wedding rings. Among the more common inscriptions were: "United hearts, death only parts" and: "Let us share in joy and care." On one such ring this inscription was found: "The love is true that IOU."

Last minute substitutes for wedding rings give rise to many strange stories. The church key has often been substituted for the forgotten ring and even a bridegroom's glove has been cut to provide a leather ring. It has been told of how a Duke of Hamilton was married in Mayfair with a bed-curtain ring!

The Best Man.

What thoughts are conjured up at the mention of the "Best Man"—smart, efficient, bringer of luck and general factotum. But no longer is he the bride's bodyguard as in former years.

To woo a woman was undignified to the young Scandinavian, so he would wait till the bridegroom and bride were ready for the great moment and then

with a strong band of friends lurking in the dark doorway of the church he would try an attack on the bridal party and carry off the bride—his prize. So the bridegroom *employed* a private army of strong friends and these he called “groomsmen” or “best men” and he armed them with long lances. These lances did dual service as weapons of defence and torch standards as the weddings took place at night.

Rice and Confetti.

For the origin of the custom of the throwing of rice and confetti at weddings we have to go back to Roman days, and in doing so we find that at one time cakes were thrown at the newly-weds. It was then considered lucky for the bride to carry three ears of wheat in her left hand symbolising plenty, and give her right hand to her Roman suitor. A baked cake of salt, flour and water was afterwards eaten. Later however, it was a custom for all the single girls present to throw wheat grains over the blissful couple as they passed through the church door. These were then collected and eaten by the party as a greeting to the bride. And so the throwing of rice or confetti is the way of wishing the couple good luck to-day.

Time changed this corn throwing to thin biscuits and then to small cakes which were thrown over the happy couple and much luck accompanied them if one rested on the shoulder or head. A relic of this custom has come down to us when you get a piece of wedding cake. If you get some and you are single—then place a small piece in a blue envelope, sleep with it under your pillow and you'll dream of the man you are going to marry. If you are married, sleep with a piece of cake under your pillow just the same—it brings good luck!

These small cakes led to the wedding cake of the Romans. The little cakes were collected and two large cakes made by icing and decorations. One was broken and distributed to the guests and the other placed on the table. Nowadays the good luck is said to come to all who eat the cake which the bride cuts.

At a Jewish wedding the glass that holds the wine of the marriage consecration is dropped on the floor and broken to pieces. This teaches the Jew not to forget the deep sorrows of his nation.

An Oriental wedding lasts several days and is the chief event of family life, and to be omitted from the invitations is a serious slight. One proverb says: "He who does not invite me to his marriage will not have me at his funeral."

• Wooden Weddings.

It is well known that the Silver Wedding is the anniversary which marks the completion of twenty-five years of married life. Silver gifts mark this occasion. The fiftieth anniversary of marriage is a Golden Wedding and a Diamond Wedding is kept on the sixtieth anniversary.

It is not so well known that a Wooden Wedding is the occasion of five years of married bliss. For this lucky day it is considered suitable to give wooden presents.

All these are recognized events which we do well to celebrate.

————— : o : —————

"GIVE US THIS DAY OUR DAILY BREAD."

Matt. 6: 11.

Our Lord is concerned with the physical as well as the spiritual side of man's nature. Here is a prayer for food—and more than a prayer for food! The author was ordained that His method of answering this prayer shall be through human work. It is, therefore, a prayer for work—a prayer against unemployment—a prayer against all social and economic conditions that make for poverty and starvation. Remember . . . it is a prayer to God.

"Back of the loaf is the snowy flour,

And back of the flour is the mill;

And back of the mills is the wheat and the shower,

And the sun and the Father's will."

THE FLIGHT OF MRS. GUPPY.

By J.D., in "Light."

One of the most astounding incidents in the history of physical phenomena was the transportation of the medium, Mrs. Samuel Guppy, from her house at Highbury to a seance room in Lamb's Conduit Street, London, a distance of three miles. It was so sensational a feat that most Spiritualists will have heard of it, but there are probably a great many to-day who know little of the details of the case and have never looked up the evidence. In a recent interchange of letters, though the columns of *The Listener*, between Mr. Harry Price and Mr. H. F. Prevost Battersby, Mr. Price, quoting from his own book, *Poltergeist over England*, give the positive opinion: "Of course the whole thing was a swindle."

The supernormal transportation of a heavy woman, only partially clothed, across three miles of London, is so obviously a matter for easy ribaldry that students who ask themselves: "Did it really happen?" may find Mr. Price's verdict the most appealing to their common sense. For that reason, and as a matter of general interest, it may be worthwhile to recall the accounts given by witnesses at the time of the occurrence, so that present-day readers may have an opportunity of judging the matter for themselves. Considerable space was devoted to the case in *The Spiritualist* for June 15, 1871, and as volumes of this defunct publication are not readily accessible to-day some extracts from the reports then published will bear re-printing. Among them was the following document, which was drawn up at the close of the seance and signed by those present.

"On Saturday evening, June 3 (1871), at 61 Lamb's Conduit Street, High Holburn, London, W.C., a seance was held in the rooms of Messrs. Herne and Williams, mediums. Before the seance began, the doors communicating with the passage outside were locked. The proceedings began, at the request of the mediums, with prayer. Then spirit lights, like small

stars, were seen moving about, after which a conversation between the spirits John King and Katie King, was heard. John said: 'Katie, you can't do it.' Katie replied: 'I will, I tell you, I will.' John said: 'I tell you you can't.' She answered: 'I will.' Mr. Harrison then said: 'Can you bring Mrs. Guppy?' There was no reply, but a member of the circle urged that that attempt should not be made. Within three minutes after Katie had said 'I will,' a single heavy sound was heard for an instant on the centre of the table. Mr. Edwards put out his hand and said: 'There is a dress here.' A light was instantly struck, and Mrs. Guppy was found standing motionless on the centre of the table trembling all over; she had a pen and an account book in her hands. Her right hand, with the pen in it, was over her eyes. She was spoken to by those present, but did not seem to hear; the light was then placed in in another room, and the door closed for an instant; John King then said: 'She'll be all right presently.' After the lapse of about four minutes after her arrival she moved for the first time, and began to cry. The time of her arrival was ten minutes past eight. Mrs. Edmiston, Mr. Edwards and Mr. Harrison went at once to one of the doors, and found it still locked; the other door could not be opened during the seance, because the back of the chair of one of the sitters was against it. There was no cupboard, article of furniture, or anything else in the room, in which it was possible for anybody to conceal themselves, and, if there had been, we, the undersigned witnesses, are all certain that by no natural means could Mrs. Guppy have placed herself instantaneously on the centre of the table round which we were all sitting shoulder to shoulder.

"Mrs. Guppy said that the last thing she remembered, before she found herself on the table, was that she was sitting at home at Highbury, talking to Miss Neyland, and entering some household accounts in her book. The ink in the pen was wet when she arrived in our midst; the last word of the writing in the book

was incomplete, and was wet and smeared. She complained that she was not dressed in visiting costume, and had no shoes on, as she had been sitting at the fire without them. As she stated this to Mr. Morris and Mr. and Mrs. Edwards, a pair of slippers dropped on the floor from above, one of them grazing Mr. Morris's head; this was after the seance, and in the light. We all went into the dark room for a few minutes afterwards, and four flower-pots with flowers in them, which Mrs. Guppy declared to be from her home, were placed on the table at once.

"After tea a second seance was held. Within a minute or two after the light was put out, there was a cry for light, and Mr. Herne was seen by four persons falling from above, on to his chair. There were bundles of clothes belonging to Mr. Guppy, Mrs. Guppy and Miss Neyland on the table, and Mr. Herne declared he had just seen Miss Neyland in Mrs. Guppy's house; that she had pushed the clothes into his arms, and told him to 'go to the devil.' The light was again put out, and when it was struck once more, Mr. Williams was missing. He was found in the next room, lying in an insensible state on some old clothes belonging to Mr. Guppy. He said on awakening that he had been to Mr. Guppy's house and saw Miss Neyland, who was sitting at a table and seemed to be praying."

