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

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"Welcome! Little Stranger"
A New Year's Message.

Wonderful Materialisations Described
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Wonderful Christmas

(By the Rev. A. Penry Evans)

There are three wonderful things about Christmas. There are many more, but three of them stand out from the others. First, there is its astonishing power to attract and conserve. It began by commandeering every joyous old custom there was in Ancient Rome, and in its progress down the centuries it has been doing the same thing, gathering all in as a mighty river gathers unto itself the waters of a thousand tributaries on its way to the sea.

In our modern Christmas, side-by-side with the most up-to-date inventions, there are hoary old customs which were already old when Christianity was born. That is one of its wonders.

Here is a second: It has shown discrimination equal to its comprehensiveness. Hospitable to every vogue, it has nevertheless tested every one, and, after fair trial, has retained some and rejected others. Its path is strewn with cast-offs. They were found wanting, and were dropped by the way. Such were the "Lord of Misrule" and the "Feast of Fools," with their crude buffoonery and rude horseplay. The Spirit of Christmas, after prolonged experiment, rejected them with a fine discrimination. That is the second wonder.

And here is the third: Christmas has not only conserved what was innocent in **all the merry-making** of the ages, but it has purified and ennobled it, and charged it with a new and **higher meaning**.

These old customs have been baptised into the Christmas Spirit so that were it **not for the patient** research of scholars we should still be quite unaware of their ancient pagan origin.

For us who enjoy our Christmas today, that origin has not the slightest significance. The Yule Log, the Mistletoe, the Christmas Stocking, and the Christmas Tree, have ceased to be what they were or to mean what they once meant. They have been transformed into something far nobler and lovelier. And that transformation is the third wonder of Christmas.

* * *

The Christmas which we so much enjoy today has in it that three-fold wonder; in it is concentrated the merry-making of countless ages, all purified and uplifted and enriched by the Spirit of Christmas, and omitted from it are the unredeemable follies and crudities cast aside by a wise discrimination.

A good example of the latter may be found in an old custom which was prevalent in Wales forty years ago, but which is no longer observed. It was known as "Mari Lwyd" or "The Gray Mare."

The fleshless skull of a horse was fastened to a pole and its jaws worked by wires. A white sheet falling from the skull covered the man who **carried** the pole and worked the jaws. Long ribbons were fastened to the skull, and by these the "Gray Mare" was led about at Christmastime. In front marched the Challenging Bard and men bearing storm lanterns.

To meet this ghostly procession unexpectedly at the turn of a lane on a dark night, especially if one were riding a lively horse, was rather alarming. In any case, it was prudent to offer the leaders a "Christmas Box" with all promptitude, for the man

who manipulated the wires was expert, and the teeth of a horse, though a deed one, are formidable.

Arrived at a homestead, the inmates were challenged by the Bard to a bardic combat, and were expected to complete every stanza which he began, or else pay a forfeit, or regale the invaders with ale.

When there was a sharp-witted bard among the besieged, the poetic combat was often prolonged, but sooner or later "The Gray Mare" had to be admitted and its bodyguard entertained.

After a series of such entertainments, "Mari Lwyd" became rather wobbly, and the bardic effusions rather bizarre. Today, nothing remains of "The Gray Mare" save a few rickety specimens in the museums of the Principality. The mysterious discriminating power of Christmas has done its work. Christmas retains nothing except on terms.

* * *

And that is only one example of the discriminating power of Christmas. Any old inhabitant of the English or Scottish countryside could furnish from his own recollections many such old customs once attached to the Christmas Season, but now discarded.

Let us not misjudge the Spirit of Christmas because it is so merry. Like some men we know, Christmas is at once full of merriment and yet possessed of a wise discrimination. And there is that other wonder of Christmas: its power to elevate what it deems to have survival value. It not merely conserves; it purifies and ennobles what it regards worthy of preservation.

That is very clearly seen if we compare Christmas with Valentine Day, and the Christmas Card with the Valentine. One need not be at all advanced in years to be able to recall the Valentine successively in the heigh-day of its beauty, in its decline to ugliness, and in its final disappearance.

Many of us can remember the Valentine as a pretty, if rather gaudy, love-token. Some such

words as "I Love You" were embroidered or set in brilliants upon a heart of velvet or ivory, and enclosed, all fragrant, in a pretty little box, and sent to the beloved.

Sometimes the design was floral—artificial flowers, of course—or in the form of an illuminated letter or album. Quaintly Victorian, doubtless, but quite as sensible as modern crooning.

Upon receipt of this perfumed messenger of love, the coy Victorian maiden retired with her treasure to a befitting seclusion, all blushes and heart-throbs. But a sad change came over the Valentine. It became a joke, and a very crude joke at that. It degenerated into a long strip of paper with its caricature and doggerel, the one purpose of which seemed to be the annoyance of maiden ladies who had, as the saying went, been "left on the shelf." In that form it did not last long; it perished of its own vulgarity.

But the thing to note is that when it perished, the remembrance of Valentine Day also perished from the popular memory. The end of the Valentine was the end of Valentine Day.

* * *

There we see the contrast with Christmas. Things even more objectionable than the Valentine were from time to time associated with Christmas, and, like the Valentine, they too have perished. But they did not drag Christmas down with them when they disappeared. On the contrary, Christmas has retained for us many pretty customs in their first purity, and has even made them more beautiful.

What a contrast to the Valentine is the Christmas Card! Never were our Christmas Cards more beautiful than they were before the war. They have increased through the years, both in popularity and in good taste.

Wonderful Christmas! It teaches humanity how to be merry without being vulgar, and how to enjoy itself without being selfish. It has conserved and

(Please turn to foot of next page).

A NEW YEAR'S MESSAGE

We Thank Thee . . .

(An editorial in the "Progressive Thinker," 1942)

Can we say "We thank Thee" from the bottom of our hearts and feel that whatever may have been our lot or condition during the past year, we can still say "We thank Thee!"

We believe we can with all sincerity. While we may say this, there are, perhaps, many who cannot. They see lack and want, confusion, hatred and deceit everywhere, but they do not see or understand the deep, underlying principles at work underneath all of this.

Spiritualists, and all those working with a higher understanding, have certain definite concepts of what is really back of it all. But the mass mind sees only the surface play of all the conflict and the agitation, little realising the power and the forces beneath it.

Cause and effect is one of the great universal laws. Every effect carries with it the result of some underlying cause, which has been set into operation. The law of this cause, unless checked, must work itself out into manifestation, and if it does, then we stand face to face with the thing of our desire.

Little do we realise what we are to get, and when it comes, we lack the knowledge of where to put the blame. Invariably we place it where it does not belong. The saying "the chickens come home to roost" tells in a brief sentence this fundamental law. Another and equally positive way of saying the same thing is "as a man thinketh in his heart, so is he." The outer picture of our lives precludes

uplifted for us the joy of untold ages, and taught us how to discard quietly what is unworthy.

What is the secret of the wonder of Christmas? Is it not in this, that it is not a mere holiday, but in very truth a Holy Day? —Melbourne "Herald."

an actor or the painter of that picture. If we should consider this, we find the blame is put at our own threshold.

Quite often we also hear this: "What you put into life you are sure to take out of it." Life, then, is a reservoir from which we can draw, and into which we must also replenish or put back.

If we have failed to get the best out of life, then we must at some time or other have placed into life acts, thoughts or desires that were not the best. We are too well acquainted with the fact that constant dripping water will wear away the hardest rock. This is the law of the physical plane, and it also manifests on every plane of being.

Thought on its plane of action is just as tangible as the drop of water on the physical plane. If it is consistently sent out with definite purposes, it is sure to react. It will precipitate in time, and then we stand face to face with the thought of our desire. It is then that we wonder who gave us what, after all, we wanted.

