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

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

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

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JUNE 1, 1946.

The Early Church and Spiritualism

(By W. Britton Harvey)

The early Christian Church was saturated with Spiritualism, and they seem to have paid no attention to those Old Testament prohibitions which were meant to keep those powers only for the use and profit of the priesthood.—Sir Arthur Conan Doyle in "The New Revelation."

There is something decidedly anomalous in the fact that the Christian Church should today be denouncing those very phenomena and religious teachings which were endorsed by the Early Fathers as phases of divine truth and accepted as an integral part of the Christian religion as taught and practised by the Christ. It is impossible to read the New Testament records in the light shed upon its pages by the illumining rays of psychical research, without instinctively realising that most of the marvels therein related are explainable by, not capricious intervention by an omnipotent Creator, but by the exercise of what today are known as psychic forces or powers.

These wonderful happenings have hitherto been regarded as miracles, and naturally so, too, seeing that no other interpretation of their occurrence was forthcoming from either cleric or scientist. The

unexplainable is usually invested with the character of the miraculous. Ignorance, in fact, is the very foundation of the conception of miracle. But immediately we know how a previously incomprehensible phenomenon is produced, it ceases to be a miracle, and is brought within the range of natural law.

When therefore, we find, as a result of protracted and painstaking investigation, that much of the phenomena described as miracles in Biblical phraseology is being reproduced today in the domain of Spiritualism and psychical research—full form materialisations, levitation, the appearance of tongues of fire, floors shaken by powerful vibrations, a rushing breeze sweeping through the Circle with sufficient force to carry sheets of notepaper off a table, as was the experience of Sir William Crookes, material objects deposited in a room after the doors and windows have been fastened and otherwise securely closed, trance speaking, direct voice manifestations, automatic writing, prophesying and marvellous spiritual healing—one is naturally led to conclude that both the modern and ancient phenomena were produced by similar agencies. This, at all events, is a logical deduction, and it would certainly be most unscientific to attribute a different originating cause to phenomena of the character named that occurred 2000 years ago from that operating in the production of identically similar phenomena at the present day.

It is, in short, becoming more and more manifest to all thoughtful students of this vitally important subject, that both the Old and the New Testaments abound in records of the psychical, and we have not the remotest doubt that if the so-called miracles of olden times had been more voluminously preserved, the evidence would be absolutely overwhelming in establishing the identity of these wonders with similar happenings that have frequently occurred since, and are continuing today in ever-increasing proportions.

We are equally convinced that the Christ taught much more about the incidence of death and the conditions prevailing in the after life than has been set forth in the Gospels. The disciples, however, would receive the teachings—that is, as far as they could assimilate them, in which most of them appear to have experienced considerable difficulty—and bequeath them to the Early Fathers of the Church, as indicated by the writings of the latter, and as those teachings correspond with what are today known as the teachings of Spiritualism, it would follow as an inevitable sequence that the Early Church would be, as Sir Arthur Conan Doyle declared “saturated” with this knowledge, and would realise that “this subject, which the more rigid Christian Churches now attack so bitterly, was really the central teaching of Christianity itself.”

When, however, the Church ceased to be spiritual, when its dominating impulse became mere lust of greed and power, it lost out the knowledge of spiritual realities imparted to it by the Gnostics, whom it drove from within its borders, and for centuries became immersed in materialistic darkness. The Church thus received a great set-back, and is only today beginning to regain some of its early knowledge of the eternal verities. In the meantime, it has floundered amidst all sorts of theological errors, and has bewildered mankind with a rich variety of speculative beliefs, much of which has now to be jettisoned as useless cargo, based on woeful misconceptions. As the advance of physical science led to a modification of view in relation to some of the teachings of the Old Testament, so we find today that Psychic Science requires a reinterpretation of Christianity to bring the old faith into line with the New Revelation, now pouring in upon the world.

“To aid in that reinterpretation,” said Ellis Powell, D.Sc., LL.B., in his *Psychic Research in the New Testament*, “I have devoted much study to the sacred writing in the original Greek, with the result that I have discovered behind the Greek

a wealth of psychic suggestion which has been largely overlooked." He called attention to the line of reasoning put forth by Sir Oliver Lodge in favour of the idea that man possessed an etheric counterpart of the physical body, and that this etheric body would be his instrument of manifestation in a future life. Dr. Powell claimed that the great physicist of the present day had been anticipated by nearly two thousand years by one whom he regarded as the greatest psychical researcher who had ever walked this planet—viz., St. Paul. By the "spiritual body" referred to by the Apostle in I. Cor., chapter 15, was clearly not meant a body made of spirit, but a body adapted to the life of the spirit in the "expanse"—for the word translated "heavenly" referred to the expanse of space, not to heaven in the usual sense—and the ethereal body fulfilled that condition. Dr. Powell illustrated his argument by giving the true equivalents of the Greek terms used in these and many other passages in the Epistles and Gospels, and certainly made out a very strong case.

This allusion to Dr. Powell reminds us that it is very significant that it is mainly laymen who are today giving spiritual light to mankind. They are men with impressionable, and, consequently, illumined, minds, and are possessed with a burning zeal to propagate divine truths. They are, moreover, close students of the Bible, and their attitude is not one of antagonism to the Church so much as a yearning that the Church should look into these matters for itself, and put its house in order before it becomes further weakened by lack of popular support. They know that the teachings of Spiritualism are scientifically based; they know this, not as merely a theoretical guess; but as the outcome of experimental knowledge; they possess the proof, and all they desire is that the Church should grip these truths and give them out to the world. All they ask, in short, is that the Church should once more become "saturated" with those teachings

which marked its career in the early times and which were the teachings of primitive Christianity as unfolded by the Founder of our religion.

This is the New Revelation. And yet it is not so much "new" as a re-introduction of the old, shorn of all the trammellings of sacerdotalism, and purified of the theological dross that has gathered about it in the intervening centuries. In this age, thinking men and women are demanding a simple, practical religion—a religion in which the nature of the life led on earth shall count for far more than the observance of creeds and doctrines, a religion that shall teach that any happiness to be experienced hereafter has to be earned by thinking rightly, doing justly, and acting generously on the earth plane, and that all shortcomings in these respects will have to be repented of and atoned for in the life to come. In a word, that we have to "work" out our salvation," and that "whatsoever a man soweth, that shall be also reap." That is Spiritualism, and that teaching is emphatically endorsed by friends within the veil.

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GOING HOME TO-DAY.

"Son I'm going to leave you to-day. I'm going home," "Life" magazine reports 120-year-old Uncle Jim Wilson, coloured, in full health, as saying on the morning recently when he just "stopped breathing," at his son's farm near Vadhilia, Georgia. For his first 100-years, Uncle Jim Wilson was a farm-hand, then spent 17 years preaching as a Baptist minister, then devoting his time to reading the Bible. Uncle Jim "died" on a rainy Saturday, but he knew he was just "going home."—"Spiritualistic Leader."

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The physical birth is an external birth, immortality a birth within.

FAMILY OF FOUL MATERIALISE TOGETHER AT A SEANCE

One of the few materialisation mediums in England is Hunter Selkirk, a miner who still works at the coal face and who has never charged a penny for his sittings.

He has his own circle for physical phenomena, to which visitors are sometimes invited. At these seances hundreds of full-form materialisations have appeared in good light. One privileged sitter, Harry Emerson, who has attended 150 of these remarkable seances, has written a book, "Listen My Son," (Psychic Press 6/-) in which he describes some of the amazing phenomena.

All Sitters Seen

Emerson has seen a family of four materialised at the same time. A mother and three children were seen together, in light provided by a 25-watt bulb covered by a small blue handkerchief, which enabled Emerson to see and recognise all the other sitters as well, except of course Selkirk, who was in the cabinet.