This document was signed by N. Hagger, Caroline Edmiston, C. E. Edwards, Henry Morris, Elizabeth Guppy, Ernest Edwards, Henry Clifford Smith, H. B. Husk, Charles E. Williams, F. Herne, W. H. Harrison.

To amplify the above report, which was drawn up hurriedly, *The Spiritualist* gives some further details:

"The seance was held in a small room, size 12 ft. by 10 ft. 4 in., and it contained no furniture but the table and the chairs occupied by the sitters. The table was of oval form, the two diameters being 5 ft. and 4 ft. respectively. The sitters and table so nearly filled the room, that there was no walking round three sides

of the room without disturbing the rest of those present, and asking them to shift their seats. The fourth side of the room consisted of large folding doors, which were closed, and which communicated with the drawing-room. The opening of the small door of the seance room would have let in much light from the passage. There was no stool or anything in the room which would have afforded a footing to anybody trying to jump on the table. There was about two feet of space between the folding doors and the nearest sitter — Mr. Herne. Mr. Williams, the other medium, sat opposite Mr. Herne, at the other end of the longest diameter of the oval table; he was thus 'sealed in' so to speak, at the further end of the room, by the table and the sitters. At the time of the solitary heavy 'thud' upon the table caused by the arrival of Mrs. Guppy, the members of the circle were sitting very quietly, Mr. Herne was talking, and his hands were held by Mrs. Edmiston on the one side, and Mr. Harrison on the other." After giving a description of Mrs. Guppy's arrival in much the same terms as in the signed document the account proceeds:

"Mr. Ernest Edwards suggested that if Mrs. Guppy would grant permission, it would be as well for some of the witnesses to return home with her, to hear at once the statements of those at Mr. Guppy's house. Mrs. Guppy strongly approved of the suggestion. Mr. and Mrs. Edwards, Mr. Herne and Mr. Harrison accordingly went home with Mrs. Guppy in two cabs; the cabs kept close to each other all the way, and all five persons entered Mr. Guppy's house together.

"Miss Neyland opened the door. She was followed by the whole party into the back parlour, no statement was made to her, but she was asked: 'What had occurred?' She said that she had been downstairs with a newspaper on one side of the fire, while Mrs. Guppy sat on the other side of the fire entering household accounts in a book. The door of the room was shut. They were talking to each other, and on looking up from her paper after she had made some remark she

was startled at seeing that Mrs. Guppy was not there. There was a kind of haze about the ceiling as is sometime the case after strong spiritual manifestations. She looked through the downstairs rooms, and as she could not find her, went and told Mr. Guppy, who was playing at billiards with Mr. Hudson, a photographer who lives in the neighbourhood, and who had been helping Mr. Guppy in some amateur photography. Mr. Guppy said that: 'No doubt the spirits had carried her off, but they would be sure to take care of her.' Miss Neyland then searched the house, and afterwards she, Mr. Guppy and Mr. Hudson sat down to supper. Spirit raps then came upon the supper table, and the spirits said they had taken Mrs. Guppy to Mr. Herne's seance. Mr. Guppy asked whether Mrs. Guppy was quite safe. The spirits said 'Yes,' so shortly after supper he went to bed.

"Miss Neyland was then asked: 'Had anything else occurred?' 'No.'—'Had she seen Mr. Herne previously that evening?' 'No.'—'Had she seen Mr. Williams?' 'No.'—'Where had she been most of the evening?' 'She had spent much of her time in the front room (once used as a billiard room) and *had gone to sleep there.*' 'What time was it when Mrs. Guppy was missed?' 'She did not know; it might have been about nine o'clock.' Mrs. Guppy here remarked that 'The clock downstairs was half-an-hour fast.' The whole party then went downstairs into the room from which Mrs. Guppy had been taken; her shoes were seen on the carpet in front of the fire, near her chair, and the clock in the room was half-an-hour fast."

In the following issue of *The Spiritualist* a correspondent reported that, at the request of several other interested persons, he made an examination of the room where the seance was held, took measurements, and examined the adjoining apartments, staircase, etc. He had been particularly requested to answer the following question: "Was it possible for a person to have been introduced into the room, other than by the so-called spiritual agency, without being noticed by any

one of those present?" He was of opinion that it was quite possible for the following reasons:—

1. The adjoining room could be darkened so that on opening the door no light could be seen.

2. If a curtain had been placed before the door light and draft would both have been excluded, whilst an entrance was being made.

3. If the table had been placed in the centre of the room there would have been sufficient space to admit of the door being opened wide enough for one person to enter.

4. Though the doors made the usual considerable noise on opening, yet this would not be sufficient to attract attention during the noises which sometimes attend dark seances.

In reply to this the Editor of *The Spiritualist* comments: "Mrs. Guppy came plump down upon the centre of a table around which eleven persons were sitting shoulder to shoulder, whilst there was no unoccupied chair or stool in the room; the room was almost entirely filled by the sitters; the outer doors were locked. Our correspondent devotes his attention to the possibility of anybody entering this room without the sitters knowing it, keeping entire silence as to the possibility of getting, in addition, from the floor to the centre of the table, with nothing but the backs of the chairs of two or three of the sitters to afford a foothold. The sitters next to the folding doors were holding each other's hands at the time."

Well, those are the facts — or, if we must be cautious, the alleged facts, of the famous transportation of Mrs. Guppy, as vouched for by the witnesses who, if the whole story is false, were either collectively deluded, or were themselves all partners in a conspiracy. Mr. Harry Price says the whole thing was a swindle. Maybe, but if so we would still like to know who swindled whom, and how.

THE GLORY OF THE HEAVENS. A Universe That Staggers The Human Mind.

By the Editor.

Nothing can happen without a cause. There is nothing casual about God's universe — all is causal. He has created all things, and His providence keeps everything going. Generally speaking, men see God most distinctly in what is strange and appalling, —

Keenly the lightning flashed, and the voice of the
echoing thunder

Told her that God was in heaven and governed
the world He created.

"The Lord answered Job out of the whirlwind," was but an Oriental way of saying that it was a sight of a storm that led Job into that train of thought contained in the passage that follows in the book bearing his name. But the falling dew will also show God to those who have eyes to see and minds to comprehend!

In "the stars that stand as thick as dewdrops on the fields of heaven" we may see and know something of the wisdom and power of the Creator. Nightly one of His most beautiful scrolls is unfolded to our gaze, written in gleaming letters of light, written by the Almighty Hand on the darkened background of space. His "Might, Majesty, Power, Dominion, and Glory" is inscribed in:

Regions of lucid matter taking form,

Brushes of fire, hazy gleams,

Clusters and beds of worlds,

And bee-like swarms of stars and starry streams.

Have you ever watched the beautiful death-bed of a dying day — "the shaft of fire that glows in yonder west?" Here we are in the presence of Nature's picture gallery — cloud land. There are moving pictures of unsurpassable grandeur, showing "fair frail palaces the fading alps and archipelagoes, and great cloud continents of sunset seas." Yet our earthbound eyes rarely are lifted to behold them. We are like Bunyan's man with the muck rake, concerned entirely

with the sordid, material things of material life, and not seeing the glory around us. Now the sun, enmantling itself in its gorgeous robes of crimson and gold, draws together the orange and purple curtains of night, and pins them with the evening star. Then—Silently, one by one, in the infinite meadows of heaven, Blossoms the lovely stars, the forget-me-nots of the angels.