Spiritualists work incessantly with deep occult laws. Having a knowledge of them we are responsible for their action and result. Hence, it devolves upon us to use correctly all of these powers that they may manifest in truth and wholeness—or for good. Jealousy, envy, deceit, antagonism, hatred, destruction, etc., bring only failure; generosity and co-operation alone give happiness and contentment.

Lack of unity among Spiritualists is our greatest "shortcoming," and something that we should not be thankful for. Differences of opinion should not incur separateness; thinking, and to think rightly is our privilege, and we can if we will bring the spirit of unification into realisation—if we have the desire to do so. Obstinacy will never accomplish it. There must be a spirit of give and take, to hold and let go, if we are to make definite headway.

No one gives to us but ourselves. We are gods on our self-created pathway. If we give this some thought, it will help to solve many of our problems.

As it applies in the field of the individual, it also applies in a national way.

Let us give some thought to construction purposes and methods, and try to build this Spiritualism into that which will place it as the leading group of advanced thinkers.

We have much to be grateful for. The greatest and most important of which is the knowledge of the communion between the great unseen realms and the earthly one. It has taken away every vestige of doubt of the future life and what it has in store for humanity.

Communication with our spirit loved ones has brought new life and a new incentive to our living. It has also brought to us a revelation we never dreamed of, and through this revelation we have learned deep and very significant truths. These truths, if lived, bring lasting satisfaction, and a joy that knows no bounds. We live in truth and understanding, and use them constructively in all our contacts with humanity.

We are thankful for the ability to think, to reason, and to judge of spiritual matters as well as those of the physical life. We have the freedom and the great privilege of expressing our own thought and worshipping God as each one sees fit.

Let us be thankful for the blessings life has bestowed, and able to see the beneficence of the Creator of All Good in everything we have.

Rejoice, and be thankful!

—:O:—

Truth is that principle in the presence of which nature, reason and intuition harmonize and agree and rejoice together as angels of God.

* * *

The tumult and the shouting dies;

The captains and the kings depart:

Still stands Thine ancient sacrifice,

An humble and a contrite heart.

—Rudyard Kipling.

"WELCOME! LITTLE STRANGER"

A Message for the New Year

(By Horace Flower, Brisbane)

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valian mind and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Backed by the spiritual force of all our really good women (and I believe we have many of them), those words of Tennyson could serve as the stimulus for the building of a new and better way of life. Let us make war upon the corrupting influences of selfishness and greed which paralyse the will of so many of our people today. Let us seek out men and women who possess high character, rather than specious words and crafty minds; men and women who, by the example of their own lives, can bring into being that cleaner and more decent world we owe to the generations that follow us.

* * *

Sure enough, it all turned out as the American sergeant had predicted it would; but not quite, for his own personal request was ignored by the Masters of Life and Death. He had made a very special request for a "plump, dimpled baby-girl, with curly black hair," and received a man-child that he said had one redeeming feature, in that he is "just as handsome as his Dad." Which all goes to show that natives of Oklahoma, U.S.A., have not so much influence outside Oklahoma as they may have thought. Our offer to his wife's folk (who live down at the corner) to let them use our telephone at any hour of the day or night to call transport, doctor or hospital, had brought a warning from the

Sergeant that he understood babies had an uncomfortable habit of entering the world round about 3 a.m. on very cold mornings.

My wife was slippered and warmly gowned, on her way to the front door, before I could understand why a door-bell should be insistently ringing at 3.15 a.m. My nose was registering a temperature mighty close to the frost-line as I sat up in bed and remembered the Yankee Sergeant's warning. Through my consciousness flooded pictures of a continuous stream of babies arriving in this war-torn world, in spite of race, colour, class or creed, and quite independent of the decrees of dictators or the muddling of experimental politicians. Beyond and above the puny minds of men and the impudent plannings of ignoramuses, the Supreme Consciousness of the Universe directs the working out of the Great Plan. Kings and Bishops, Knights and Pawns, are swept from the earthly chessboard without reference to Hitler or Stalin, without cognizance of Churchill and Roosevelt, even without Dr. Evatt holding a referendum on the matter. And into this little Schoolroom of Life we call "Planet Earth" (so tiny, even in our tiny solar system), there is launched a continuous stream of individual souls; whilst out through another gateway are taken the souls of those scholars who have succeeded or failed in their earthly classroom. The two Gateways—the Gateway of Birth and the Gateway of what we call Death (but I think Departure is a better word)—these two revolving gateways never cease to turn; but how few of the people of the young Western civilisations ever fully grasp the significance of these inward and outward streams of conscious beings. The philosophies of the East are based upon the significance and purpose of these Arrivals and Departures, linked to a Divine Plan that does not exclude the individual soul from active co-operation, if that soul has but the intelligence and the desire to serve the Great Plan.

In a country such as ours, where the great

majority of the people are professed Christians (followers of the Master Jesus), one would expect that His example in relation to children would be the standard governing all planning and action in relation to children and their lives. One would expect, therefore, to find Australians, rather than Russians, using the term that is customary in the Soviet Union, where children are referred to as "Flowers of Life." Mrs. Cecil Chesterton, in her recent book, "Salute the Soviet," devotes quite a large section of that volume to the "Flowers of Life," showing that the Soviet planning places the children of the Union and their welfare as of first importance. In this country we cry out for more "Little Strangers" to be begotten and brought into our midst, and yet we make so little provision for them. When war comes to our shores, we rush to hand over schools, playgrounds and creches to the use of military forces, whilst we leave the adult playgrounds (golf courses and bowling greens, etc.) inviolate. If anybody, in town or country, wants domestic help, it is almost invariably laid down: "NO CHILDREN ON ANY ACCOUNT." Flats and furnished houses for letting purposes are very often unavailable to those good mothers with "Little Strangers"; whilst boarding-houses and hotels look with grave disfavour upon the entry of "Flowers of Life" inside their sacred front doors. True enough, our Governments in the past 25 years have done much in Queensland for better schools, medical care for school children, the setting up of Baby Clinics, and suchlike things; but the adult population of Australia is generally reluctant to give money, time or energy to this vital matter of caring for the "Little Strangers." Small bands of courageous crusaders, known as the Creche & Kindergarten Movement, the Playground Association, the Mothercraft Association, New Education Fellowship, etc., are striving to arouse the national conscience, but are finding it a tough job. May the fine women and men of these enlightened move-

ments be inspired to create a fighting and publicity machine that will embrace them all, and eventually hammer their vital messages into the lazy brains and drugged consciences of the mass of Australians.

A very great lover of children, Mr. C. Jinarajadasa, M.A. (Cantab.) and a native of Ceylon, who has studied and lectured in almost every country in the world, said in a lecture at Rio de Janeiro ten years ago:

"The United States are doing much in the department of child psychology; there has just been published a second edition of a splendid book, 'A Handbook of Child Psychology,' compiled in the States. I think the most brilliant statement in the book is by one of the women contributors, who says, 'Too much work upon these problems is being done with paper and adding machines, and too little with human beings.' In that statement we have the crux of the matter; for the child is not only a bundle of psychic reactions, he is, above all, a human being to be loved.

"The usual attitude towards the child is described in the story of the worried and harassed American mother, who said: 'Go and find out what Tommy is doing and tell him not to!'" It is still difficult to eradicate from the consciousness of the older generation of today in Christian lands the old conception of the natural tendency of man towards sinfulness; the gloom cast over human nature by the doctrine of 'original sin' is spread by the elders towards the child. If, therefore, the child does anything that is against our convenience, we promptly assume that the child is doing wrong. If, when we tell him to sit still or not to ask questions, he does not obey us, it never occurs to us to ask if what the child is doing, or not doing, is right according to his standard of convenience. We solve the complicated problem of the child with our order: 'Tell him not to.'"