Some of the sitters knew Mrs. Storey who, after being rescued from her burning house, rushed back in a vain attempt to save her three children. Describing Mrs. Storey's return, Emerson writes:

"The form of a woman with a child in her arms stepped out from the cabinet. She stood about two feet in front of the curtains for about a minute. Then a child came out and stood at her side. In a few seconds a younger child came out and stood on the other side.

"The mother turned her head, looked at each of the two children, and then took another step forward. This brought her nearer to the light and enabled us to see the features clearly. One of the sitters immediately exclaimed, 'It's Mrs| Storey and her three bairns.'

"So Mrs. Storey did not lose her three children in the fire. She is still living and has them with

her, and very likely she is happier now than she would have been had someone been able to stop her from going back into that burning building."

"Bound by His Character"

No test conditions are imposed at Hunter Selkirk's seances, but with phenomena like these they are not necessary, "I have known him for seven years," writes Emerson. "I am absolutely certain that he would not stoop to fraud of any kind even if he were capable of such perpetration. . . . He is not bound with rope to his chair or restricted in any way. He is bound by his sound character and this is stronger than any rope we could find."

In one chapter Emerson tells of the variety of ectoplasm, the substance for all materialisations, he has seen at Selkirk's seances. Mostly it is white, but it can be coloured, as witness the black face of one control, "the distinguishing of a fair person from a dark person, the colour of eyes, the delicate pink cheeks of my wife on one occasion, the clothes worn by some of the materialised forms, and an ermine cloak on one occasion. I have seen it moulded into flowers, from a small daisy to a bouquet of different varieties and colours.

"I have felt it when it has been soft like velvet, when it has resembled the feel of crepe when it has been coarse and harsh to the touch, and in the form of rods when it has been as hard as steel. Sometimes it is warm and dry, at other times cold and clammy."

Varied Ectoplasm

But for all the different ways in which ectoplasm is used at Selkirk's seances you must read the book, which is packed with remarkable phenomena unfortunately very rare in this country. Emerson has seen a sheet of ectoplasm nine square yards in extent and which seemed to be "fairly thick and weighty." He has seen the same ectoplasm used for the materialisation of a newly-born baby and for hundreds of other manifestations.

(Please turn to foot of next page).

STARS IN THE DESERT

(By George M. Lamsa in "Nautilus Magazine")

(Dr. Lamsa is the greatest living authority on the language that Jesus spoke—Aramaic, being born in Armenia and having spoken Aramaic since his childhood. He has given us an admirable translation of the New Testament from an ancient original Aramais text.—Ed. H. of L.)

I was born and reared in a tent. My people for untold generations were shepherds. We spent the spring and summer months feeding our large flocks, migrating from one place to another in search of grass and water, just as Abraham and Jacob did in their days. Our dwelling place was a large tent made of black hair of goats. We had a few clothes and a few household articles which we carried on the backs of the donkeys and oxen. We lived under natural light of the sun during the day, and that of the moon and the stars during the night. We had neither lamps nor candles to light our tents. The women did most of their evening work in front of the tent under the blue sky and brilliant stars and moon. The men gathered around one of the shepherds who was noted for his stories of adventure. No one thought of artificial light, and no one complained of his eyesight, or of darkness. And yet glasses were unknown among our people. Men and women of sixty and seventy could see, and do the finest work without any difficulty. We loved nature. The stars had become our companions

Emerson's book is written in the form of letters to his soldier son. It contains, in addition to descriptions of Selkirk's physical phenomena, chapters on his healing work and his public clairvoyance, of which he has given over a thousand demonstrations in the last 20 years. It is a tribute to the work of a fine medium.—"Psychic News."

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during the night, and the sun and the sheep during the day. Our wise shepherds computed the time and discerned the seasons by means of stars. They also predicted rains and dry seasons just as good as weather men in America.

As a child my first impression of heaven was that of a large tent lighted with large silver and golden candles. The stars seemed so close to the ground that they almost touched the top of the tents and the hills around us. The brilliant heavenly bodies occupied our attention and mystified our minds. We had nothing to play with, as in that part of the world toys and dolls and other things which make the children happy are unknown. Sheep and lambs occupied our minds during the day and the brilliant stars during the night. We loved our sheep and lambs. The little children played with lambs and rode on the backs of donkeys.

Not until recent years did I understand why God chose the Arabian desert, and a narrow strip of green land adjoining it, for the greatest religious drama in the history of mankind, and why the three great religions—Christianity, Judaism and Mohammedanism—which have unified and educated billions of men and women throughout the centuries and created law and order, were born on the edge of the Arabian desert not very far from one another. Indeed, this great biblical drama was enacted under the natural light of the celestial bodies. A drama that has lasted and will last as long as the moon and stars which inspired the great actors last. No other place could have served so well such a great purpose. No other land could have offered such a vivid contrast. This is why the prophets, Jesus and Paul, went into the desert to pray and meditate.

Only during the hours of darkness and gloom do men's minds wander through the vast spaces seeking light and relief. Only in the time of trouble when things look dark do we turn to God. The grim darkness serves to intensify man's imagination

and his desire for light, which is truth. It makes him remember the stars that shone over him, the light of the moon which lighted his path during the night, and the rays of the sun which gladdened his heart in the early morning hours. On the other hand, the temporary loss of natural light serves as a reminder of God's greatness and His divine care, without which man is helpless and lost. Moreover, some of our brightest hopes are conceived during the dark hours when everything seems hopeless and despairing.

This is also true of periods of peace and prosperity. When men are busy making money and indulging in luxuries they find little time to think of the things of the spirit. Only when we are in the perils and dangers of this life do we forget the material world and try to seek after God. On the other hand, darkness and difficulties are temporal and at times serve a great purpose. For during the dark hours, there are some bright spots in the sky which cannot be seen by the naked eye. At such times one needs the instruments of the spirit to see the eternal truths. One needs a stronger vision to see the mighty and invisible hand of God working in the universe. Just as dark clouds are moved by constant shifting winds, so our difficulties are moved by the forces of the spirit, until we find them disappearing on the horizon.

At times like these in which we are living, we need spiritual star gazers, and prophets with a clear vision, to point to the bright stars and to lead us to a new Bethlehem.

The material world is changing rapidly, and is fading like the grass of the field. We must search for deeper and more prolific wells and richer and lasting pastures. We must seek the bread of life which does not exhaust nor perish.

Said Malachi: "But unto you that fear (reverse) my name shall the sun of righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall."—Mal. 4:2:

"KEEP THE ROME FIRES BURNING"

(By Paul Miller in Psychic News)

The struggle between Rome and Reason, between man-made theology and veritable truth, has been going on for so long that many do not realise what progress has been made in what is really a war of annihilation.

One mark of the advance of armies of freedom is that the agents of Rome, that centre of much of the Western world's unhappiness, have now to defend their creeds. This they do with much energy and some skill, but always the facts tell against them.

For example, a Roman Catholic priest, the Rev. H. V. O'Neill, wrote a book, "Spiritualism as Spiritualists Have Written of it." If he tried to show that we were and are a contradictory lot, and apart from being wrong, are foolish, are misguided by bad spirits, and are quite beyond the Roman Christian pale.

Attack to Defend.

Believing that attack is the best method of defence of truth, Maurice Barbanell wrote a long series of articles in "Psychic News" under the title, "Keep the Rome Fires Burning." Now the articles are issued as a book with the same title *(Psychic Press 6/-). The result is a very handy kind of atomic bomb in words, for Barbanell demolishes the claims, assertions and creedal crudities of the priest.

Wherever O'Neill strays from fact he is pursued, presented with the refutation, and for good measure he has some of the many curious statements of the multitudinous army of Roman Catholic writers hurled at him.

The usual arguments by Roman Catholics are that Spiritualism is a fraud, that mediums are imposed upon by evil entities who are sent by a non-existent devil to plague the very good human beings who

otherwise would presumably be praying or listening to a Roman service in a dead language, while a priest expounded a theology they could not understand.

Only Survival!

From that beginning all the other mis-statements follow.