The stars are blazing suns scattered through the infinite realms of space. To us there seems to be no order in their arrangement, but could we gaze upon them from the battlements of heaven, having for a while the mental sight of an archangel, we should probably discover that in obedience to the great forces of Nature these immortal flowers of heaven, disseminated in immensity and giving light to the vault, are but part of a glorious system, having the throne of God—as its central orb, and around which they move in solemn and glorious procession. It is possible that these suns, for the most part, have planets revolving around them, some of which may be inhabited by intelligences like ourselves.

Man is God-like in his powers of mind, but as he is but formed in the image or likeness of God those powers are limited. Our finite minds cannot grasp either the number of, or the distance of, the stars. To state that a star is so many millions of miles away affords practically no information to us, as the average man has little conception of distances. When we learn that the mean, or average, distance of the sun from the earth is 93 millions of miles—that is, that it is 40,000 times the circumference of the earth—is but to read figures without meaning for us. Still we must try to get some conception, however hazy, of astronomical figures.

The unit of astronomical measurement is the distance light travels in a year. Its rate of speed is known to be 186,000 miles per second. Measured by this scale, the light of the sun takes 480 seconds, or eight minutes, to reach us. The sun is the nearest

star to us. The next nearest is Alpha Centauri, one of the pointers to the Southern Cross, which is, roughly, twenty millions of millions of miles away its light taking nearly five years to reach us. A million million! Suppose we were capable of counting one every second and could count twelve hours each day, and that we were able to live until we completed our task, to count up to one million millions would take us 30,000 years.

Alpha Centauri being our nearest fixed star, its companion Beta Centauri, the second pointer to the Cross, seems to be fixed at but a short distance from it. Yet it is so distant that it takes twenty years for its light to reach the brighter star, and, of course, nearly five additional years to reach us. It follows that if the stars be at such a distance from us they must be of considerable size.

Let us take another example, Sirius, the Dog Star. Its distance has been calculated as $8\frac{1}{2}$ light years from us. If the earth were represented by a body having a diameter of 1 inch Sirius would need to be represented by a body 190 feet through.

It was one of those clear, still nights, when the magnificent dome of heaven was a dazzling spectacle of splendor, these spacious orbs being —

Numerous as glittering gems of morning dew,

Or sparks from populous cities in a blaze,

And set the bosom of old night on fire,

filling the soul with a sense of humility at its comparative nothingness, that God bade Abraham raise his eyes to the spangled canopy that spread over him, and said, "Look now toward heaven and count the stars, if thou art able to number them." The patriarch, looking up in silent wonder and awe, saw the sky "painted with unnumbered sparks" and "glittering like a swarm of fireflies tangled in a silver braid," and felt, even as we do, that the task was beyond him.

Not more than 5,000 stars are visible to our naked vision, but the eye of science has detected 40 millions. "What ratio does this bear to the whole—" asks Sir

Robert Ball, the noted astronomer. "Less" he answers "than the water contained in the drop of dew trembling on the petal of a violet, bears to the Atlantic Ocean." In the science of astronomy man stands face to face with the visible infinite, and the revelation is so overpowering that we stand with bowed heads in the presence of the Great Creator of the starry hosts.

On the Floor of the Sea.

Lest the contemplation of the heavens frighten the spirit, let us go with the Psalmist on the wings of the morning to the uttermost part of the sea, endowed by the fairy, Science, with the power so to do. We are to descend to the floor of the Pacific Ocean. Down we go, and the sunlight ceases to penetrate the water **after** a couple of hundred fathoms. At last our feet touch one of the peaks of submarine alps, two miles below the surface, but three miles above the ocean floor, down to which we go, and find it covered with ooze and slime and mud, accumulated through the ages.

Instead of being in a dead world, or an uninhabited waste the sea at this great depth is thickly populated with red, green and yellow-covered fauna. Myriads of crabs crawl on the ocean bed, phosphorescent fishes flash by us; here is one curious fish that has fifty luminous filaments and flashlights. Here we see Nature in her most grotesque mood, for every conceivable and inconceivable shape is represented in this most densely populated portion of the earth.

The pressure of several miles of water is enormous, crushing all objects that are not constructed to withstand it, being something like one ton per square inch for each mile of depth, and on the ocean floor an average of four and a half tons to the square inch. Compare this with the 143 lbs. to the square inch, which we sustain; add to this tremendous weight a temperature below zero, and we are astounded that anything can live at all.

We shall take some of this ooze from the ocean bed, and, returning to the laboratory, place it beneath the microscope. It is now resolved into a mass of forms of surprising beauty and delicacy—minute shells, (forams and radiolaria) from 1.100 to 1.500 in. in diameter. Increase the magnifying power and new beauties, greater wonders, are revealed, here are almost invisible holes through which the little animal that inhabits the shell thrusts its feelers (pseudopodia). There are untold millions of these minute shells constantly being rained from the waters above upon the ocean bed. These microscopic bodies are forming the future beds of chalk, each cubic inch of which will contain over a million of them.

Standing halfway between the infinitely big and the infinitely little is man, a little lower than the angels, because imprisoned in flesh, but immeasurably higher than the whole of material creation. The Psalmist says of him—"Thou hast put all things under his feet, all the beasts of the field, all the birds of the air, and the fishes of the sea."

Though man sinks into insignificance when he contemplates the infinite expansion of heaven, yet he is the crown of creation, possessing that which is denied the rest of the material universe, a mind to contemplate the works of God, and still higher facilities, capable of living on when the sun grows cold and planets cease to be.

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YOU WILL NEVER BE SORRY.

For living a white life;

For doing your level best;

For your faith in humanity;

For being kind to the poor;

For looking before leaping;

For hearing before judging;

For being candid and frank;

For thinking before speaking.

— Anon.

IS THE SPIRITUALISM OF TO-DAY THE SAME AS THAT OF BIBLE DAYS

By W.S.P., Secretary, Springdale Church.

Ancient and modern Spiritualism are the same. Let us compare the modern Spiritualism of to-day with the ancient Bible Spiritualism of yesterday.

Read 1 Corinthians 12 chapter concerning Spiritual gifts.

Prophecy.

From the Greek word Pro-phemi, Pro, before; Phemi, to tell. Mediums of to-day prophecy and foretell things coming to pass.

Prophets (mediums), of the old Testament foretold the future (Numbers 11: 25). Samuel, the Prophet, in the Spirit World, returned and prophesied to King Saul the death of himself and his sons (1 Samuel 28: 19). Prophecy fulfilled (1 Sam. 31). In the N.T. the Great Prophet Jesus foretold the destruction of the temple at Jerusalem (Matt. 24: 2). Fulfilled A.D. 70. He prophesied his betrayal by Judas. His denial by Peter and his death. All prophecies of the Scriptures came by inspiration of the Spirit (2 Peter 1: 21) (2 Timothy 3: 1).

Clairvoyance.

Clear seeing mediums with clairvoyant vision see spirit forms, names, symbols, either subjectively (mental vision) or objectively, by direct spiritual sight. Paul refers to the discerning of spirits (1 Cor. 12: 10).

Jesus clairvoyantly (subjectively) saw an ass and a colt in another village (Matt 21: 2). Also he saw a man under a fig tree at a distance (John 1: 48). Stephen, when being stoned, clairvoyantly (objectively) saw Jesus in the Heaven World (Acts 7: 55).

Clairaudience.

Clear Hearing. Mediums hear spirit voices. The Bible records spirit voices being heard. Moses heard a spirit voice from the burning bush (Exodus 3: 4). Saul heard a spirit voice from Heaven, the voice of Jesus (Acts 9: 1-9). Jesus heard His Father's voice

from spirit (Matt 3: 17; 17: 5). The disciples heard the spirit voices of Moses and Elias (Matthew 17: 3).

Psychometry.

From two Greek words, Psyche, soul — Metron, measure. Soul measurement mediums with the gift of Psychometry feel the vibrations from articles that have become impregnated with the aura of the owner, and through the sensing of these vibrations and the aura, are able to contact the past, present and sometimes the future of the person using the article. Jesus at the well of Samaria psychometrised the water pitcher, and told the owner her past and present (John 4: 1-29).