In this new period that the world is about to enter upon, there are going to be wonderful oppor-

tunities for the service of the "Flowers of Life," no matter whether they are blooming in London or Leningrad, Moscow or Milan. Our Government is boasting about the amazing sums spent to date upon war enterprises, what the Allied Works Council has spent, and what the nation has contributed to the process of destruction of our enemies. In the days of peace which are peeping over the storm-clouds, we can spend thought, energy and love to serve something really great if we will but find the impulse. In our midst we have some great souls already at work on behalf of the "Little Strangers" we ask for and whom we should be welcoming with open arms. Can we not draw from these women and men a National Council of Planning and Service, in the cause of the little children of the nation. Just as, "if you look after the pennies the pounds will look after themselves," so "if you look after the bairns the adults will be able to look after themselves."

In the Great Plan that we are designed to serve, there could not be any limitations according to colour, creed, sex or caste. Let us, then, free our national planning for the "Little Strangers" from anything that tends to sectionalism in any form, making sects, political parties and all such organisations step into the background. The Gateways of Arrival and Departure are universal and without discrimination of any kind. Let our plans to welcome and care for the "Little Strangers" be the same; the Legacy Clubs of Australia have evolved the working plan on which we could mould a full national plan. —————:o:—————

WHAT IS SPIRITUALISM?

Spiritualism is the name of a doctrine, that our existence in this world is but one stage in an endless career. This material world exists for the development of spiritual beings. Death is a transition to spirit life.—"Standard Encyclopedia."

WONDERFUL MATERIALISATIONS DESCRIBED

(By Frank T. Blake)

During the recent visit to Bournemouth of the famous materialising medium, Mrs. Helen Duncan, some fifty people had the privilege of being present at her seances. Following are some of the written statements made by those present, but first let me report what I personally witnessed:

The first form to appear was an old gentleman, who was so feeble that I assisted him to walk to the lady he had come to see. He leant upon my arm as we moved across the floor, and, in trembling tones, addressed himself to a lady whose grandfather he was. There was no hesitation, either in manner or speech. As the old gentleman returned to the cabinet, he protested vigorously against being compelled to return into a cabinet in which was a woman, fast asleep. Again and again he expressed his annoyance, and I had some difficulty in pacifying him.

Another form was that of a young woman, who had some difficulty at first in controlling her emotions. She gave her name, and went direct to her mother, who was present, and spoke of her concern for the little children she had left behind. Mother and daughter conversed for some minutes in tones audible to all present.

Yet another form appeared—that of an old lady, truly Victorian. She placed her hand, which was cramped with rheumatism, in mine, as I assisted her to walk to her son, who was seated some distance from the cabinet. Mother and son talked for some moments, then I assisted her back to the cabinet.

A young man came, giving his name, and called for a young lady present; the two had been close friends before he was killed in the war. They met face to face, and all present could hear the sound

of the kiss he gave her as he assured her of his continued affection.

Another war victim came, whistling a tune that was recognised immediately by a man present, who had also been in the war. The "dead" man came out of the cabinet, and taking the hand of his old comrade, gave it a vigorous shake. Greetings—intimate, personal greetings—passed between the two, no hesitancy, just an ordinary conversation between two old comrades—dead and living—held in the grip of a handshake.

Others came and went, but the most evidential manifestation was the appearance of a black guide of my own. He emerged from the cabinet, that all might see him—shining black face, black curly hair, and six feet two inches in height. His loud, clear voice, as he spoke in broken English, could be heard by all, and the friendly thump he gave me upon my back, as he returned to the cabinet, left no doubt in my mind regarding the solidity of his presence.

Other Witnesses Testify

For the remaining reports, which I accept fully, I have to rely upon the written statements of some of the sitters. They include the following:

"One spirit form who materialised was a relative killed in the war. He asked for a cigarette, which I lighted and gave to him. He smoked it, and the glow showed up his features so that I could discern them easily. He also asked for pencil and paper; then he wrote a message and signed his name."

Another writes: "There came a lady, who said she was for me. She stood at the entrance to the cabinet, and then walked slowly towards me, took my hand, and spoke to me. I had no doubt that she was a friend of my childhood. Then she showed her face clearly in the ray of daylight that came through the open door. I saw her face as she kissed me full upon the lips. She came again, and, asking

for pencil and paper, she wrote a signed message of twelve words."

Yet a further testimony—from a doctor: "The second form to appear was my mother, recognised by a friend who was present. My mother spoke encouraging words to me, and before she departed we clasped hands as I kissed her goodbye."

Many others manifested, and in each case evidence of identity was established. I have selected the above at random. The seances were held in a red light, sufficient for all to observe what was happening. Daylight was introduced in the first seance, owing to the failure of the electric lamps.

This is a plain and simple statement of events. The signed letters are in my possession, and may be examined by any interested reader.—"Bournemouth Spiritualist Church Magazine."

— : o : —

THE CHURCH OF THE LIVING GOD

"This is the church for which we strive:

The church of the warm heart,
The open mind, and adventurous spirit;
The church that cares, that heals hurt lives,
That comforts the aged, and challenges the youth;
That knows no division of culture or class,
No frontiers, geographical or social;
The church of the people, high as the ideals of Jesus,
Low as the humblest human, a working church.
That inspires courage for this life,
And hope for the life to come;
The church of the living God."

—Author Unknown.

— : o : —

The Humanity of God, and the Divinity of Man, is manifest in Life, and may well form the basis of a new philosophy in the world's onward march in its search for Truth.—J. P. W.

IMPORTANCE OF SPIRITUALISM

Every sincere and devoted Spiritualist comes to recognise the great importance of Spiritualism. At first it may take considerable thinking and analysing in order to establish a foundation for the belief in, and knowledge of, the facts of Spiritualism.

The initial step, in the vast majority of cases, is taken after the passing away of a loved one. Interest is shown in Spiritualism as the individual feels there must be something in its truths and there may be a way of finding out what the condition of life is on the inner planes.

Meetings are attended, and they listen attentively to what is said in a philosophical way. The entire story of Spiritualism must be told in this manner: First in simple and understandable terms; later, as the understanding grows, new issues become revealed, and we see there is a depth, breadth, length and height to Spiritualism that we never realised before.

The importance, therefore, of Spiritualists who are ministers and group leaders, is to teach the fundamentals or the principles in such a way that they will be readily understood, and at the same time, give the individual an incentive to press forward to a greater understanding of them.

Spiritualism—its philosophy, its religious teachings, and its scientific findings, are not revealed or grasped in a single day. They must “grow” on a person until they become a part of the individual himself. It is this living them and making them part and parcel of our entire being that really matters. Every spiritual truth leaves its imprint upon the one who concentrates and meditates upon them, and so it is with the knowledge of Spiritualism. It, too, leaves an impression that is difficult to erase.

We may “seek in strange pathways winding” to gather knowledge of the deeper issues of life. In fact, many Spiritualists have gone to many and

varied groups, seeking something that would be both satisfying to their present conditions, and lasting so that they could build upon the foundation they established, security for their beliefs.

This seems to be the case with many, and to establish our faith in this new-found knowledge, we must become thoroughly conversant with the facts as given through its history, and then the developments as they proceed when added understanding has been secured.

It is best to start with a knowledge of what our foundation is, and this comes through the study of the Declaration of Principles, which are now the recognised elementary statements of Spiritualism.

The first statement, "We believe in Infinite Intelligence," is perhaps one of the most profound we have. This same term, stated in the methods of the churches, is "We believe in God." Every race since the beginning, that formulated an idea of the powers to be found in Nature, and in man, have called them by terms that would be understood by the peoples of each and every race.

We have only to read the records of the past to see the belief in a supreme power that was in all and through all. It has been called by various names, just as we have come to designate it as Infinite Intelligence. Even with this term, we may be at variance as we begin to analyse it, and here is where every teacher and minister needs to compare the records, and proceed to give an interpretation of what, to us, is meant by Infinite Intelligence.

It will be natural that questions will arise, but we must be able to answer them as best and as satisfactorily as we can. Oftentimes it will compel us to seek new light from various sources, and this new light will be very revealing, as we will see what many have thought and taught on this most important subject.