Among the sillier things said by O'Neill is the one that Spiritualism only proves Survival. When you come to think of it, that is an achievement beyond even the attempting by any existing religion, including Rome and the hundreds of thousands of priests and nuns employed by it.

It is amusingly easy to deal with an anti-Spiritualist priest. You have only to tell them about the hell-fire torture of unbaptised little children, to quote some of their creeds, and ask what they mean—if anything—and the argument loses all semblance of reason and becomes a mockery.

O'Neill is said to have studied Spiritualism for 35 years. He has, I think, made very little progress.

Nothing Ignored

Barbanell, in my view, wins all the arguments, and in doing so put the Spiritualist case very well. He ignores nothing, not even the charges that spirit communicators are inconsistent, which he explains by stating what is true—that not all are at the same level of growth and therefore they cannot agree on details.

And he also quotes the contradictory statements of Roman Catholic writers who are not so "infallible" as their Pope is claimed to be.

Barbanell has put in fine propaganda from a whole armoury of facts which Spiritualists everywhere can employ for the destruction of the falsehoods in which Rome has traded profitably for too long and to the tear-and blood-stained detriment of the world.

Rome says "believe or be damned." Spiritualism

(Please turn to foot of next page).

FAMOUS MEDIUM'S SCAPBOOK

(By Francis Leon in "Prediction")

I have just ben looking through the Scrapbook of a medium to whom Mr. W. T. Stead in a letter written from his office in Kingsway, in October, 1909, expressed his "sincere gratitude for the invaluable services you have rendered to Julia's Bureau," and said "I have told everyone there was no medium in London who was so trustworthy, and so accurate as yourself."

The medium, who for over fifty years collected and preserved the letters and newspaper cuttings that fill this large volume, was the late Mr. J. J. Vango. In these pages we meet again most of the mediums of bygone times; we see Mr. Stead in the prison dress of which he was always proud, for it was a memorial of his campaign against the White Slave traffic; we read letters from novelists and psychic researchers as wide apart as Florence Marryat and Sir Arthur Conan Doyle; and we are reminded of the number of seances Queen Victoria had with Mr. R. J. Lees, and of the spirit messages she received from the Prince Consort.

"No Message" from Andree.

When anxiety began to be felt in August, 1897, about the fate of the Swedish explorer, Andree, who had stearted the previous month from Spitzbergen in a balloon for the North Pole, the "Evening News" sent a reporter to Mr. Vango to see if from

says inquire, test, examine and believe only when you have proved. The world chooses every day which it believes, for the truths of the spirit spread and the Church of Rome, like all the others, decays.

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the spirit world he could get any impression of what had happened.

"The balloon is no longer in the sky," he said, "The men in it have been so cold they could not manage it. Their fingers lost their power. Wait; not only fingers, but hands, arms, feet—all. They are dead, their bodies are in a sitting position, quite dead, you will get no message."

* And no message was received for thirty-three years. It was August 6th, 1930, before Andree's body, fully dressed, was found in a coating of ice on White Island. Near him lay another body also well preserved, and a book of observations marked "Andree's Polar Expedition," one of the last entries in it bearing the date 18/7/97 and the position 83 degrees North, 32 East."

The Unknown Warrior's Escort.

Recalling that it was at the memorial service to General William Booth at the Albert Hall in 1905 that Mr. Vango saw in a vision the General moving to his place on the platform, his path strewn with flowers by a band of spirit children, I suggested, fifteen years later to Mr. John Lewis, editor of the "International Psychic Gazette," that he should be asked to watch the procession of the Unknown Warrior to Westminster Abbey.

The pages of this Scrapbook remind us how in his clairvoyant vision the medium saw on each side of the road a guard of honour, formed by soldiers from the spirit world. Their uniforms were of different periods, most of them wore khaki, and the spirit men in them all looked supremely happy.

What the medium believed to be the Unknown Warrior himself was a soldierly figure draped in white walking before the coffin towards the Abbey.

So intermingled with the actual regiments were the crowds of spirit soldiers, that he found it difficult to distinguish between the living and the dead. Some were on horseback, others on foot. Some were in armour and others carried long bows,

all forming a mighty unseen procession of warriors of this and long past ages.

Stage Full of Unseen Actors

Turning again the Scrapbook's pages, we are reminded of another experiment I had the privilege of arranging for Mr. Vango. On many occasions, he told me, he had seen at the theatre spirit forms helping the actors in their parts. An actress, herself a Spiritualist, once informed him she could never play well unless she knew her spirit guide was "on the boards" with her.

In "The Invisible Foe," he had watched, he said, an amazing performance—the spirit of Sir Henry Irving and his son "H.B." both playing the same part, one visible only to the clairvoyant.

Masterlinck's "The Betrothal" was being played at the Gaiety Theatre at the time he told me this, and I suggested he should watch the performance for the book of his Reminiscences he was then writing. What he saw was a stage more crowded with spirit people than he had ever seen before.

All the characters from the fairy tales were duplicated by spirit children. He noticed, too, that Gladys Cooper, who was playing a leading part, had attracted a very beautiful spirit, draped in white, who was wearing a dazzling five-pointed star in her hair. Other spirit people in fascinating costumes turned the stage into a most glorious sight for the clairvoyant.

As the curtain fell on the last scene the spirit actors arranged themselves in such a way that the tiny children came to the front with the mothers at the side, then those in fancy dress who had danced in the ballet and at the back the remainder of the players who had taken part in the performance.

The final words spoken by the chief character added to the deep impression made upon the medium: "It is our secret; yours and mine."

King Alexander Appears.

I have always thought Mr. Vango's finest achieve-

ment as a medium was that, which his Scrapbook reproduces, of the seance he gave to Count Miyatovich, who had been Serbian Minister in London, and was still living here when he received a letter from Spiritualists in Hungary asking him whether he could do them the service of trying to get, through one of our mediums, an interview on a certain question with the spirit of a great sovereign of the Serbians of the fourteenth century.

A perfect stranger, he went to Mr. Vango, who in answer to his question whether he could put him in communication with a certain spirit, told him that sometimes he succeeded, but not always, as other spirits would sometimes come forward whom the inquirer might not want. However, he was willing to try.

Miyatovich having been requested to concentrate his thoughts upon the spirit he wished to speak to, the medium described a young man who was most anxious to tell him something, but spoke in a language he could not understand.

The king on whom Miyatovich was concentrating his thoughts died in 1350, a middle aged man. Wondering who the young man could be, he asked the medium to try to reproduce at least one or two words of what he was saying.

The medium listened intently. After some little time, Miyatovich says, "he slowly repeated to my utter astonishment, these words in the Serbian language:

"Molim vas pishite moyoy materi Natalyi da ye molim da ne aprosti."

This was a request to him to "write to my mother, Natalie (the Queen mother) that I beg of her to forgive me."

"Of course," said Miyatovich, in relating this experience, "I immediately recognised that it was the spirit of the murdered King Alexander."

"I asked Mr. Vango how the young man looked. He answered at once, Oh! horrible, the body is covered with wounds.' And if I needed a further proof

that it was the spirit of King Alexander, I got it when he said—"It wants me to tell you he now very much regrets he did not follow your advice about a certain monument and the policy connected with it." This referred to some considered advice he gave to the King before his assassination.

So greatly impressed was Count Miyatovich by the experience that, to use his own words, he considered it a duty "to take every opportunity to give it as wide publicity as possible."

Maskelyne Magician Convinced.

Several letters in the Scrapbook are from Mr. John Warren, a well-known illusionist, who often used to be seen at Maskelyne and Devant's, and was at one time Court magician to a Sultan of Morocco.

Mr. Warren originally went to Mr. Vango believing he would discover, not the truth of survival, but some trick to support the campaign against Spiritualism. Instead he had evidence after evidence that, as he wrote, fully satisfied him that "there is a life beyond this and that the dead can and do return and communicate with us."