Spiritual Healing.

Healing by spirit power, physical and mental. Mediums endowed with spirit power, by the laying on of hands, are able to impart healing vibrations to heal the sick. Mental healing is produced by projecting healing thoughts (prayer) to the sick. Thoughts or prayers are living things, and do bring about desired results. The Bible records healing the sick. Naaman was cured of leprosy (2 Kings 5). The widow's son restored by Elijah (1 Kings 17: 17). Peter healed the sick (Acts 5: 16). Jesus healed physically (Luke 6: 19) and mentally (Luke 7: 1-10).

Slate Writing.

Spirits write on slates, paper, also draw and paint pictures. In Daniel 5: 5, the spirit fingers of a man's hand wrote on the wall. Also writing came from the spirit of Elijah (2 Chronicles 21: 12). The ten commandments were written on stone slates by the Spirit (Exodus 24: 12).

Materialization.

A reproduction of the spirit's former body by means of physical mediumship. Moses and Elias materialized on the mount with Jesus (Matthew 17: 1-13). Jesus after being crucified, materialized before His disciple (John 20: 14). Many other demonstrations of Spirit power are recorded in the Bible.

FRIDAY'S CHILDREN — LOVING AND GIVING.

By M. Guthrie, Spiritual Church, Valley, Brisbane.

There is an old rhyme we sang in our childhood:

"Monday's child is full of grace, Tuesday's child is fair of face, Wednesday's child is full of woe, Thursday's child has far to go, Friday's child is loving and giving, Saturday's child works hard for a living, The child that is born on the Sabbath day is handsome and pious, witty and gay."

You can sort out the days to suit your own natiivities, but to-night I wish to consider Friday's children, those who are loving and giving; and in that connection we can all be Friday's children, if we wish.

Why bracket these two qualities, loving and giving? Because they naturally go together of themselves. True, there are exceptions; there can be loving without giving, as in the case of the Scot lover who gave his girl nothing that cost him anything, except words; and, more frequently, there can be giving without loving. Among these will be those who will drop a coin into a beggar's cap just to get rid of him, or, as the Chinese say, "to acquire merit." In Bible times, the giver had a trumpet blown before him, to attract people's notice to his generosity. Their praise was sweet in his ears. "Verily," said the Master, with a touch of quiet sarcasm, "verily, they have their reward!"

But giving must be judicious, and fitted to the need. I once heard a well-to-do man say he never granted a loan to a personal friend. He agreed with Shakespeare:

"Neither a borrower nor a lender be,
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry."

Yet, while refusing a loan, he would contrive to put his needy friend in the way of earning money for himself, or giving him the tip for "a good thing."

But you no sooner love, than you wish to give; you wish to seal your affection by some small sacrifice. And what do you give? Money? Jewels? But perhaps you are not able to; you may think your gift comes far short of the worth of its object. But no gift is poor, if love is behind it. Sometimes a bunch of flowers plucked by loving hands, has found readier acceptance than costly presents from someone else.

Better than gold, better than jewels, is the gift of yourself. At a big meeting in Glasgow given in honour of returned missionaries, a collier lad was present. When the usher came round with the collection plate he was for passing the lad by. "Lower the plate the lad said. It was lowered. "Lower yet." After repeated commands, the plate rested on the floor. The lad stepped into it. "I have no bawbees," he said, "so I give mysel." They accepted him, and he became one of the most successful of foreign missionaries.

Another example of the gift of fitting the need, is that of Peter and James at the Beautiful Gate of the Temple in Jerusalem. A beggar lay there, crippled from birth. Had the two apostles given him a small gift of money, it would have soon been spent, and he would still have been a beggar. But Peter said, "Look on us." The man, expecting to receive alms, did so. Then Peter said, "Silver and gold have I none; such as I have, give I thee; rise up and walk." And the man, walking and leaping and praising God, followed them into the Temple.

Thus you see, in asking you to show your loving by your giving, I am making no financial appeal for any object, however worthy; I'm only speaking in a general way; the details will occur to yourselves. I am only saying, Love and Give; Give and Love. Give practical help if you can; pay a visit to the sick; mind a neighbour's child while she goes shopping, and while she is out, iron a couple of shirts for her; give kind thoughts — give a smile — it's wonderful what a smile can do! As many of the wartime appeals phrased it, "Give till it hurts." And haven't many of you done

so? If it had been possible, wouldn't you have given yourselves, so that the younger lives could have been reserved to carry on the world's destinies? And haven't you often said, bitterly, "What was the use?" But our boys and girls in uniform, who come back from spirit life to talk to us, won't have that; it is wonderful how little they grumble about that aspect of their sacrifice. They certainly grieve for the sorrow their passing has caused, but, while the war lasted they constantly went back to the fighting lines to help their comrades still in action, guarding them, warning them of danger.

Now they are bringing back the same qualities of loving and giving. Across the seas, and through the air, they call to us, "We are not dead; we are still loving and giving; we want you to show your regard for us by giving yourselves freely to the service of others; you are now our care as when, when we were little children, we were your care."

Reverting to old songs, there is another, the very essence of sadness and despair, for it tries to show the utter futility of loving; that love can be wasted; that the giving of it is not worth while. It goes like this:

"I've just been learning the lesson of life,
The sad, sad lesson of loving,
And all of its powers for pleasure and pain
Been slowly and sadly proving,
And all that is left of the bright, bright dream,
With its thousand brilliant phases,
Is a handful of dust in a coffin hid,
A coffin under the daisies."

No! No! As Spiritualists, or as average Christians, we cannot believe that loving and giving ends in a "handful of dust," even of valiant dust, of beautiful and beloved dust. True, the giving of love often causes pain to the giver: make no mistake about that, it does! All things worthwhile cost something — as the pelican who lines her nest from her own bleeding breast; as the scorpion mother who allows her young

to feed on her own vitals. But no love is ever wholly lost. Nothing is lost in all the world; it lives on, maybe in other forms, but nothing ever really dies, neither in spiritual nor a material sense. As Tennyson sings, after the loss of his close friend young Arthur Hallam. They were like David and Jonathan, whose love for each other passed even the love of women.

"I hold it true whate'er befall,
I feel it when I sorrow most,
'Tis better to have loved and lost,
Than never to have loved at all."

Love that seems lost — it really isn't — brings compensation. If the Rev. George Mathieson had not lost, first his sight, and because of that his promised wife, would he ever have written that noble hymn:

"Oh Love that will not let me go"?
"Oh Joy that seeketh me through pain,
I cannot close my heart to Thee,
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

Yes, weeping may endure for a night, but joy cometh in the morning.

"And in the morning there was Hope beside me,
With hands of light stretched out to point the way,
And in the morning there was Faith beside me,
Like a bright silver beam across the way.
And in the morning there was Prayer upon me,
A living glory making my life whole,
And in the morning there was Heaven above me,
So bright that I could feel it in my soul."

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That which we call death is but a pause or suspension, and in truth a progress to life.—Seneca.

I shall go not only to meet great men, but also my son. His Spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me.—Cato.

HELP FROM THE SPIRIT WORLD.

By H.C.Y., in "Vision."

Professor Hilprecht sat alone one Saturday night, in March, 1893, studying with rapt attention two ancient fragments of agate which he believed to be two broken finger rings. After long and close study, he ascribed their period to be some 1,500 years before Jesus.

The Professor saw that two Assyrian characters were engraved on one of these, the letters KU. He sat far into the night searching for further light in ancient books, and at length baffled and tired, went to his bed. Lying deep in reflection, he was impressed by the idea that the letters, KU, were the initial letters of Kurigalzu, an ancient king of that name. He then fell asleep.