The race's idea of God has always been its highest revelation. This life, and the growth of the race, depended upon what it constituted as God,

and its idealism of that principle became manifest in form.

It is interesting, as well as instructive, to learn of the development of race ideas along this subject, and the more we come to know of it the better will we be able to interpret our initial fundamental to the seeker.

There are also other truths that must be emphasised, and their emphasis can only come through study of them. This means research; it means considerable study and thinking. We cannot allow ourselves to be ignorant of the facts back of each fundamental principle, and the greater our information, the better will we be able to relate the whole story.

The statement pertaining to the Golden Rule is one that can be found in every doctrine of the higher life. Many have incorporated it in their teachings, and required their pupils and disciples to practice it. To many it seems as though it is the recitation of just so many pretty words, and, once recited, they are dismissed from the mind. However, it is a universal principle, and one that must work itself into manifestation as the race progresses. Unity and co-operation are synonymous terms. We learn to think in terms of bigness, and our attitude becomes one of inclusiveness.

Harry Emerson Fosdick tells us: "... the law of an eye for an eye is inadequate because it makes no provision for the betterment of evil men. Even the stern business of criminal law is discovering this. As late as 1883, in England, we are informed that 'Sentence of death was passed on a child of nine, who poked a stick through a pane of glass in a shop front and stole some pieces of paint worth two-pence. This was house-breaking, and the penalty for housebreaking was death.'

"Even though, after delay, that sentence was commuted, it illustrates the appalling course of legal cruelty in Christendom. And if, little by little, the torture chamber, the rack and the thumb screws,

the public pillories and whipping posts, the barbarous executions on wayside gibbets, the loathesome dungeons, are vanishing like nightmares when the sun rises, and prisons are increasingly reformatory in their aim, it is not mawkish sentiment that motivates the change, but the sound sense of the Master.

“Retaliation gets nowhere. It is not only barbarous, but it is stupid. Think of going out to save manhood with this device upon our banners: ‘Tit for tat,’ and with this for our slogan: ‘When you get slapped, slap back!’ The only aim worth seeking is better men in a more decent world, and the law of an eye for an eye is a futile instrument for such an enterprise.

The Golden Rule is one of our best statements. It is truth itself, and if rightly understood and practised, we could forego all the rest. The outcome would be the inclusion of an idealism so high that we would work toward its attainment. Doing to others as we would have them do to us is God in action.—“Progressive Thinker.”

:o:

THE ETHERIC BODY

The notion of an etheric body is attracting wide attention as a more definite form of the theory of a spiritual body, which was mooted nearly 1,900 years ago. The idea is supported by communicators from the other side; and, though the notion is still only in its infancy and requires much verification and elaboration, it is possible that, in this direction, problems which have seemed insoluble may ultimately be attacked by future science, and gradually brought down from the atmosphere of faith into the region of knowledge.—Sir Oliver Lodge.

:o:

Those who place their hope in another world have, in a great measure, conquered dread of death and unreasonable love of life.—Atterbury.

THE PSYCHIC CHILD

A Problem and a Solution

(By Ernest Oaten, Editor, "The Two Worlds")

Indications are not lacking that the psychic susceptibility of the race is growing. There is an increasing number of people who are experiencing forms of psychic perception and sensitive response to psychic impulses, whether they come from a material or immaterial world.

Psychic sensitiveness is inherent in the human race. The native races exhibit such sensitiveness in larger degree than their civilised fellows, because having little intellectual development, they rely upon the intuitions to a great extent, and therefore get more practice in these forms of perception. In this matter, as in others, it is practice that makes perfect. During the middle ages, in all Christian countries, the operation of psychic faculty was definitely suppressed by the witchcraft persecutions, by which hundreds of thousands of perfectly innocent people were brutally done to death because they saw visions, heard voices, and communed with spirits, and in consequence questioned the authority of the ecclesiastical powers. Joan of Arc was but one of the countless procession of martyrs, often very humble people, who followed the dictates of the spirit, and thereby defied ecclesiastical authority. These mass murders deprived the race of the more sensitive of its members, and left the nations to be propagated from the least sensitive and more materialistic.

Nature, however, is eternally persistent, and cannot be suppressed for ever. Psychic sensitiveness is once again asserting itself, and in the evolution of the race will persistently reappear. I believe it will mark the next stage in humanity's progressive evolution.

It is not surprising to find that the operation of psychic faculty often manifests in children. Most

of our great mediums testify that at a very early age they saw spirit forms, played with spirit children, often held conversations with them, or received warnings and obeyed strange impulses which later experience taught them were the natural reactions of true mediumship. They were frequently repressed by elders who did not understand them; who attributed them to fancy, romancing, imagination, and often to deliberate lying or naughtiness. Many children have suffered badly at the hands of their elders, and have suffered throughout life from the conviction that they were wrongly accused and unfairly treated. Many otherwise sunny natures have been ruined by such repression.

I have been repeatedly appealed to in such cases. When a child manifests exceptional psychic powers, what is the best thing to be done? It is as well to remember that the first task of a child is to build a healthy body. The first call on its energy should be body-building, and that should continue until full stature is reached at the age of 17 to 20 years. But psychic children are generally full of vitality, high-spirited and alert. Much of what is called juvenile delinquency is due, not to wickedness, but to a superabundance of life force (nervo-vital energy, it is sometimes called), and this represents a healthy surplus over that which is essential for the body's needs. Nothing but good can come from finding a useful outlet for the overplus. I am sure that a stagnant fund of surplus energy is a danger both to health and morale. It tends to accumulate and become stagnant, and, like standing water, forms a breeding ground for diseases and impurity. Quite as much disease originates in the psychic nature as in the physical body.

In the case of the psychic child, what is essential is to maintain a tactful equilibrium. The first requirement is that the needs of the physical body shall be met, and that sufficient exercise is taken to ensure its muscular and pathological needs. The second is that the mind shall have the opportunity

for full development by education and moral and ethical training. When these have been fulfilled there should still be sufficient energy to keep the psychic faculties alive and active, in preparation for the time when the full tide of psychic energy can be devoted to active spiritual and psychic work. Only when these three factors are in joint operation can the full stature of the spiritual man be reached.

One of the difficulties in dealing with the psychic child is psychological. He or she should be taught to look upon his psychic powers as a sacred responsibility. Children like to be thought clever and important. Unless carefully handled, such an attitude may lead to undue egotism, conceit and snobbery, and these would quickly nullify the rational exercise of psychic powers, or destroy them altogether. Care should be taken to avoid making a man or woman of the child prematurely. Let them enjoy the happy life of childhood—it only comes once; and teach them to look upon intercourse with a spiritual world as a perfectly natural thing, for which they must strive to be worthy.

To summarize: The psychic faculties are natural, and are inherent in all human beings. They frequently manifest in childhood. By far the greater proportion of children under five have an active clairvoyant faculty. Let there be an all-round development of the whole personality in due order and degree. Firstly, the physical body. Secondly, the intellectual and rational powers. Thirdly, the psychic and spiritual, without which humanity is incomplete.—

—:o:—

NO PEACE ANYWHERE

A man whose whole life had been spent in active business passed to the spirit world. On arriving there he thought, "Now for some rest and perfect peace." After quite a short time a spirit tapped him on the shoulder and said, "Excuse me, sir; you are wanted on the ouija board."

TWO FAMOUS MEDIUMS

Misses Lizzie and May Bangs

(By W. H. Evans, in "Light.")

The sisters Bangs are mediums through whom is given direct writing, drawing and painting. Living in Chicago, they have done excellent work, but, like most mediums through whom psychical manifestations are given, they have not escaped being accused of fraud, and there has been some controversy about their work. Why they should remain in the thorny path of mediumship instead of trying the more lucrative one of public entertainers and purveyors of the marvellous, is one of those strange phenomena associated with this subject. Many people have proven the genuineness of the phenomena occurring, and there is no doubt that they possess real mediumistic powers of a rare character.