Part of Mr. Warren's performance as a professional conjurer had been to expose Spiritualism, but he told Mr. Vango "You have so convinced me of the genuineness of your mediumship that I can do so no longer."

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RESIGNATION OF MR. BARBANELL FROM EDITORSHIP OF "PSYCHIC NEWS"

The Directors of Psychic Press Ltd. announce the resignation of Mr. Barbanell, who has been Editor of the "Psychic News" since its inception. Mr. Stuart Martin has been appointed in his place.

Mr. Barbanell has done a wonderful work for Spiritualism both in the producing of "Psychic News" and in publishing a most complete and up-to-date library of works on Spiritualism, and has placed the movement greatly in his debt.

LET US HAVE LIFE.

(By Beth Brown in "The National Spiritualist")

This is a true story.

I know it's true because it happened to me. Perhaps it has happened to some of you. I often wish there were some way of exchanging living psychic experiences with others along the Path—and I am grateful for this opportunity to share my secret with you.

When I was a child—like so many of you, I had the power of clairvoyance. I did not see spirits. I did not hear voices. But I could come into a room full of people and startle them by reading their past, their present and their future.

Of course, my family frowned at this. They did not understand it. Neither did I. I did not know what power was using me as its instrument. And at times, I was as frightened as my audience.

The power developed with the years. I often performed at parties. I sat for select scientific circles. And I sometimes worked with healing groups. I was curious about this thing inside of me and eager to know more about it. But as I grew up in a world that was hard and bitter and death to dreamers, I soon learned that Spiritualism was frowned upon by society.

I had meantime chosen a profession. I had become a writer. I started my career propelled by a lucky star, skyrocketing to immediate success from the very beginning. In a short time I had several best sellers to my name. I had made a success in the theatre as well, and had sold several stories to motion pictures. My work took me back and forth to California. I had money, position and fame. I worked day and night, and I was happy in my work, for all the time, though very few knew it, I was leading a private existence—searching, studying, scanning the various religions, reading the Bible,

seeking the answer to the persistent question in my heart that concerned itself with Spiritualism.

Why did the world scorn it? Why were Spiritualists labelled as frauds?

I too, had witnessed fraud, poor showmanship and uninspiring services. But it wasn't the individual Spiritualist that concerned me. It was Spiritualism—as a whole.

Did a world too full of religions already have need of another religion? What use was it? How could it help people? Where was it taking me? How far would I go?

As if in answer, I began moving with a tide. I joined a Spiritualist society. I discovered a library with thousands of books on this subject so close to my heart. And, under the auspices of a teacher whose name I think best to withhold, I began doing automatic writing.

What happened as a result of this step is still a mystery to me. Perhaps one of you have an answer. And for this I would be grateful.

Through overwork I cracked up. My career went to pieces. Under compulsion, I gave up public life. For months I went without sleep. I nearly died. It was a long time before I recovered. Then came the battle to get a foothold again in the world of creative work.

I emerged slowly, as if in a dream. I felt sick inside of me to think the thing I loved so much could hurt me so. And yet deep in my soul I knew that what had happened had happened for a reason—and some day I would know what it was so I could tell others along the way.

But I still had to face reality, and reality told me that I was a failure. My work, good though it was, no longer made the best seller lists. Hollywood no longer summoned me. I saw the summer waning for the bright young butterfly that had started out so gaily and set its goal so high.

I became an introvert. I was lonely in my per-

sonal life. But I did not know what loneliness was until I lost a little dog by the name of Hobo.

I did not care to live after that. I had no heart for my work. I refused to put pen to paper. I had nothing more to say. Besides, I did not know what to write about. I was all written out. I was all mixed up.

Then one night I had a visitor. Yes, you guessed it. It was little Hobo. He stayed a long time. We had a long talk.

It was Hobo who told me to go back to work. It was Hobo who gave me the idea for a little book that pleased a great many people—and started me on the road—a new road—with Hobo, more alive than ever, trotting faithfully beside me. That little dog—that little book—served as a link, and it brought a certain young man into my lonely life.

The date was set. I was going to be happy at last. And then he went away like so many others. And like so many others—he will never come back—unless a door is opened.

For my Johnny did not come back to me. It was Hobo who brought him up the stairs. First there were two of them. Then there were others. But always it was the same. My Johnny came to tell me that he was not dead. He was more alive than ever—on the other side of life.

This time it was not automatic writing. This time it did not frighten me. This time it did not shatter me. This time I did not cry, this time I was gay, uplifted, inspired, challenged and challenging.

And in the months that followed, I met not only Johnny but his fellow fliers—not only our Americans but the Russians and the Germans, and all the others who are there. They told me of their transition—their new existence—their new world. But it was Johnny who made me promise that I would write a story—a love story for everyone to read—a story that was gay and not sad—uplifting and not depressing—packed with people and not ghosts.

And as I worked, somehow I found myself back in the beginning—asking the question I had asked so long ago. Why does the world think ill of Spiritualists? What is wrong with Spiritualism? Each night, when I said my prayers, I asked God to give me a clue.

Yes, what is wrong with Spiritualism? I demanded. And one night the answer came.

The thing that is wrong with our creed is its platform. Why limit ourselves to death or to communing with the dead? Spiritualism is the way of life! Why not preach life instead?

When I write and need inspiration, I reach out to Spiritualism for an idea. An inventor—a dress designer—a doctor—a defence worker—all seek the source of spirit. Spirit is in everything. It's not the dead that speak to us. It's the life that's in them. It's the life in everything. Spirit in all there is.

When Spiritualism is viewed in this broader sense, it will take on a new concept. It will no longer be scorned and criticised. It will be welcomed by many—for with life as its reward—Spiritualism opens the way to prayer with power.

There's our answer. This is Spiritualism—not the limited concept that has been given to it—the pulpit shrouded in shadows for the faithful few—with millions hungry for it and ready for it.

Spiritualism—life abundant. Life for me and life for you. That is our answer to the world. That is the story of my book—which came to life with the help of spirit—and brought to life those who were seemingly dead.

Of course, we wish to speak to our beloved ones. But there are horizons beyond—brighter, broader and greener.

And when we take the world by the hand, and show them that we offer Spirit, all-powerful and all-loving—Spiritualism will come into its own. Not

(Please turn to foot of next page).

IS THE CONTROL A SEPARATE ENTITY?

(By Margaret V. Underhill in "Light")

The discussion as to whether the control is a secondary personality of the medium or a separate entity is interesting. Each case should be judged on its own merits, but my personal experience justifies my belief in the latter hypothesis.

My type of mediumship is automatic writing; I am not often aware of spirit beings, but on two occasions I felt the presence of controls whose mediums have given me healing. Once I knew that "Chang," Mr. Sharplin's control, was standing beside me, he quickly allayed a bad fit of coughing which I had tried in vain to stop. When I next sat with Mr. Sharplin, Chang announced that he had been with me "last Thursday"—the day I had been conscious of his help.

One evening some years later I felt the personality of "The Doctor," Mrs. Vaughan's control. I spoke to him at some length. At my next sitting "The Doctor" began by saying how happy he was that I had recognised him. I was careful not to tell either medium that their controls had visited me between the sittings.

At my first sitting with Mrs. Osborne Leonard I went anonymously, but Fedra, her control, exclaimed when she came through: "Oh! Fedra knows you! she's seen you often at the College. But she doesn't call you Underhill, she calls you——,"—a pet name. (I was living at the British College of Psychic Science, but Mrs. Leonard had not been there while I was in residence. After the sitting

only for you and for me, but for everyone everywhere who sits in darkness in need of light.

I am only one voice. I have only one pen. But I have hopes that my new book will bring many to the fold. We need them but they need us even more.

I asked her if she knew who I was, she replied that she had not the faintest idea. I had many sittings with Mrs. Leonard and Feda often referred to raps or happenings in our home which she claimed she had caused, or at which she had been present (without Mrs. Leonard). In each case the events had taken place.