Immediately, a tall priest of the pre-Christian Nippur, appeared to him, and led him into a room without windows. It contained a large wooden chest. Scattered about the floor were scraps of agate and lapis-lazuli. The priest then addressed him: "The two fragments which you hold are not rings of the fingers. Listen, this is their story. King Kurigalzu, who lived 1,400 B.C. once sent to the priests in the Temple of Bel an inscribed votive cylinder of agate. It was put aside for many years. One day the god Bel priests were suddenly commanded to make a pair of agate earrings for the statue of the god Nibib. No agate was to be found, when an elderly priest remembered the forgotten cylinder sent long ago by the king. They accordingly cut the cylinder into three rings, each of which retained a portion of the inscription. The two rings you have were the god Nibib's earrings. The third you will never find. Join the two you have and you will see —."

The Professor again awoke; and went down the stairs to his study. He put the two rings together, and in an ecstasy of delight danced about the room,

(Please turn to foot of next page.)

PSYCHOMETRY — A NEGLECTED SCIENCE.

By Phyllis M. Costigan, in "World Service."

The day is slowly drawing near when the study of psychometry, like that of divination, will become a matter of vital concern to all those interested in psychic investigation, for an increasing number of people — particularly women — are discovering that they possess this gift.

Psychometry means, simply, a measuring of the "psyche." According to some scientific explanations, the sub-conscious mind is capable not only of retaining records of past events in what we term memory, but of being aware of things that are to come. The ability to "pick up" these things we are told is sensitivity known as clairvoyance.

How far can this explanation be accepted? I have on several occasions been told of a certain experience that occurred to me during the London "blitz." No one but myself was fully aware of these details, not even my relatives. Yet mediums had no difficulty in describing them without hesitation.

There might, perhaps, be some comparison made between the gift of psychometry and the tuning-in of a radio set. Here, the transmission and reception for the best results must be without fault, and in every respect sound. Almost any article that has been worn

shouting, "'Tis so, 'tis so." His wife was also awakened, and hearing his acclamation went down to investigate. He told her of the vision. The missing third fragment was modelled and added; when the inscription then ran:

**To the God Nibib, child
Of the god Bel,
His lord
Kurigalzu
Pontifx of the god Bel
Has presented it.**

or carried, such as jewellery may be used for this purpose. From my own personal experiences in this direction, I am less inclined to accept the importance of "auras," which may or may not be possessed by non-living material, and more convinced that the fundamental principle of this phenomena is *personal contact*.

To illustrate this, I will relate a recent experiment in which I collaborated with a diviner. Attaching a pendulum (in this case a small weight suspended by a thread) to another thread stretched from one side of the room to the other, we attempted to obtain rotations over various metals. This was unsuccessful until, grasping the horizontal thread between finger and thumb at a distance of about six feet from the pendulum, a decided rotation was obtained.

Having taken note of the physical effect experienced when personal contact was made, I next attempted to detect which oak panel of a wall had previously been touched by my friend. I felt that this reaction might be the same as that felt during our diving experiment. It happened as I imagined. On touching the correct panel I felt a strange tugging at my fingers. Something of the person's self seems to be left on the objects he contacts for a brief period. After a long absence of contact this recedes, like the ripples produced by throwing a stone into water.

In psychometry one "sees" events and people pass before the inward eyes, as in a cinematograph. This "thought transmission" has been the subject of much discussion, both in the Press at different periods and among many interested circles. Many theories have been put forward in some of our scientific books. Most of our scientists seem to agree that our sub-conscious mind is aware of events before their actual happenings, and suggest it is a superficial knowledge gained from the memory of past experiences. By this means, it is said, the mind is aware of our past reactions to certain things, and can therefore be certain as to how we shall act in the future.

But is this a sufficient explanation? How can the mind "know" that any particular event will ever recur, and, unless we have already plans in mind before attending a psychometry sitting, how can the medium "pick up" these thought waves?

In almost all my own experiences with this strange gift, I have found bad influences to retain their power longer than good. For example, while holding a ring worn by a person who spent a few days in a house where a murder had been committed, I saw vividly, to the exclusion of all other things, every detail of the crime. Yet the owner of the ring was only dimly aware that such a thing had happened. Another very powerful influence is that of sorrow. I have often noticed this lurking in furniture and old books.

Yet beyond all these possibilities of our subconscious minds and their transmission of thoughts and warnings, lies the problem of prophesies made during a psychometry sitting of events of which the sitter has absolutely no immediate knowledge and which are not even contemplated by any other person living. If our minds can contact others on our earth plane — and this is agreed by many psychologists and scientists — why must there be any hesitation in suggesting that we are in constant contact with other sources of information from another plane?

Yet, however much might be explained away by telepathy and its kind, much is left that defies analysis. Here is a field of research that has been neglected for too long by our scientists.

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Spiritualism teaches that death is not the cessation of life, but mere change of condition. That as man sows on earth he reaps in the life to come. That those who have passed on are conscious — not asleep. That communion between the living and the "dead" is scientifically proved. That man is a spiritual being now, even while encased in flesh. Spiritualism thus brings comfort to the bereaved, and alleviates sorrow

THE HARBINGER HEALING CIRCLE.

Development of Healing.

By Robert Goldsborough, in "Spiritualist Free Press."

There are several forms of healing being carried out by Spiritualists and one form does not necessarily require spirit co-operation. I refer to magnetic healing, which can be carried out by any normal healthy person. A form of exercise is necessary in order to be able to project the healer's healthy animal magnetism into the patient and the following method is a composite one culled from the best methods of Easterns and Westerns:

Magnetic Healing.

First relax fully by reclining at full length upon a bed or couch. Then make the mind a complete blank, a difficult thing, but easy after practice. Having got into this position, then visualise magnetic power in the form of waves, constantly moving about, pouring into the body *and storing up there*. After some practice one feels the magnetic power tingling throughout one's body and especially in the extremities.

When the healer is able to control this magnetic power at will, he is ready for work in co-operation with the spirit people or without. It must be appreciated that they do not butt in unless they are invited. The magnetic healer merely places his hands upon the affected part and projects his magnetism into it by an effort of will. He may make passes, etc., still projecting his magnetism which he can feel passing from his finger tips. The patient often feels tingling during treatment and no doubt this has often a psychological effect helping in the cure. This form of healing is rather exhausting and is useless unless the healer is in perfect, vigorous health.

Spiritual Healing.

True spiritual healing is entirely different from magnetic healing for the whole of the healing power comes from spirit. The healer acts merely as a "trans-

former," reducing the frequency of the healing vibrations to a rate suitable for a physical being. Development of sensitivity or mediumship is necessary and, if you are a potential healer, the developing circle will provide that. This development helps the healer to sense "conditions" or the seat of the complaint in the patient's body. In my own work, as soon as I place my hands upon a patient I feel a sharp pain in some part of my body. I then know that I must treat that particular spot in the patient's body. Alternatively, one often develops "X-ray Sight," by which can be seen clairvoyantly the various organs of the patient's body. This gift is of little use unless the healer has studied anatomy—as all healers should.

The spiritual healer works entirely by control of the hands, which operate or make passes almost entirely of their own volition. One does various things often without knowing why, beyond the fact that we know we are working under spirit influence. A spiritual healer who claims wonderful cures is not playing the game with the spirit doctors who are entirely responsible for the cures. The giving to the patient of a diagnosis should be avoided. The healer's job is merely to offer himself as an instrument for the spirit doctors and giving a name to the disease is undesirable and may be dangerous. The healer's job is to heal, and diagnoses should not be broadcast.

Absent Treatment.

Absent healing under good conditions may be carried out by any group of sincere people. The most usual method is as follows: The names of the particular patient are read out and then a prayer is said asking for help. A mist of royal healing blue is then visualized by the sitters and a thought picture of the patient (if known) is projected into the mist. A better method requiring practice is to visualize a picture of the Great Physician healing the sick after the patient's names are read and a prayer is said.