Slate Writing

Their method of work is quite open. The sitter writes a number of questions, enclosing them with a number of blank sheets of paper in a sealed envelope. At the sitting the envelope is put between two slates, which seems to act as a cabinet, the slates being secured with an elastic band. The sitter keeps his hand upon the slates put upon a small table with a baize-covered top, the mediums sitting on the opposite side of the table, and not touching the slates. A small pot of ink is also on the table. After some time, raps announce that the messages are written, and the sitter then takes out his envelope, opens it, and finds his messages written in ink upon the blank papers enclosed with the questions.

The medium often asks has such and such a question been written, indicating that, by some means, she is receiving knowledge of the questions asked.

Dr. I. K. Funk investigated their mediumship, and formed a very high opinion of it. Hereward

Carrington said he caught them producing fraudulent messages, and in "Light," of May 13, 1911, told how David P. Abbott had duplicated the phenomena of direct writing and drawing. This brought a reply from Vice-Admiral W. Osborne Moore, that the pictures and drawings by Abbott were not produced under conditions that in any way corresponded to those under which the Bangs sisters did their work.

Portrait of a Guide

In his book, "Glimpses of the Next State," Admiral Moore describes how he obtained the portrait of his guide, Ida. He writes, pp. 241-2, "Two thin canvases, stretched on wooden frames and covered with thin paper, were placed face to face and held up in the window. The blind was drawn to the top of the canvases, and curtains were hung up in my presence on either side. The window has a southern aspect, and the light coming through the two semi-transparent canvases is sufficient for the purposes of taking notes and seeing everything that goes on. The small oak table was lengthwise in the window; the bottom of the canvases rests upon it. May Bangs sat on the right side facing me, and pinching together with her right hand one side of the canvases; Lizzie Bangs on my left side facing me, and pinching together the other side of the canvases with her left hand. I faced the middle of the canvases, my nose being between two feet and two feet six inches from them."

Those were the conditions under which the picture was precipitated on to the canvas. The actual time for the production of the picture was thirty-five minutes. "On separating the canvases," continued the writer, "it was found that the picture was on the far side of the one nearest me, and the material was quite damp." Admiral Moore watched the process and saw the picture built up under his eyes.

In the early days of their work the pictures were produced in a locked box, or in a cabinet, but

later were produced as described above, so that the sitter had a full view of the growing picture.

These pictures were also produced in public halls. Apports of flowers were received, objects disappeared and chemical changes effected, such as turning ink into dirty water.

Perhaps the most remarkable direct writing was received through the mediumship of Miss Lizzie Bangs was the direct manipulation of a typewriter. "Questor Vitae" described this in "Light," January 25, 1896. The typewriter continued to be operated while held in the air by four men, whilst the materialised hand manipulating the keys was seen by them.

Negative Result

It is interesting to note that when Carrington sat for a portrait, although he got nothing, he found on examining the canvas that there were no signs of the canvas having been prepared in any way. It is a negative result, but has its value.

A. B. Richmond, in "What I Saw at Casadoga Lake," describes a sitting with them. "Soon I heard a faint noise between the slates. It did not sound like writing, but more like the crawling of an insect imprisoned between them; in a few moments there came three distinct raps. I opened the slates and found two messages written in the Morse alphabet, one of them signed by the one to whom the interrogation was directed, and who could not in his life read or write telegraphy, the other from a prominent jurist who died a number of years ago."

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EMERGENCY AND PROPAGANDA FUNDS

We gratefully acknowledge receipt of the following:

M.F.D., Queensland, £12; A. W. Walkerston, 32/-; F.E.F., Condoblin, 10/6; C. N. Marulan, 10/6; E.B.P., Lymington, 10/-; M.C., Clayfield, 10/-; J.S., Yanac, 10/6; S.K.W., Palmhaven, 10/-; J.S., Yeppvon, 5/6; W.S.A., Mt. Isa, 5/.

WORK SPIRIT FRIENDS ARE TRYING TO DO

Communicated Thought

Our work is to give to earth the whole secret of life and death, together with a perfect understanding of all fundamental rules and actions of the earth's movements. This is a difficult undertaking, and requires much education to fit both sides for the responsibilities of such a work.

There has been so much discovered that is of real benefit to earth that we are sincerely anxious to make it known. For one thing, the millenium, a coming age of perfect peace. Its enlightenment to the world will be of the greatest benefit of anything that has ever been. Other planets have long had the millenium, and freely give of their knowledge. They will watch earth's progress anxiously. The earth's second great evolution has come, and she will make some great movements that will upset some of her people; but if they are wise, they will pick themselves up and quickly become adjusted again, or they will be in danger of getting left. A great many will get left, anyhow, in this acclimating business, for it is a big thing. I am not surprised that some fear the end of the world, for the signs are an indication; but we who have studied upon this subject know that it is just what we have said. A big chance is coming to earth and her people.

The earth is ready for her final adjustment. This proves to us that the spheres, or planets, are moving higher, and consequently the earth must keep in balance. It means much in the universal system. It places earth on a footing with higher spheres. Each sphere is moving up, and earth must follow suit. This move is the final wind-up to all earth's disturbances. After the move is made, there will be no more destructions of any kind. All will be as the Garden of Eden.—Exchange.

THE CASE OF HELEN DUNCAN

[By Maurice Barbarrell. (Psychic Press.)]

Newspapers called it "The Trial of the Century." It has been compared with the trials of Galileo and Socrates. Some have not hesitated to describe it as "that unjust trial."

In this book you will read the engrossing story, and the implications of the trial of Helen Duncan, the first medium to be charged under the Witchcraft Act of 1735. Why did the Crown choose this medieval statute to prosecute a woman whose astonishing materialisation seances have convinced thousands that there is another life beyond the grave? **Three** hundred men and women, drawn from all classes of society, were ready to give evidence on the medium's behalf when she was tried at the Old Bailey.

Though the Recorder of the Old Bailey and counsel for the Crown stated that the proceedings had nothing to do with Spiritualism, the jury's verdict had the effect of making the whole of Spiritualism—and, incidentally, psychic research—illegal. A few months after the Appeal Court upheld the Old Bailey decision, the police banned a public Spiritualist meeting on the ground that it would break the Witchcraft Act.

The Attorney-General refused to allow the case to go to the House of Lords because, in his view, it was not a matter of public importance! The fact that Spiritualists, of whom there are probably a million, were placed outside the scope of the Four Freedoms and the Atlantic Charter, denied their religious liberty in the fifth year of war, is surely one of the most monstrous injustices in British history, and a matter of public importance.

The author began with the intention of writing a booklet, but the facts and the implications of "The Case of Helen Duncan" refused to be compressed into so short a publication.—Price in England, 7/6.

AN ARGUMENT AGAINST THE ANTHROPO-MORPHIC IDEA

(Contributed by G.T.L.)

We know that, with the exception of the planets of our own solar system, the stars we see in the night sky are suns, most of them of much greater magnitude than our own luminary. In view of our own experience and knowledge, it is reasonable to suppose that those suns have revolving round them planets similar to our own, and that those planets are inhabited by human beings. Need these human beings have the same form as ourselves?

Scientists tell us that human life on some of our own planets is impossible because of poisonous gases, principally chlorine, in their atmospheres. That statement is what Sir Oliver Lodge would call "a perfectly gratuitous assumption". It is well known that certain organisms live and thrive on what to us are deadly poisons. Well, if God can create a physical organism capable of thriving on poisons on this planet, why should He not be able to create a human body with the same capabilities on another planet?

A human body need not necessarily have the same construction and form as our own. It may differ according to the conditions in which it has to function. It would be quite possible, for instance, to create a human body that could live under water. Why not?