My own theory is that the control usually has to manifest as a limited and qualified self, which does not express the whole individuality. This circumscribed and sometimes stereotyped being, projected into a state which it is not wholly at ease, is dependent upon the medium's conception of that entity and upon the flexibility with which the medium can adapt his or her mind to the modifications of personality which the control wishes to manifest. This theory may account for some of the little controls who apparently never grow up. A second theory which is also plausible would be the limited intelligence of those same children if their minds and personalities had never evolved during earth life.

Pollyanna, Miss Helen MacGregor's control, was not a static personality. She met the Missionaries in Africa and was taught by them in both worlds. She was most original and I watched her grow up. During the years when she worked through her medium, her interests broadened and she often showed extraordinary insight and wisdom. If she announced that she was studying some subject, such as psychology or tact, she soon manifested knowledge which substantiated her claim. Her new information, while not academic, enabled her to understand and handle people, showing an intimate knowledge of their difficulties, while Miss MacGregor was not always aware of the significance of references which were clear to both sitter and control. (Miss MacGregor did not lose consciousness while sitting, moreover she was not a psychologist and to the day of her death she maintained her reputation for plain speaking.)

To cite some of the many episodes which to my

mind prove that Pollyanna is a separate entity: Miss MacGregor and I planned her seance room with great care and it was simple and lovely. The first time Pollyanna gave a sitting in that room she, the sunny child, was weeping. "What is the matter dear?" I asked. "I don't like my seance room," she sobbed. "I want a shelf with bric-a-brac on it. It wouldn't cost much." I remonstrated that this would spoil the room. "But it looks as if I was such a poor control I couldn't earn enough to have ornaments!" wailed Pollyanna. In vain I explained that bric-a-brac did not suit an artistic room, the little control was inconsolable. Next time she sat, however, the guides had persuaded her that good mediumship and ornaments were not synonymous terms. This childish fancy was certainly not a whimsy of Miss MacGregor's.

One day Miss Kathleen Barkel—the medium—telephoned us in distress—was anything wrong? Pollyanna had appeared to her and insisted that she should call us up immediately. We explained that we had discussed asking Mrs. Barkel to supper that evening, but could not find her address. Pollyanna solved the problem for us. Another time Miss MacGregor and I talked of visiting Miss Harvey, Dr. Beale's medium, at Exmouth. We intended to go after Christmas and decided to ask a number of questions but we put off writing. A few days later a letter arrived from Miss Harvey. Pollyanna had been to see her, had told her we thought of visiting her after Christmas and that we wanted to know certain facts. There followed the answers to every question we had meant to ask. An efficient messenger was our little friend.

While we were in the Italian mountains one summer, Pollyanna was giving a sitting to Lady G. and myself. It was interrupted by the noise made by a woman washing clothes, Italian fashion, by pounding them on the stones in a stream that ran beside the hotel. "Wait a minute," said Pollyanna, "I'll tell someone to find work for her inside the house."

Off went Pollyanna, we listened and sure enough someone called to the washer woman who immediately went indoors. Pollyanna came back to control Miss MacGregor and there were no more interruptions.

During that same trip abroad Pollyanna said she wanted a dictaphone so that her sittings at the Quest Society could be recorded. Lady G. remembered seeing one in a storeroom at her son's mills—perhaps it was available. The following day Pollyanna announced that she had found the mills, and the dictaphone, which was very dusty. She also described the location of the storeroom correctly, adding that the instrument lay between two windows. "Oh, no! The room only has one window," remonstrated Lady G. But Pollyanna would have it that she was right. On her return to England Lady G. went to the mills. She asked the foreman to take her to the storeroom. He explained that it was very dusty, but he would find the dictaphone for her. He did so—saying that it was lying between two windows. The second one had been added since Lady G. last visited the mills.

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OPTIMISM.

I never knew a night so bleak
I never knew a storm so grey.
It failed to have its clearing day:
I never knew such bleak despair
That there was not a rift somewhere;
I never knew an hour so drear
Love could not fill it full of cheer.

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WHY WE FIGHT FOR LIFE.

Does a Craving for Death ever Replace the Desire for Living?

It is odd, when one stops to think of it, that the young are very careless of life, while the aged are most careful of it. One would think that the old person, whose whole life lay behind him, would mind the inevitable transition, while the youth, whose—whose whole life lay behind him—would not mind it. But we know that this is not the case! Young people will drive a car at seventy and eighty miles an hour—taking their lives in their hands—while the older man or woman will cry out for him to “go slower,” or look up and down the street carefully before crossing. A curious paradox indeed!

Old people cling to life tenaciously. They often fear death, and love life—doing everything in their power to prolong it even for a few months or a few days. Why should this be so? Why should the desire for life still be so strong in the aged?

One reason for this, perhaps, is that few lives are extended to their normal life-span. Almost all deaths are premature—either through disease or as the result of some accident. The normal span of man's life should be at least 100, and anyone who dies before this has really died “prematurely.” The body realises this, and for that reason hangs-on to life, because it has been cut short.

Metchnikoff—of the Pasteur Institute, Paris—contended that, if the normal span of life were lived-out, the desire for death replaces the desire for life. Just as we crave sleep and rest, at the end of a long day's work, so we crave eternal rest when life has been fully lived. He contended, however, that this is very rare, though he found several cases of very aged people in whom this craving for death had taken the place of the desire for living. His contention was that—if mankind lived out its allotted span—this desire would be universal! It is a cheering thought;—“Reach.”

THIS STANGE DREAM OR VISION WAS FOLLOWED BY HEALING

(By Eve Barker in Nautilus Magazine)

For a week I had been treating my sister metaphysically—absent treatments. She had, it seemed, sustained an injury to her back when her auto was overturned.

Since she lived in one section of the city and I in another, I decided to call on her to see how she had responded to treatment. She had no phone and I had not seen her for several days.

Sister lived near the shopping centre, so while on my way to call on her I stopped at a millinery shop and purchased a new hat. The minute I saw this hat I knew that it was the one for me. It was so definitely the right creation that I donned it and wore it out of the shop, leaving my old one to be delivered at my address. Ordinarily, I have to select my headgear with a lot of care. Unfortunately I simply cannot wear, becomingly, just any style hat. It has to be different. This particular hat I had just purchased was strictly different in design and style to any other one on display, so unlike the casuals that were so in vogue that season.

Upon leaving the shop I hurried on to my sister's home. She was sitting on her sunny porch looking quite well and she greeted me thusly: "That is the same hat that you were wearing Wednesday night." Naturally, I was perplexed. "You are talking through your hat," I answered. "I just purchased this hat less than half an hour ago." However, I was curious to know just what she could mean. When pressed for further details, she told me this story. I'll quote her verbatim.

"Wednesday night," she explained, "I was awakened by one of the children crying with a toothache. I arose from bed and ministered to the child. After that I was wide awake and sleep would not come. Suddenly, I was aware of a pre-

sence at my bedside near my pillow. I turned and found you standing quite near me, and you were wearing this new hat and were holding a lighted torch high above your head; I could even feel the heat from the flame. I had never before thought you particularly pretty, but standing there in your new hat, bathed in the light of the torch, you were beautiful. Your smile was radiant and your form illuminated. You didn't speak, just kept on smiling and somehow indicated for me to look across the room to the opposite wall. I clearly got the impression that you wished me to stop looking at you and to look instead toward the wall.

"The scene that I saw will never leave my memory. It seemed that a white spotlight was turned on the wall, transforming it into a screen. Unfolding itself against the screen was a most spectacular and colourful procession. The entire scene was in technicolor. There, trekking across the screen, were tribes of every nation, era, and color. On they came, bearded prophets, sandaled prophets, barefoot sages and beautifully robed saints, walking in company with women and children of every description. The turbans, sashes and robes were of rich color and were lovely. It was truly an epochal scene. Every race and age seemed to be represented.