THE GOLIGHER CIRCLE.

Reprinted from the "Encyclopedia of Psychic Science"
by "The Psychic Observer."

Dr. W. J. Crawford, B.Sc., was a lecturer in Mechanical Engineering in Queens University, Belfast. His painstaking and thorough investigation with the Goligher Circle, between 1917 and 1920, goes a long way toward discovering the psychic laws behind telekinetic phenomena.

His conclusions are summed up in three important books: "The Reality of Psychic Phenomena," 1916; "Experiments in Psychic Science," 1919; and "The Psychic Structures In The Goligher Circle," 1921.

He first tackled the problem of the alternation of weights and found that the weight of the levitated table was borne by the medium whose increase in weight was usually well within five per cent. of the table. The difference was borne by the sitters. Similarly, if the table was glued down to the floor by the psychic force, the medium's weight decreased in proportion to the pressure borne by the floor.

The leviation itself was effected by an invisible substance which streamed out of the medium's body and became more or less solidified into psychic rods. These rods, finding leverage in the medium's body, acted as cantilevers. If the weight to be lifted was too big, an elbow formation, transferring the pressure to the floor was used.

The Weighing Machine.

These psychic rods evolved great rapidity and could assume any shape and size. They were invisible but the ends were sufficiently dense to be palpable. It could rap, grip an object by suction and perform delicate mechanical effects. If a hand passed in front of the mediums ankle the psychic rod could be intercepted and stop the raps. In so doing, a cold and clammy sensation could be felt.

Putting the medium on a weighing machine, Crawford measured the amount of substance withdrawn for raps of varying loudness.

The raps reacted in the medium's body, apparently in the region of the chest, but the medium was unconscious of the effect. He found that the withdrawal of ectoplasm was but a temporary loss. The medium, at the end of the seance, lost less in weight and was less exhausted than the sitters.

Crawford concluded from this that the psychic force that vitalizes the ectoplasm is mostly drawn from the sitters and is used up. The average loss of weight of the sitters varied between five and ten ounces. The maximum loss of weight, when ectoplasm was experimentally withdrawn in fluxes from the medium, was $54\frac{1}{2}$ lbs., nearly half of the medium's normal weight.

Medium Must Be Protected.

At the same time, the bulk of the medium perceptibly shrank, the pulse gradually rose and the muscles convulsed. The flow of ectoplasm could carry particles of paint. By a coloured track, he traced the flow from the ankle up to the hips and base of the spine. Powdered carmine was used for the purpose. When it was placed on the knickers, the track extended to the shoes and upwards to the lower part of the trunk.

This proved that the flow started from the trunk, passed down the feet and returned. The fabric of the knickers and stockings was abraded in places. He inferred that some frictional resistance was encountered. He also found that it is not the ectoplasm, but the medium that suffers from exposure to light. By shielding the medium with black cloth he obtained many good flashlight photographs.

An attempt to throw doubt on Doctor Crawford's conclusion was made by Dr. E. E. Fournier d'Albe in his book "The Goligher Circle," 1922. In 20 sittings with the same medium he obtained almost no results. He expressed the belief that the levitations recorded by Dr. Crawford's were accomplished by the medium's legs.

Barrett's Confirmation.

Dr. Crawford died by suicide on July 30, 1920. (In seances of recent date Dr. Crawford has denied taking his own life.) Four days before his passing he wrote: "I have been struck down mentally. I was perfectly all right up until a few weeks ago. It is not the psychic work. I enjoyed it too well. I am thankful to say that the work will stand. It is too thoroughly done for any material loopholes to be left."

In this belief, Dr. Crawford relied not only on inner conviction but on many statements of important psychical investigators.

Dr. William F. Barrett wrote on March 24, 1917: "I can testify to the genuineness and amazing character of these physical manifestations and also to the patient care and skill which have characterized Dr. Crawford's long and laborious investigations."

Dr. Fournier d'Albe's exposition was later criticized by skeptics but in all events, care should be employed in drawing all too general conclusions from Dr. Crawford's findings owing to the fact that conditions vary with different mediums.

It was found, for instance, that: the ectoplasmic flow cannot be intercepted by passing the hand between the medium and the table; the table will not be "short-circuited" if the medium touches it; raps do not react on the body of the medium, they also occur in daylight; the quantity of withdrawn ectoplasm may attain the full weight of the medium, and the psychic rod theory is insufficient to explain the levitation of the medium.

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"FEET IN THE DUST: EYES TO THE STARS." THE END OF AN "AGE."

By Horace Flower, in "The Flower Crusader."

I believe that the earth is round, as we have been able to prove of the other planets. I believe that time and space do not exist on the higher or (inner) planes of life. I cannot prove these things to you, but you can (if you will) prove them for yourself.

Just as one believes such things, so do I and others who have studied the relativity of it, believe that the process we call "evolution" is divided into "periods" and "ages" melting (imperceptibly, but nevertheless definitely), into one another. The age of Materialism is melting, in the crucible of the Mind, into the age of Spiritualism. Not the "spiritualism" that perhaps would be far better expressed under the title of "psychism" (the word based on the Greek—"psuche"—soul). Like many students of Theosophy I have investigated "psychic phenomena" to my complete satisfaction and just as an intelligent person investigates any science, by test and counter-test. But when I speak of the "Age of Spiritualism" I want you to accept the principle that Man (as we see him on Planet Earth) is composed of three different qualities of etheric vibration, known as Body, Soul and Spirit. That, in the physical body reside the organs of our five physical senses: tasting, feeling, seeing, hearing and smelling. Behind and through the senses and the physical body lie the emotions that originate in the soul of man (the emotional body): fear and hate, courage and love, cruelty and compassion, etc.

Back of, and above, the soul and the physical body lies the real man—Mind Incarnate—what we call the Spirit in Man. That which Emerson called the "Over-Soul." Others have called it the Universal Spirit; the Redskins of North America called it the Great White Spirit. I like the term "Divine Consciousness" rather than the word "God" or the

Mahommedan—"Allah," or other terms. But the term we use to acknowledge the "governing Mind or Consciousness" is neither here nor there. It is our awareness of it and its supremacy that is all important.

Just as the great central Sun of our Solar system takes 26,000 years to make one complete revolution of his orbit, which is called the Zodiac, and requires 2,100 years to pass through one of the twelve signs of the Zodiac (Aries, Taurus, Gemini, Cancer, etc.). Just so do I believe that humanity evolves, unfolding fresh aspects according to plan, and in the appointed age and period. Now, I firmly believe the heat is being applied to the "Crucible of the mind" that we may see "the stuff that man is made of." The ordeal of the men who were "Behind Bamboo," and similar ordeals (or trials), are necessary if the New Age is to sort out its beginnings clearly from the endings, of a destructive age of materialism. Let us drink to the End of an Age that we might call—"Feet in the Dust," and hail with joy the Beginning of an Age we may call "Eyes to the Stars."

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SPIRIT FRIENDS HELP.

As told by Vice-Admiral J. G. Armstrong in an address given by him to the London Spiritualist Alliance.

"In his service," said the Admiral, "one is brought up to act immediately. Situations arise at sea when prompt action taken on the spur of the moment, is essential. It is better to act, even if wrongly, than to wait and see how things will turn out. Often he had acted in an unusual way and found that things panned out satisfactorily."

In 1918, for instance, he was bringing a convoy from America, including a number of large liners packed with troops. Approaching the Irish coast, they were attacked by submarines—twice in the evening, and twice the following morning.

It was their custom on these voyages, said the speaker, to keep apparent time, changing to Greenwich Mean Time as they neared the English coast—the change generally being made during the middle watch (midnight to 4 a.m.).

At 10.30 that night, the navigator came to ask him if he should put the clocks back. The Admiral said: "No; wait till we get in."

Half an hour later, the engineer officer wanted to change over from the starboard to the port steering engine. Again the Admiral said: "No; stay as you are."