So we might expect to find on planets away out in the confines of space human beings differing vastly in form from ourselves, but still human beings, children of the universal God. These people would have just as much right to claim, as we do, that they are made in the image of God. They are, but not, of course, in the physical image, because God is not physical.

A DUKE COMMUNICATES THROUGH A NEWCASTLE CIRCLE

The Rev. Wyndham Heathcote, B.A. (Oxon.)—minister emeritus of the Sydney Unitarian Church—has sent for publication the following communication received by him through a circle held in the Newcastle (N.S.W.) Psychic Research Society on Monday, October 16:

Medium: "There is a duke here to see you, Mr. Heathcote."

W.H.: "I do not know any dukes."

M.: "He says he met you in South Africa."

W.H.: "I met Prince Arthur of Connaught in South Africa, but he predeceased his father, and was never a duke."

M.: "No! He was not that man. I cannot quite get the name, but it begins with 'A'."

W.H.: "I have it now. I remember when I was an Anglican chaplain in the South African War, I went to see the Marquis of Tullibarderie about some Church Parade. . . . I supent about an hour with him, but have ever seen him again." On his father's death, Tullibarderie became Duke of Athol.

After I recognised him, the spirit duke said to me through the medium:

"I'm surprised to see you in a place like this. I should have thought you would have been in London; but I suppose the fogs would not suit you."

Now, why did he come to me? I scarcely knew him, having only met him on one occasion. Was it for evidential purposes—to help force on people of our age the truth of Survival?

I am puzzled by it. I have written to the present Duchess of Athol and told her about it. It is important. Dukes are rare, and they don't often appear at seances, especially at a place like Newcastle.

CENTENARY OF X-RAYS

This is an important anniversary year for X-ray, for its discoverer, Rontgen, was born in 1845, and discovered the X-ray when 50 years of age. While the discovery was more or less accidental, it was Pasteur who said, "Chance only favours those who are prepared."

The invention shook the world almost as much as the atomic bomb.

A London evening paper, saying that we now appeared actually to be able to see other peoples bones with the naked eye, added:

"On the revolting indecency of this there is no need to dwell, and it calls for legislative restrictions of the severest kind. Perhaps the best thing would be for all civilised nations to combine to burn all works on the Rontgen rays, to execute the discoverers," &c., &c.

New Jersey, within two months of the announcement of the discovery, passed a Bill prohibiting 'the use of X-rays in opera glasses.'

A London firm advertised the sale "of X-ray proof underclothes."

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A VERY STRANGE THING

Its a strange thing—sometimes when I'm quite alone, sitting in my room with my eyes closed, or walking over the hills, the people I've seen and known, if it's only been for a few days, are brought before me, and I hear their voices and see them look and move almost plainer than I ever did when they were really with me so that I could touch them. And then my heart is drawn out towards them, and I feel their lot as if it was my own, and I take comfort in spreading it before the Lord, and resting in His love, and their behalf as well as my own.—George Eliot ("Dinah Morris").

ATOMIC ENERGY IN THE PAST

In a letter published by "Psychic News," Dr. Flora Ames writes:

"An American steadfast Spiritualist and scientist, Professor J. W. Keely, of Philadelphia, in 1885 discovered the great secret of atomic energy. Here are some vital and interesting facts as a memorial to this great genius, once described as imposter and madman. Occultists, including Madame Blavatsky, always declared that latent atomic energy was a fact, but the world was not prepared for the tremendous dynamic force to be let loose.

"The 'Times,' U.S.A., of March 6, 1898, contained this announcement under Keely's signature: 'After 25 years' labour, I have solved the problem of harnessing the ether, which is only the medium of the force I have discovered. It will be used for humanity in commercial enterprise. I have finished my experiments. My work is completed.'

"Incidentally, in struggles with his tremendous problems, i.e., to control the forces, he blew up everything, and his own three fingers. The fact of his proclaiming his firm belief in spirit help led to calumny, and all sorts of methods were used to thwart him. Scientists quickly collected and compiled a faithful account, but we see no mention now of his name!

"Meanwhile, it may be worth while to read what occurred when W. Lascelles-Scott, a Government physicist at Forest Gate, who visited Keely's institute and workshop, wrote to the "Public Ledger," Philadelphia: 'I hold the definite opinion that Mr. Keely has demonstrated to me in a way which is unquestionable the existence of a force hitherto unknown. The conditions were such as to preclude all possibility of results being obtained by an ordinary source of power.'

"Prejudice and ignorance prevented investigation and support. So now read the end in Keely's

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THE PUZZLING NATURE OF PHYSICAL PHENOMENA

By Nellie I. Shaw, in "Light."

Physical phenomena, at their best, must surely be the most complete demonstration of Spiritualist truths possible to us on earth. I refer, under "best," to:

(1) Materialisations, in light, with the power of intelligent speech.

(2) Independent Direct Voice, in light, with sustained, intelligent conversation.

On earth, the physical sense, although possibly the lowest, is, nevertheless, one of our senses; and to obtain the really perfect conviction, all our senses must be satisfied—this physical sense, as well as the others which pertain to Spirit, emotion, or mind.

That inferior, undeveloped, or even sham demonstrations of phenomena may exist (mental, as well as physical), is one of the sadnesses of Spiritualism.

"The mental is necessary to the physical—and the strongest physical is nothing without the mental behind it. The mental is the higher . . ." But the combination is necessary so as to convey truth.

"Christ demonstrated materialisation, voice, healing—and He worked them in together, taking care to demonstrate all the sides. In other words, He used all the talents—and you, today, must do the same."

(Words attributed to the Rev. Stainton Moses, and spoken recently, in light, partly by means of the Independent Direct Voice.—"Light, April, 1944, and March, 1945.)

last words—he died that year: 'I have no power that was not communicated to me in the same way this machine has received its power, through the spiritual and celestial radiation from the soul of matter, the forces of the Creator Whose instrument I am. I know the spirit guide who is leading me and making all things to work for good.' "

DREAM, OR ASTRAL PROJECTION

(Contributed by J.D., Penhurst, N.S.W.)

A dream by a friend of mine has had me puzzled for years. A lady friend of ours went to Randwick Racecourse, N.S.W., wearing a valuable diamond ring, and when she got on a tram on the way home, discovered she had lost it. She was very worried over it, but did not have the slightest idea where to look. She advertised in the paper, offering a good reward, without result. At this stage my friend had a very vivid dream, in which he saw the ring laying on the grass near the fifth post past the winning post. He went to the races on the following Saturday, and when he went on the course, the dream again very vividly flashed through his mind. He told his friend about it, and asked him to go with him to the post indicated, and, sure enough, the ring was there, sparkling on the grass. This could not be thought-reading, as no one knew the exact place where it was to be found, and I am sure my friend would not be associated with anything in the shape of a fake.

Could any of your readers give me an explanation?

[In a personal letter the writer vouches for the truth of the above in every respect.—Ed. "H. of L."]

—:o:—

PHOTO OF HUMAN VOICE

(Australian Associated Press)

NEW YORK, Thursday.—The Bell Telephone Laboratories today demonstrated the photographing of the human voice and other sounds, and their reproduction immediately on a screen.

This will enable a deaf person to repeat the spoken word correctly, whereas previously he made strange noises in an effort to speak.—S.A. "Advertiser," 9/11/45.

THE SOUL'S REVIVAL

Each man's soul, when it quites his body of the flesh after death, will automatically assume that position in the mysterious system of life hereafter that its activities and achievements of materialism have merited, rising to appointed places as a balloon freed from its guy-ropes and anchors soars to the precise altitude where its own density is balanced with the density of the surrounding atmosphere.

The only reason man has to doubt of the life hereafter is the visible death of the material body. This reason vanishes immediately the individual realises the complete independence of thought and matter.

Once disencumbered of the idea that thought is dependent upon the physical brain, and accustomed to the truths that the consciousness of existence possessed by every normal human being is a thing superior to and free from the trammels of material flesh, men will find more and more natural the certainty of the soul's survival.—“Progressive Thinker.”