"Entranced with the wonderful vision, I suddenly turned to see if you, too, were enjoying it. You were no longer there. I glanced back to the screen. The procession, too, had vanished or faded away. However, I didn't feel alone or frightened. I felt quite exalted. I reviewed the happening in my mind, and soon I fell asleep. When I awakened next morning I felt refreshed. I recalled the vision and knew that I was not asleep when it appeared. My dreams can be very realistic sometimes, but I was wide awake when you appeared bearing the flaming torch.

"After breakfast I still felt very happy and uplifted over the marvellous experience) someone

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PSYCHO-PHOTOGRAPHY.

S.N.U. Class "B" Diploma Course

When a spirit tries to manifest to our material sense, it must make use of a medium, who provides the necessary human energy, which the spirit requires for its purpose.

The need for the mediumship of a human being is just as necessary for the production of spirit photographs as for any other form of psychic phenomena.

The fact that some people possess the psychic power for the production of spirit photographs is usually indicated at first by the presence of small spots of light on photographs taken by them. Once recognised, the power, if consciously developed by experimental sittings, will gradually produce small forms and likenesses.

There is no well established routine for the development of Psychophotography, but it has been discovered that it does not help to desire some discarnate friend to appear. A wrought-up, or tense state of mind or feeling, makes it more difficult for the spirit forces to use the psychic forces of the sitter, making it less likely that an extra will appear on the plate.

An easy, restful and passive condition is most favourable for good results, and this applies both to the photo medium and to the sitter, leaving the actual work to the spirit operators.

Stainton Moses maintained that, in common with all other physical phenomena, ectoplasm was in-

called me on my neighbour's phone. I started next door to take the phone message and while walking across the yard a vertebra in my neck, at the base of my head, slipped back in place. Something snapped and I found that my neck was no longer stiff; I could turn my head with ease. The proper adjustment had been made instantaneously."

volved, and used, to mould the forms to be photographed by the spirit operators.

Like all other species of phenomena, there are, however, variations which indicate different methods of production. It has been proved, for instance, that psychic results can be obtained independently of the camera.

Spirit extras can be obtained by holding a photographic plate, in its cover or box, between the hands of the sitter, which indicates that the image is precipitated on the plate by rays other than ordinary light rays. These rays must penetrate the solid walls of the light proof box and imprint their effect upon the plate.

In one experiment two cameras were used, with a spirit picture appeared on one plate there was none on the other, indicating that the spirit was not objective in the material sense, otherwise both cameras would have registered it.

Different methods appear to accompany different photo-mediums.

In Conan Doyle's experiments with Mr. Hope, the process indicated that a sort of cocoon of thinly veined filmy material, as tenuous as a soap bubble, formed at first, as a kind of containing envelope, within which the process of building the ectoplasmic image took place. Then the cocoon would open down the centre, revealing a face within. Finally, the face looked out, with the cocoon festooned back and forming an arch over the face.

Spirit photographs include, in addition to human likenesses, emanations of the human body, ectoplasmic flow, aura, astral body, thought waves, and scripts, etc.

It is interesting to note that it does not always follow that if an extra is received that the spirit photographed is present. It has been proved, under test conditions, that duplicates of existing photographs can appear. There have been many strange and remarkable results obtained in Spirit Photography. For instance, on one occasion a positive

extra appeared on a negative plate, and therefore appeared as a negative on the positive photograph.

It will be appreciated that, from the foregoing, it is very unsafe to attempt to even generalise in regard to what the processes are in Psychophotography.

The production of spirit extra must not, however, be confused with the photographing of ecloplasmic structures and figures produced by materialisation mediums.

No special mediumship is required for the latter, whereas spirit extras require a special form of mediumship, which appears to be rather scarce just now. There must be many people who possess the faculty and are not aware of the fact, so watch your snaps very carefully in future.—“Two Worlds.”

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THE EMERGENCY FUND.

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Mr. W. McSkimming, Sydney, three copies of “The Lookout Tower”; Mrs. J. O’Hara-Pincock, Canada, “Trails of Truth”; Mrs. McLeaan, Strathfield, N.S.W., “The Open Gate,” by Helen Wells, “We are Here” by Judge L. Dahl, “And with the Morn” by Robertson Ballard; “Anon,” Brisbane, “Our Hidden Forces” by Rector Emile Boirac.

From The Psychic Press “Listen My Son.”

“Keep the Rome Fires Burning” by Maurice Barbanell.

From The Christopher Publishing House, “The Silver Cord” by J. M. H. Frederick and Olga A. Tildes.

From the author Max Ramsay, “Onward, Workers,” lays of a Labour Journalist.

QUESTIONS REGARDING SPIRITUALISM.

(By Springdale Spiritualist Church, Toronto)

Q.—What is Spiritualism?

A.—In its broadest sense it is a Science, Philosophy and Religion.

Q.—Why is it a Science?

A.—Because it proves by demonstration through mediumship that life continues beyond the change called death, it is therefore a scientific Religion.

Q.—Please explain why it is considered a Philosophy.

A.—Because it accepts good from all sources, books of the past and present, claiming that good is evolutionary.

Q.—Do Spiritualists believe in a Hell?

A.—They do not. According to the Apostles creed, Jesus descended into hell, the psalmist referring to God said: "Thou art there also." Hell is the grave or a covering. Spiritualism defines it as a condition of mind, remorse for doing things that should not be done, misspent opportunities, all of which must be atoned for, if not here, then hereafter.

Q.—Do Spiritualists accept a Devil?

A.—Certainly not. The devil is a myth imported into Christianity from the Persian Religion, and is really a star that governs the night, Lucifer, the prince of darkness.

Q.—Seeing there is no hell, nor devil, is there a heaven in Spiritualism?

A.—Heaven is within, also a state of mind. There is a spirit world interblended with this world which has many spheres, man makes his spirit home by deeds while in the flesh.

Q.—Can everyone attain spirit life?

A.—Yes everyone, man being spirit, a part of God, never dies, God and Spirit are indestructible.

Q.—What then becomes of sinners?

A.—They too attain spirit life where the doorway

to reformation is never closed, for life is evolutionary whether here or beyond the grave.

Q.—Spiritualists then repudiate beliefs as being necessary to salvation?

A.—Beliefs do not make spirits, man is born a spirit, he comes from the Universal Spirit, God, and eventually returns to God. To quote Jesus: "Before Abraham was, I was, I come again." This life is for experience, perhaps one of many, and a spark of the divine exists in all.

Q.—What place has Jesus in Spiritualism?

A.—He is regarded as one of the greatest teachers—a medium of the highest caliber, and a son of God.

Q.—Why a son of God and not the Son?

A.—Because we are all spirit and sons of God, and all men are equal except in spiritual attainment.

Q.—Spiritualists claim their religion is a deathless one, explain this?

A.—Death of the physical body opens up a better and freer life for the spirit, death simply means changing over from the material to the spiritual, man being more alive after the change than before.

Q.—Your Religion has been defined as fearless, how can that be possible?

A.—By removing the fear of death, the devil, hell, and of God, for men still fear God. The soul of man is free, it is fear that enslaves, spirit is all-powerful, because of this, fear becomes non-existent.

Q.—How can Spiritualists prove that spirit exists apart from the body?

A.—By an atonement with spirit, enabling spirit intelligence to demonstrate through mediums tangible evidence of their existence, sometimes through physical phenomena, materialisation, voice and trumpet, also mental phases such as clairvoyance, clair-audience, healing, spirit photography, and numerous other spiritual gifts which are quoted by Paul in the Corinthians.

Q.—Why are these gifts only practised in Spiritualism?

A.—All the gifts of the spirit were prevalent in early Christianity, and until some 300 years after the death of Jesus. But when the Church became merged with the Roman state, spirit manifestation was driven out, and God was limited to a trinity. Therefore Spiritualists claim to be the real Christians.

Q.—We assume that the Christianity of to-day is not the teaching or works of Jesus?

A.—That is correct. True Christianity was of Unitarian origin that conceives of God as a oneness, When God is limited as a concept, so also is spirit manifestation.