Next morning the ship was attacked with three torpedoes. He managed to dodge the first two but could not avoid the third, as the ship was still swinging after missing the second torpedo. The third torpedo struck the ship on the port quarter blowing away the port propellor and port steering-shaft.

Had he allowed the engineer officer to change over the engines, they would have been unable to steer, as the damage would have prevented the change-over being made afterward. And had the clocks been altered he would have lost all his officers, as they would have been at breakfast in the part of the ship that was struck. As it was, they were all on deck, and he lost only one man. All this was because he had acted contrary to his usual custom.

"Spirit friends are always ready to help us," said Admiral Armstrong; "but we must also help them: with our thoughts and with our prayers." He knew of many who had come back and asked for help. Perhaps they had not lived good lives and were finding difficulties in their new conditions. We could help them to see the light, when they had not been able to see it at first (when they still had been in earthlife). Many had come back to give their thanks for the help they had received from this side.—*Light*.

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The soul of each of us is an immortal Spirit and goes to other immortals to give an account of its actions.—Plato.

LITTLE THINGS.

By L. Perriott, in "Light."

The items I am about to describe are slight in themselves, but as they give information which was unknown to me, but was subsequently verified, I believe them to be genuine spirit communications from the lady whose name was given to me. They form, in any case, an interesting example of "home" mediumship.

Having been bombed out of London in 1940, I stayed for a time with a friend, and her nurse, at a country cottage. While there I usually sat, with the pendulum and alphabet, for about an hour in the evenings. One evening the pendulum spelt out the name of a lady who had been under the care of the same nurse for about fifteen years, in London and at this cottage, where she passed over in 1928. I had never met her and knew very little of her beyond her name. (I will call her R.V.).

She told me, through the pendulum, that the garden ladder was at the forge; she had seen it, and said that the man ought to bring it back soon. I asked the nurse if there was a ladder in the garden, and she said it had been at the forge for a long time, to be mended, and she would be glad when it was finished. The man brought it back a few days later.

I always sat alone with the pendulum, and I thought it would be a good plan to ask R.V. to tell me of things in her life I knew nothing of, but which the nurse might remember. She told me a good many, of which I will give a few examples.

R.V. mentioned a "little man, like a dwarf. He lived in the next road to us in London." The nurse confirmed this, when I discussed my sitting with her afterwards, and she said that they very often saw this little man, but did not know his name. R.V. then referred to "a large window made in a dark place, in London, for 'Kathleen.'" This said the nurse, must refer to a garage, converted into a studio for an artist

friend. A picture was next mentioned, "of a long animal, and a ship, in my sitting-room in London." This was confirmed as applying to a picture of a sea-lion, with a ship in the distance. Finally, R.V. spoke of a carriage and a white horse, which they had used for drives in the country. The nurse stated that this was correct, and that R.V. had been very fond of the horse.

All this is very trifling, perhaps, but convincing to me, coming as it did unsought, and from someone of whom I knew practically nothing, and with whom I had no personal link, except in a very indirect way.

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HE HAD "A CALL FROM ABOVE."

Walking into the blood transfusion centre at Southmead Hospital, Bristol, a working-class man said he had come to donate some blood.

"But we haven't sent for you," said the doctor in charge.

"My call has come from above," the man replied. He was told that the mobile unit was in Exeter and there was no staff in Bristol to deal with him.

"Very well," said the man, putting on his hat, "I'll go to Exeter. Something tells me someone will need this blood to-day."

As the man was so determined, emergency arrangements were made to take his blood on the spot, and the man went away after refusing to give his name. He was booked as Donor 77."

Call for Blood.

Half an hour later, Bristol Royal Infirmary rang up and asked for Group A blood for a dying woman.

"It must be fresh," they said.

The only bottle of fresh blood available in this group had been given by the working-class man.

"It is the most remarkable case in my experience," said Mr. A. McCrudden, secretary of the transfusion centre—"The Two Worlds."

"THEY SURVIVE?"

Do Our Dead Live?

Published by Rider and Co., 68 Fleet Street, London, England. Price in England, 12/6. Our copy from Hutchinson and Co., 157 Elizabeth Street, Melbourne.

The facts in this book answer the greatest question of all time—Do they Survive? Compiled from hitherto unpublished scripts by the famous psychic, Miss Geraldine Cummins, by Miss E. B. Gibbs.

The survival of man after death can only be proved by accumulated evidence. This book represents such cumulative proof which was obtained by Geraldine Cummins in experiments conducted by E. B. Gibbs over a period of twenty years. Amongst these circumstances of the deaths of officers at the Front were actually correctly described in automatic writing at a time when their relatives believed these young soldiers were still alive. A child communicator in handwriting in facts she related about her life unknown to the medium, in the childish phrases she used when on earth, presents challenging evidence of identity. This book is outstanding in the annals of psychical research not merely because facts were given in writing unknown to sensitive or investigator and which were subsequently verified, but because of the reproduction of traits of personality. In a number of instances, the character of communicators, the peculiar idiom they used, were reproduced with amazing accuracy. Thus, the case of the Ross sisters, which reads like a vivid story offers proof that we survive whole, not piecemeal, with our faults, our virtues, our memories, and also with our sense of humour unimpaired.

Sir Oliver Lodge described Geraldine Cummins as "an amateur trance writer characterized by ready willingness for devoted service and of transparent honesty." This is the first book about her mediumship, and one which offers remarkable evidence of genuineness and outstanding quality.

AUTOMATIC WRITING

Advice on Use of the Planchette.

The simplest, and, for the beginner, the best method to develop automatic writing is to use a planchette. This is a scientifically-made instrument of wood, usually heart-shaped, attached to the broader end are runners. Near the pointed end is a hole, into which a piece of pencil is inserted. A large sheet of paper having been spread upon the table, the sitter or sitters (two people often use it) lay their hands, or the tips of their fingers, lightly upon the upper surface and await results.

If sitters are sufficiently mediumistic, the instrument will begin to move, slowly at first, but faster and more decidedly later, and probably, after some preliminary strokes, circles, etc., it will settle down as if guided by an unseen hand and begin to write. Sitters need to be patient, this is the first and most essential quality. Neither on this side of life, nor on the Other, can results be easily obtained; they may have to wait for some time—even to try, try, try again. If it will not move for one person, it will probably do so for another. When it does move, do not be too hasty in asking questions—do not expect to get tests right away.

Some people feel that the planchette moves of itself, so to speak, as if it were alive; with others, the impulse to movement seems to be given as if from their arms. Sitters occasionally do not know what has been written until the planchette is removed and the writing deciphered; others get the thought of what is about to be written simultaneously with the movements. Scarcely two mediums have exactly the same experiences, therefore experiment, wait, persevere, until you get clear communication with Intelligences who have gained pretty full control of the instrument, and are able to give you satisfactory messages.

The unseen operators use the magnetic and psychic forces of the user, which gather at the large end of

the instrument and are directed to, and focussed at the pointed end that holds the pencil. The ability to obtain satisfactory results by means of the planchette is a form of mediumship that is more common than is generally known, and which enables one to develop his psychic faculties as well as to get into communication with spirit friends.

Not a Plaything.

Neither the planchette, nor any other form of mediumship, should be used as a mere pastime or entertainment. To do so is to desecrate a wonderful faculty, and may be the means of losing it, which at a later time may be greatly regretted.

If possible, use the same room for each sitting. Quietness and subdued light is helpful. It is not necessary to sit in the dark. The body should be comfortable and the mind free from care and anxiety. Maintain a positive attitude. Keep awake — sleep is a negative state. The waiting time may be passed by reading a devotional book, as "Christ in You." This will give good conditions.