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SUN AND EARTH

The Sun has brought into existence all that is living on the planet Earth. In a sense, it may be said that by it everything was made that is made. Without it neither a plant nor an animal could exist. Winds and rain and rivers and all the powers and beauty of Nature derive their origin and activity from the solar beams. The fires that we light on our hearths are but the historical remnants of past sunshine. We can liberate its stored energy when and how we will, and although we may not remember whence it comes, man and animals can warm themselves at its secondary glow.—(Sir Oliver Lodge—“The Making of Man.”)

A TESTIMONY

As one who lost a son thirteen years ago and another in this war, last January, I can say that the "Harbinger of Light" has been a tower of strength to me.

It presents to us the only way to take our losses, how to react to the ups and downs of life, and how to be healthy and useful to others. It teaches us that we have guides to inspire us and help us to understand.

Far too long I lived in ignorance of what the "Harbinger" teaches us, until five years ago, when through it I came to understand how to meet my losses and look beyond my present circumstances.

The world is beginning to find out, as I did, that orthodoxy does not help us as Spiritualism does. More and more it gets to learn the Truth as taught in the New Testament, the meaning of the Transfiguration, the journey to Emmaus, the journey of Saul to Damascus, and the gift of healing, as practised by Jesus.—H. C., Dandenong, Victoria.

—:o:—

George M. Lamsa, author of "New Testament Commentary" (A. J. Holman Co., Philadelphia 7, Pennsylvania, \$3.75), is a native Assyrian. His book will help you to get the background of the Bible, and, therefore, it will aid you in a better understanding of the Scriptures. The author's own people preserved the language of Jesus (Aramaic) and the customs of his times long after they had disappeared elsewhere. In his comment, Mr. Lamsa throws additional light upon many obscure passages because of his knowledge of eastern customs—the customs and ways of thought of Jesus' time. The atmosphere of Palestine in the days when the New Testament was written becomes very real to you as you read the pages of this book.

MEDIUMS AND SPIRIT MESSAGES

Sir Oliver Lodge, the distinguished British scientist, had made a careful study of the peculiar mediumistic faculty which apparently enables certain persons to transmit messages from the spirit world.

"The human body," said Sir Oliver, is really a sort of wireless station, which receives communications through our senses, conveys them to the mind, and then by means of speech or writing, conveys this knowledge from one mind to another—a very crude and complicated system.

"Persons able to transmit messages from the other world must be specially psychic. They must also have the willingness to allow their bodily instruments to be used by another intelligence. To hold conversations with the spirits, the medium must vacate part of his organism for the time being.

"A medium must have an inborn faculty for portrait painting or modelling, just as some people have the faculty that can never be acquired artificially. So far as I have been able to discover, men are just as good mediums as women.

"In the exercise of mediumship the whole thing is worked out through the subconscious, the dream stratum which, when it passes communications between the living, we call telepathy.

"Even in genuine communications, a lot of rubbish comes through from the medium's own dream structure, but occasionally what may seem trivial to strangers may be of importance to relatives, such as reference to little family affairs, for the purpose of identification. I myself have talked philosophy with a dead friend, who tried to explain that spirit's method of working.

"Some say that we ought not to call back the spirits; that we ought to allow them to rest. Well, it is my opinion that after some of them have rested for hundreds of years they get enough of it. But

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THE "COMMUNION OF SAINTS"

What It Really Means

(By W. C. Blakemore, Brisbane)

Paul Miller, in his book, "The Church In Decay," writes: "Spiritualists have proved for nearly a century that what the theologian calls the 'Communion of Saints,' is, in fact, the communion of ordinary men and women for the purpose of contacting the departed by psychic means, under laws well demonstrated and established.

"If this is not true, then nothing can be proved experimentally, for the facts of spirit communion have been known to all nations at some time, and are unknown, denied or forbidden only where the churches have long been paramount and have robbed the people of their birthright—the spirit communion with the only saints that matter—the men and women who, by right of service to humanity, have earned the privilege of leadership. Also, they commune with those they knew as being of their own blood and family, though often the closest ties are formed on both sides of the veil between those whose only bond is the common desire to serve without thought of self."

aside from that, we do not call them back. We only give them a chance to return. They don't have to come back if they don't want to. Many of them are most eager to come.

"I may add that it is a mistake to regard spirits as oracles. I doubt very much if spirits, generally speaking, know more about the future than living persons, though by contact with people longer dead and wiser than themselves, they might be able to make predictions. Life after death continues, I believe, on our own grade or stage of development. We go to the place for which we are fitted, and death most probably makes no sudden change at all."

NEW ZEALAND NOTES

A council meeting of the Spiritualist Church of New Zealand was held at Wellington on the 21st and 22nd October.

The meeting was held in the Wellington Spiritualist Church Inc., delegates from six cities attending.

From Auckland: Mrs. M. M. Dreaver (National President), Mrs. A. Richards, Mr. G. G. Rhodes.

From Napier: Mr. A. A. Hastings (Vice-President S.C.N.Z. and local President), Mrs. Christensen.

From Hamilton: Mr. C. Champness.

From Wellington: Mr. Reuben Webb (Vice-President), Miss M. Stephens (Secretary).

From Christchurch: Mr. J. Mander (President), Mr. Graham (Secretary).

From Dunedin: Mr. R. N. Ridd (President), Mr. A. W. Stables (Secretary), Mr. G. W. Baird (National Treasurer), Mr. L. G. Newton (Hon. Gen. Sec.), Mrs. A. A. Hastings (visitor).

Branch reports showed steady growth and success in each. Each church has a number of local speakers who occupy the platform and conduct services from time to time, and to all of these who contribute so willingly to the church, our sincere thanks is extended.

However, we hope now that the war is over we may be able to make a N.Z. tour. We realise the value of fresh contacts in stimulating interest.

Officers elected were as follows:

Mrs. M. M. Dreaver (National President), re-elected; Mr. A. A. Hastings (Vice-President), re-elected; Mrs. A. M. Richards (Hon Gen Sec.); Mr. J. Mepherston, Auckland (Treasurer).

Executive Officers: Mr. C. G. Rhodes, Auckland; Mr. C. Champness, Hamilton (life member); Mrs. Christensen, Napier; Mr. Reuben Webb, Wellington; Mr. J. Mander and Miss L. Gerard, Christchurch; Mr. R. N. Ridd and Mr. W. G. Baird, Dunedin.

Mrs. A. M. Richards, Hon. Gen. Sec.,

64 Shackleton Road, Mt. Eden, Auckland.

SPIRITUAL THINGS

(By G. L. Winters)

We have heard about "independent clairvoyance." There never was a thought about independent clairvoyance until after Spiritualism had been in the world some time. We have heard about spiritual gifts, or a knowledge of spiritual things being unfolded by oneself. We know that the spiritual realm contains those who are a great deal wiser than the wisest upon the earth today; because they not only have the wisdom with which they were endowed while upon the earth, but the wisdom that has been attained since. And all these minds are more wise than the wisest human beings, or than one human being.

Mediumship, in a measure, is an adaptation to human conditions.

Spiritual gifts or manifestations come to earth in cycles or periods, according to the needs of humanity on the earth, according to the cycle, state or conditions of the earth, and according to the religious and spiritual requirements. Consequently, the Christian dispensation was in response to a need. The Christ and the spiritual gifts accompanying the Christ, were neither accidental nor out of the order of the Divine economy, but perfectly in accord with it.

The gifts that accompanied Buddha, which enabled him, through that divine attainment, to perceive what had been, were also in accord with this great purpose.

Whenever the earth and its inhabitants are experiencing physical upheavals; whenever, socially and politically, there seems to be changes and transition and cataclysms, there are also spiritual forces set in action to answer the needs of the hour.

—————:o:—————

We cannot let our angels go; we do not see that they only go out that archangels may come in.—Emerson.