Q.—Would Spiritualists claim that their religion would become the universal one and supersede Christianity?

A.—Yes, in so far as we keep ourselves unfettered by paganistic doctrines and serve the one God. We have made great progress in 100 years and at the present time we are attracting scientists and on their findings Spiritualism will be accepted as a truth.

(For further information attend the local Spiritualist centre.)

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A CARDINAL'S ROBES.

A reader in "Picture Post," commenting on the appointment of Rome's new cardinals, fastens on the statement in the Press. "His new wardrobe, including the red hat, will cost him £2,500." Many people throughout the world," he writes, "must have read this statement with amazement and concern," and regard it as "a mockery of religion." These cardinals, he suggests should voluntarily "give up these useless trappings and devote the money to feeding the hungry and clothing the naked."

AUSTRALIA: THE CHURCH AND THE FUTURE.

Contributed by Horace Flower, Brisbane.

In his splendid series of "Moorhouse Lectures" delivered in St. Paul's Cathedral, Melbourne, in November, 1941, Bishop, Moyes of Armidale, said:—

"Aloof from the world though an integral part, of it, Australia faces her future. Are we merely to follow the dictates of the Western world, are we merely to seek the security of the old ways and prepare tragedy for our children, are we still to be enslaved to outworn half-truths of economic statement, or shall we adventurously seek the full-truth behind the working life of men and build for truth—the truth that shall make men free?

"Now it is obvious that if the welfare of the citizens is to come first, the community ought to decide what goods and services are to be produced and in what proportion. But a capitalist society makes this decision (unconsciously) on the basis of what will bring the best financial returns. Resources are directed where there is the greatest demand, not of human need, but of capacity to buy. For be it noted again, capitalist industry exists not primarily to supply needs but to make profits,

"Further, monopoly does not stop at domination, of single industries. It has become inter-industrial. The direction of economic life is being concentrated in a few hands. New South Wales and Victoria are the greatest industrial States in the Commonwealth. It is interesting to note that in New South Wales 'fifteen men, controlling forty-two companies with a capital of 75 millions, dominate the whole economic structure of the State.' In Victoria an 'inner ring of a dozen men are in control of the key points of industry, while a group of 40 men control the whole economic structure of the State.'

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THE EMERGENCY FUND.

Whilst some of the money contributed to the Emergency Fund has been used to carry on the "Harbinger of Light," other sums have been used for propaganda and for charity. We understand that monies contributed for propaganda and for charity are not taxed. In future therefore we would be pleased if donors would specify to which fund they desire their gifts to be applied.

The respective funds will be:—

The Emergency Fund, to be used in making up any deficiency in the publication of the "Harbinger of Light."

The Propaganda Fund, to lend books and supply literature to enquirers.

The Love Gifts Fund, to enable us to give financial assistance to various needs and causes.

Should any donation be sent and its object be not specified, may it be understood that the money be used at the discretion of the Editor?

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

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"THE PROCESS OF MAN'S BECOMING"

Wanted to purchase a copy of the above book. Please quote price and condition to the Editor, "Harbinger of Light," 63A G.P.O., Adelaide.

It is obvious that if this form of industrial life is allowed to develop further in Australian life, whatever political freedom its people may seem to have, Hitler's accusation that democracy is really controlled by a financial oligarchy, will certainly be true."

(Taken from "Australia: The Church and The Future"—Moorhouse Lectures, 1941.—By Bishop J. S. Moyes, of "Bishopscourt," Armidale, New South Wales.)

THE PHILOSOPHER'S PAGE

Aldous Huxley in his book "The Perennial Philosophy" states that in Hindu thought there are three roads to union with God, the way of works, the way of knowledge, and the way of devotion. It seems to me that this analysis is accurate for all religions.

The way of works does not call for adherence to any religion. Work and service to society can be a religion in themselves, and perhaps can lead to a richer reward in the hereafter than sterile self-centered adoration of a God identified as an extension of the self. Work is really the official religion of Russia today.

The way of knowledge is the way the average church-goer, and of the average clergyman or priest. It involves an honest effort to understand the religion laid before him. It is without inspiration, but it is often accompanied by the highest motives. As education broadens, the orthodox religions find it progressively harder to retain their worshippers, who usually go to tread the way of Works.

The way of devotion is a closed road to most people. It is the road trod by the saint, the mystic, the clairvoyant, the healer. The churches led by preachers and priests brought up in the way of knowledge resent the presence of such persons. The saint is a horrible nuisance, the mystic is a bore, the clairvoyant just can't be, and the healer is fake. They upset the normal balance of things and must be suppressed unless they are also nice quiet old maids prepared to work their fingers to the bone to advance the cause of the church.

Orthodoxy is a compromise developed through the centuries to meet the needs of the average man. As a compromise it works, sometimes admirably, but to function smoothly it stifles the best in anyone within its influence who exhibits psychic powers.

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TWO OF THEM.

BY M.S. in "Psychic Times."

John and Terence were brothers. So close was the bond of love between them that they were never to be seen apart. Where the elder boy Terence played there, too, was John always to be found. Were Terence sad, then the heart of John grieved with him. Should joy come to Terence, then John's happy laughter burst out, and could be heard throughout the small house in which they lived.

As, however, they grew to man's estate the things of every day forced them apart. But still in a strange manner, John and Terence still abided together in love, which spanned the distance between them and filled the silent air with thoughts of sympathy one to the other, so strong as almost to be audible.

Nothing could break this cord between them, and when, one day, Terence took his final journey, the heart of John drew his brother even nearer in spirit to him. And John continued his forward march through life, knowing forever the strength and comfort of a true elder brother who loved him with all his heart.

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* It is with narrow-minded people as with narrow-necked bottles, the less they have in them the more noise they make in pouring it out.

ledge of this world. We need the same courage and enterprise in exploring the spiritual domain.—
"Progressive Thinker."

Spiritualism is the only religion which offers full expression of the best that is in the mystic, the clairvoyant and the healer. It is to serve its purpose it must vigorously proclaim its welcome to all to whom the way of devotion is an open road.—
"The Canadian Spiritualist."

THE LYCEUM

(By the Editor)

What is being done by the Movement in Australia for the children? As far as we can learn, practically nothing.

If we are to grow into a strong organisation that will develop souls for happiness, love and spiritual success, we must begin with the children. The orthodox churches have long recognised this.

Some time ago the writer was pastor of a Congregational Church that began, as many orthodox churches have done, with a few children being taught the elements of Christianity in the home of an enthusiastic woman on Sundays.

The little class grew in numbers, and it became necessary to obtain a larger room and other teachers. Then an evening service was begun with half a dozen people. This, too, was successful, and a move was made into a small hall. As the years passed the work developed and a church building was built. This later had to be enlarged, and finally a building costing £12,000 was erected, and installed with a pipe organ and beautiful furniture. Its influence continued to spread and was known throughout Australia. This is but one example of what similarly has been done in thousands of places.

What has Spiritualism to show for its eighty-three years' work in Australia? True, there are Spiritual Churches and Societies everywhere, but are they not being built on the fleeting interests of messages and so are no further advanced than when they started. This is largely due to not laying the foundation of solid teaching in the minds of the young. We can do little for the average adult, whose mind is filled with the theologically coloured teaching of the orthodox Sunday School. "Give me a child until he is five years old," said a great eccle-

(Please turn to foot of next page).

WHAT THE WORLD CALLS DEAD.

I went to visit an old friend whose health was failing, and who had written to beg me to go and see him at once, as he felt his time was growing short. I hurried to comply, but arrived only to be told that he had passed away a short time previously, regretting that I had not come in time to see him. I remained in the house, and when in due time I went into the room where the body of my friend lay, the spirit-form stepped forward to greet me as he would have done in life, with a smile and out-stretched hand. I saw him with clairvoyant sense as really as my natural eye discerned the objects that surrounded me; and that not once only, but on repeated occasions.