Set apart a regular hour and length of time for the sitting. Announce aloud when and how long you intend to sit. Give it that time and no more. It is unwise to neglect one's every-day duties in the desire to develop mediumship; "The common round, the trivial task," are factors in our development of character, or we would not have them to do. Do not discuss the fact that you are sitting for the development of automatic writing with anyone who is likely to be antagonistic to it. "See thou tell no man," advised the Master Psychic.

Fasten a large sheet of smooth paper upon a table. The table should be of a comfortable height, so that there shall be no strain on the sitter's arms. A card table is ideal. Place the planchette on the paper, the tips of the fingers resting lightly upon the centre of the instrument. Keep the arms free from the table. (Should two persons be sitting, the right hand of the one and the left hand of the other should be used.)

As far as possible, keep your thoughts off the subject of automatic writing during the sitting; this is the advantage of reading a book. When movements begin, neither aid nor resist them. Curiosity or over-anxiety respecting what is being written often interferes with the communication, whilst resistance entirely inhibits it. When writing begins, keep calm, and ask for directions respecting future sittings and other particulars, as methods, etc.

Although there may be a sincere desire on the part of the sitter to get into communication with the spirit world, it may take some time to obtain satisfactory results, calling for patience and perseverance. Do not think, however, that nothing is being done during this time. Those on the other side may not find it convenient to work through you just at the time you have chosen, or existing conditions may not be favourable at the outset; but if you are in earnest and are persevering, keeping your part of the arrangement, success will come. Those in the Beyond, because of their own life and duties, are not always able to respond at once to our call, but are nevertheless more anxious to get into touch with us, than we are to open the channels of communication with them.

Use Your Judgment.

When communication has been established, there will come the necessity of using your judgment. Submit the messages to the test of common sense, accept nothing unless it commends itself to your reason. At the same time, do not reject a message because it does not agree with your religious, philosophical or other opinions. "Prove all things; hold fast to that which is good."

When you have got into contact with a guide on whom you feel you can rely, and of whose identity you have no doubt, do not accept messages from any other source except by his approval. Further, if you desire good and trustworthy messages, keep your mind

filled with good thoughts; the communications then will be of a mental and spiritual character, giving you a deeper knowledge of the things that matter.

It is interesting to note the accounts of spirit messages received by people who previously have known nothing of Spiritualism by the use of the planchette or other mechanical devices.

There was Judge Dahl, of Norway, who became so convinced by messages received through the mediumship of his daughter, Ingeborg Kober, on the ouija board and by automatic writing, that his sons lived on, that he not only was converted to Spiritualism, but wrote two books about it. Dr. Reginald Hegy, of Johannesburg, South Africa, an agnostic, received such convincing messages and high spiritual teachings over an instrument similar to the ouija board that he, too, has published a book setting forth his findings and conclusions. ("A Witness Through the Centuries"; now out of print.) Lady Caillard, of England, also published a book, the contents of which were received by her from her husband over a mechanical device known as the Communigraph. ("Sir Vincent Caillard Speaks from the Spirit World.")

Sir Arthur Conan Doyle.

Sir Arthur Doyle, in "The New Revelation," says: "This form of mediumship gives the very highest results, and yet in its very nature is liable to self-deception. Are we using our own hand, or is an outside power directing it? It is only by the information received that we can tell, and even then we have to make broad allowance for the action of our own subconscious knowledge. It is worth while, perhaps, to quote what appears to me a thoroughly critic-proof case, so that the inquirer may see how strong the evidence is that these messages are not self-evolved."

This case is quoted in Mr. Arthur Hill's book, "Man Is a Spirit," and is contributed by a gentleman who takes the name of Captain James Burton. He is, I understand, the same medium (amateur) through

whose communications the position of the buried ruins at Glastonbury were located :

"A week after my father's funeral, I was writing a business letter, when something seemed to intervene between my hand and the motor centres of my brain, and the hand wrote at an amazing rate a letter, signed with my father's signature and purporting to come from him. I was upset, and my right side and arm became cold and numb. For a year after these letters came frequently, and always at unexpected times. I never knew what they contained until I examined them with a magnifying glass; they were microscopic. And they contained a vast amount of matter with which it was impossible for me to be acquainted.

"Unknown to me, my mother, who was staying some sixty miles away, lost her pet dog, which my father had given her. The same night I had a letter from him consoling with her, and stating that the dog was now with him. 'All things which love us and are necessary to our happiness in the world are with us here.' A most sacred secret, known to no one but my father and mother, concerning a matter which occurred years before I was born, was afterwards told to me in the script, with the comment: 'Tell your mother this, and she will know that it is I, your father, who am writing.' My mother had been unable to accept the possibility up to now, but when I told her this she collapsed and fainted. From that moment the letters became her greatest comfort, for they were lovers during the forty years of their married life, and his death almost broke her heart.

"As for myself, I am as convinced that my father, in his original personality, still exists, as if he were still in his study with the door shut. He is no more dead than he could be were he living in America. I have compared the diction and vocabulary of these letters with those employed in my own writing — I am not unknown as a magazine contributor — and I find no points of similarity between the two. There is much

further evidence in this case for which I refer the reader to the book itself."

Explanations and Evidences.

People who maintain that in such operations it is the personality of the automatist which is doing the writing or speaking are as foolish as those Spiritualists who maintained that it is always some discarnate entity at work.

Automatic writing or speaking might sometimes be explained by the normal knowledge of the automatist, sometimes by forgotten knowledge, sometimes it was abnormal, and in some few instances it might be said definitely to indicate some supernormal intelligence at work — perhaps from ten to fifteen per cent. It is foolish to attribute to a discarnate intelligence that which could be better attributed to incarnate intelligence.

A working-class Frenchwoman, investigated by Professor Richet, in his presence wrote long connected sentences in Greek. The "Scripts of Cleophas" were written automatically by Miss Geraldine Cummins, and purports to be an account of the times of the early Christian Church, and a supplement or continuation of the "Acts of the Apostles." The book contains information of a kind that could not have been known to the writer. An American automatist, Mrs. Curran, has written books purporting to come from Patience Worth, who lived in the time of Elizabeth, and which has become best sellers through their intense interest. One of the best-known contained a larger proportion of Old English words current in the time of Shakespeare than even the authorized version of the English Bible.

Mr. Shaw Desmond's book, "Echo," is another outstanding case of the kind. It was written at an extremely rapid rate, and dealt with the life and times of the early Roman Empire, depicting the life of the gladiators and the Roman Court. Certain items had

been questioned by authorities on the period, but later investigation had practically proved that the writer of the book was right.

Automatic writing has the danger that it is so easy to indulge in that some people overdo it. Self-control is necessary. If such experimenting be kept within reasonable limits — one or twice a week is enough for most people — they would be more likely to get reasonable communications.

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- 1.—That God is the Universal Spirit, in whom men, and other created things, live and move and have their being.
- 2.—That the Christ was the highest, divinest, and most perfect expression of the God-head ever manifested in human form, and that the object of His mission was to exhibit to mankind the example of pure and spotless life, so that all men might be "saved," not from the consequences of deliberately-committed sin, BUT FROM COMMITTING SIN AT ALL!
- 3.—That death is not a cessation of life, but a mere change of condition.
- 4.—That man is a responsible being, even while encased in flesh.
- 6.—That those who has passed on are conscious—not asleep—and that their personal identity is maintained.
- 7.—That communication between the living and the "dead" has been scientifically proved.
- 8.—That there is a Light (Divine Life) that lighteth every man that cometh into the world.
- 9.—That as a flower gradually unfolds in beauty, so the soul of man continues to unfold and develop after earth-life in the spheres beyond.
- 10.—That there is hope and salvation in the next life for even the most sinful, and that the life in spirit is a life of progress towards fellowship with God the Father of all.
- 11.—That Spiritualism destroys the fear of death, which it regards as the portal to a higher and more spiritual phase of life.
- 12.—That prayer is a potent force for the uplifting of friends within the veil, and also for bringing ourselves into tune with the Infinite.

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