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Every Christian acknowledges the departed have spirits independent of their bodies, and that when their bodies perish their spirits will continue to live. If they assert the impossibility of their return to earth they deny the records which form the basis of their religion. The Protestant Church, which pins her faith on "The Bible," cannot deny that "The Book" reports that spirits of mortal men have reappeared on earth and been recognised. The Catholic Church does not attempt to deny it. All her legends and miracles are founded on the same truth.—Florence Marryatt.

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We have received the following additions to our Library, and tender our thanks to the donors:

Psychic Press, London: "The Case of Helen Duncan," by Maurice Barbanell.

The Marianne Bayley Worthington Trust, London: "The Moving Finger Writes," by Lieut-Col. F. G. Talbot; "Experiences with Mediums," by J. Arthur Hill; "The Soul As The Real Person," by Stanley DeBrath; "On the Edge of the Etheric," by Arthur Findlay; "Researches into Spiritualism," by Professor Wm. Crookes, F.R.S.; "In the Dawn Beyond Death," by Rev. C. Drayton Thomas; "The Betty Book," by Stewart Edward White; "The Living Touch," by Dorothy Kerin; "An Amazing Experiment," by Rev. C. Drayton Thomas; "Transition," by Major C. H. Mowbray; "Spiritualism, A Statement for the Enquirer," by Mercy Phillimore.

Mrs. A. N. G. Irving, Burnfoot, W.A.: "In Search of Secret India," by Paul Brunton; "Proofs of Spirit Forces," by Rev. Prof. Henslow; "The Vital Message," by Sir A. Conan Doyle; "Why I Believe in Personal Immortality," by Sir Oliver Lodge; "The Making of Man," by Sir Oliver Lodge; "The Survival of Man," by Sir Oliver Lodge; "Psychical Research," by Sir W. F. Barrett, F.R.S.; "The Evidence for the Supernatural," by Dr. Ivor Ll. Tuckett, M.A., M.D.

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Chas. Neil, Sydney: "Grenadier Rolf," by his Mother.

GIFT OF BOOKS PROVIDED

Marianne Bayley Worthington Trust

Accompanying a gift of 12 books, the titles of which are given on another page, was the following letter:

Dear Mr. Huston,

Quite recently we received a letter from Mr. Charles Neil, of Kirribilli, with a list of people to whom he has asked us, if possible, to send gift parcels of books, and your name headed the list. We, of course, know you very well by name as Editor of "The Harbinger of Light," and we are very pleased to be able to help you to get a library of books on Spiritualism together to use for propaganda purposes.

I should perhaps first explain that this Trust was founded by the late Mrs. Bayley Worthington in order to spread the knowledge of Spiritualism amongst poor people. Gifts of books are made to centres and libraries, other than Spiritualist libraries, and small parcels of books are given to men in His Majesty's Forces and other individuals who come within the scope of the Trust. In addition, private sittings with first-class mediums are arranged at reduced fees, or entirely free of charge, for bereaved people in Great Britain.

Ordinarily speaking, we do not make gifts of books to Spiritualists or Spiritualist libraries, but in your case we realise that there are special circumstances, and we feel that you are eligible to benefit through the Trust, because of the special work you are doing in bringing our truths to the knowledge of enquirers and the bereaved.

Under separate cover, we are sending you on Monday next a representative parcel of books.

With every good wish for your work,

Mercy Phillimore,
Trustee.

THOUGHT WAVES DESCRIBED

(From our newspaper cutting file)

Mr. Guy L'Estrange's Talk to Spiritualists

The names of many famous scientists were mentioned in the course of Mr. Guy L'Estrange's address on Spiritualism, given some time ago at the Yarmouth Spiritualist Church. It was stated that they had all become convinced of psychic mediumship.

Mr. L'Estrange said he had been asked to give an address for newcomers. Spiritualism was a religion and a science. Nothing could be higher than Truth, and it was incumbent on everybody to seek increased understanding throughout their lives. Sceptics wanted to know why, if Spiritualism were true, it was rejected by the clergy and the scientists.

"In regard to the clergy, I should be glad if somebody could give me the answer to that question," said Mr. L'Estrange. For centuries, the churches had been teaching survival, and now that Spiritualists had come along declaring that they had proved it, they were met with incredulity. As to the scientists, it should be known that some of the world's foremost thinkers had satisfied themselves on the point. Sir Oliver Lodge's name was familiar to all, but in addition Crookes, Barratt, Lombroso, Geley, Shrenk-Notzing, Flammarion, and Conan Doyle had become convinced of the reality of psychic power.

Need For Knowledge

Many people wanted something more than faith to convince them there was a future life. No doubt faith was a great gift, but in a materialistic age the need for knowledge was felt. Jesus did not disdain to illustrate His teachings with a modicum of psychic phenomena. Many people thought of these phenomena as miracles, but it seemed probable that they were actuated by natural laws, of which the

generality of people were ignorant. Wireless might have been considered a miracle once, but people now knew that it was strictly in accordance with the laws of nature.

It might be argued that Jesus, while prepared to demonstrate psychic powers, did not wish His disciples to follow His example in this way. But He said that those who believed on Him should do all the things that He did, and many more. Spiritualists were trying to follow in His footsteps. The teaching of Spiritualism was identical with that of Christianity.

Spiritualists believed that the spirit universe comprised many planes, each being more beautiful than the one beneath it. This seemed in accordance with the words of Jesus when He said: "In my Father's House are many mansions." The term "mansions" might be construed as "abiding places."

What is a Medium?

Facts concerning spirit life came through mediums. There were many different forms of mediumship, but perhaps the commonest and most useful was that in which an entranced medium was controlled by a spirit. "You will find it easier to understand this process if you remember that you are all spirits here and now," said Mr. L'Estrange. "If you can control a human body, why should not a discarnate spirit be able to do the same thing?" The body was controlled by the spirit sending out thought-waves to the various nerve centres of the brain. These nerve centres vibrated in harmony with the thought-wave, and the reaction upon the muscles caused movement.

A medium was a person whose brain was super-sensitive. His brain would not only pick up the thought waves transmitted by the spirit normally in control of the body, but would respond also to the messages which were transmitted on other thought waves within a fairly wide range of vibration. In that respect, he was like a not very selective wireless set. This explanation might seem

complicated at first, but it was readily understandable by anybody who gave a little thought to the matter. Everything in Spiritualism could be explained on a scientific basis.

Mr. L'Estrange, concluding his address, said the true Spiritualist never feared death, because he knew it meant passing into a much more beautiful world. In the spirit world there was everything that the heart could desire, and a path of eternal progress was open to all. A man's happiness there depended entirely on the life he led. One law predominated—that was the law of Love.—Yarmouth "Mercury."

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The books listed below were formerly stocked by us and sold to readers of "The Harbinger of Light." We are anxious to obtain them for the use of the Editor. Please look over your shelves, and if they are not being used by you, send them to us, and we shall refund the price you paid for them if they are in good condition. Don't write, just send them along and receive our cheque by return post.

J. T. Huston, Ed., "H. of L."

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THE TWO BODIES

Question: "What is the difference between the earth-body and the soul-body?"

The outstanding difference may be expressed shortly; the earth-body conceals what the soul-body reveals. Perhaps one of the most striking characteristics of the soul-body is that it reveals the true man; not so is it with the earth-body, which too often altogether conceals its occupier. On earth a person may appear truthful and honest, while being, in reality, deceitful and dishonest. In the after-life the truth character and the real capacity of the personality are unerringly revealed to all beholders. As we on earth learn by our sight whether a person be dark or fair, tall or short, handsome or plain, so they on the other side see the actual soul characteristics of any form they may be visualising.—Rev. G. Vale Owen.

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The Malvern (Melbourne) Spiritualist Church has been carrying on a fund at their Church for the Soldiers' Welfare Fund, as a means of despatching parcels to the boys on active service.

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