This, I need not say, deepened my faith, and strengthened its foundations. Many a stone has since been laid on that foundation, and the super-structure has reached a goodly height, but it is none too high or heavy for that on which it rests.—
Rev. Stainton Moses (“M.A. Oxon.”)

:O:—

LIGHT ON THE BIBLE.

After saying that Ernest Oaten was regarded by many people as an encyclopaedia on Spidituolism, J. B. McIndoe told this story at the dinner.

A woman went into a shop to buy an encyclopaedia, but through a mistake purchased a concordance. A few weeks later she told a friend she had found great interest in its study, saying, “I have learned that Dan and Beer-Sheba were not brother and sister like Sodom and Gomorrah.”—“Psychic News.”

siastic, “and the world can have him afterwards.” The child mind is plastic material that we can mould for our own work as well as for the development of the young souls we gather in our Lyceums.

THE NEW AND OLD GIFT OF HEALING.

**The Power of Prayer is Conveyed from God,
by Angels to Man**

“He shall give his angels charge over thee, to keep thee in all thy ways.”

By DorteS Campbell in “The Psychic Observer”

Whence comes the gift of healing? Is it of man? Is it of angels? Or is it of God? And if the gift of God through what media is it expressed? We are coming close to the answer to this very vital question and when we really know we shall have reached the heart of religion, for healing of mind, body and soul is its vital principle and there is no real religion but merely lateral branches of the main stem when the ability to heal is lacking.

Psychical or spiritual healing or metaphysics is not new, but it is as old or older than Christendom. Churches have neglected healing; orthodox ministers to the ailing body spurn it. But Christ practiced it. Christ sent His disciples out not to submit a new creed or doctrine, but to heal and bind up the broken-hearted.

Pheneas Quimby

This healing is the Christ religion. He very clearly told us that those who went after Him must heal the sick and signs shall follow those who believe. But men and women rarely follow in the footsteps of Christ.

In the ages that have come and gone since the Christ, and for centuries before the Christian era, men and women, with genius to heal, have sprung up in unexpected places and have laid their hands on a few sick folk and have healed by prayer. But only in the last hundred years has there been a movement of organised spiritual healing.

In the century before this there sprang up a mighty man of healing in the person of Phineas

Parkhurst Quimby, gone from among us now seventy-nine years. Phineas Parkhurst Quimby was the father of modern metaphysics. He did not have to borrow from Berkeley or Swedenborg though many who came after have borrowed from him.

Angelic Messengers

Phineas Parkhurst Quimby laid down his life in over-sacrifice to those in need. He came and he went away without much glory or praise as so often happens with the really gifted. But he is entitled to all the praise one can bestow, for he constructed the foundations of spiritual healing.

Metaphysical healing since the era of Quimby has changed considerably, and now that it is being re-discovered by the Spiritualists the transformation is nothing less than amazing and revolutionary. For spiritual scientists are finding out the manner in which healing is being brought about.

We have always known that the gift of healing is of God, but now we know that it is largely brought about directly and indirectly by angelic messengers. But let us boldly make the statement that rings true!

They Are the Mediators

Healing comes from God but it is made possible by physicians, scientists and other ministering angels who have passed to that bourne whence Shakespeare said there was no return. But those who love humanity do come back to earth to help us. This is proved fact. Angelic messengers are the mediators of God's healing.

Sanctuaries of healing are now being established in various parts of the world, and men and women who possess the gift of healing and who have passed on to the immortal realms minister in these sacred establishments. Most miraculous cures are accomplished. There is no doubt that spiritual healing along this line comes to fill a great mission. Materialists scoff at the possibilities, wonder, sometimes investigate and occasionally comment.

Can it be true, you ask, that God sends to humanity messengers of healing? I am willing to take God's word for it, since it is written: "For he shall give his angels charge over thee, to keep thee in all thy ways."

"He Shall Give . . ."

Times without number you are told in Sacred Writ that He sends angels to minister to the sons and daughters of men, and can there be a greater need than that of healing for those who ail? Man is not only inspired and guided by unseen messengers, but he is healed and helped in trouble.

Angels are always so willing to answer calls from earth. They work not for us but with us. I am told they collect the elements of healing for body, mind and soul. There are angels who stand guard over us.

I submit an interesting experiment: Ask your neighbor who religiously attends church and who punctually keeps the commandments whether the Bible speak truth when it says, "He shall give his angels charge over thee," and he will give you answer with eyes smouldering with hate. "Of course I do," that person will tell you, and I find no fault with the answer.

British Leadership

But on another day ask that average man or woman whethre that person believes that angels protect and guard and minister to us in this age and he or she will laugh in your face. "Certainly not," will be the reply.

But God through His prophets and seers tell us this is so, you may say. God sent His angels to minister and to bless in ages gone by, but for some reason they do not come any more. That is the inference, but it is not the answer to a very momentous question.

The British are developing the gift of spiritual healing much more rapidly than is being done in these United States. Read the remarkable story

of Lilley, the Healer, and the work of the invisible Dr. Letari; or turn to the story of Parish, the Healer.

Healed 37,000

The work that is being done by invisible scientists through mediums and others is most remarkable. The Leeds and the Hulls and other sanctuaries are working tremendously for the good of man's sick bodies as well as souls. In one year alone at the W. H. Lilley sanctuaries 37,000 persons received treatment.

I think that there are literally thousands of unseen scientists who are pleading, "Let us in," and Jane Revere Burke asserts in her wonderful little volume. The immortal part of William James allegedly said through Mrs. Burke: "Call for men and I will help . . . Take us in and keep us there."

I am not one to either affirm or deny these things because my point of view is the approach of the scientist and not the religionist, but I do believe we should recognise the presence and power of unseen friends. There is a vast amount of untrue matter, thought matter, that seeps into such work.

But I also believe it is a law that angels stand guard over thee. I am also convinced, after long experimentation, that the power of prayer is conveyed from God by angels to man.

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Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith!—Robert Ingersoll.

—The big man at the last is the man who takes an idea and makes of it a genuine success—the man who brings the ship to port.—Elbert Hubbard.

Joy is the only thing in the world more inevitable, more universal than sorrow. Our capacity for happiness still outranks our capacity for grief.

THE ATOMIC BOMB.

Far-reaching Effects

Mr. David Dagmar, of 1345N, Heyworth Avenue, Hollywood, U.S.A., gives publicity to a psychic drawing made by Joseph Krucher (of 416 East 73rd Street, New York City), illustrating significantly the Pacific ocean floor, locating Russia, China, Japan, the lost Lemurian continent, Borneo, Australia, Hawaii, the Bikini Atoll and Islands (site for the proposed atom bomb experiments in July), South America, Mexico, the United States, and Canada. Krucher labels his drawing "The Resurrection of Mu," and makes vivid the extent of damage that might logically result from atomic energy released in this Pacific area.

What to Expect.

The new island born just a few months ago off the coast of Japan, pushed huge smoking rocks up through boiling water, steam and smoke raised continuously from the area, and occasionally explosions burst from the surface.

A recent issued of "NATURE" magazine reminds readers, contrary to the estimates of Vice-Adm. W. H. P. Blandy and Dr. H. U. Sverdrup of the La Jolla, Calif., "Scripps Institute of Oceanography" that "when Krakatoa blew up in 1883, more than 36,000 people, 100 or more miles away, lost their lives, and waves raced across the entire Indian Ocean, around the Cape of Good Hope, and along the African Coast to the English Channel," pulverised 14 cubic miles of rock and blasted it to a height of 150,000 feet—and the ocean, coming in contact with the hot lava, was turned into superheated steam and hung suspended in the stratosphere for months, and even 45 years later a geyser from the area spouted steam and ashes. . . . This they point out is nothing compared to what atomic energy released in the Pacific area as planned,

(Please turn to foot of next page).

"REACH."

"Reach" is an inspirational magazine edited by Dr. Hereward Carrington, a voluminous writer on Psychic and allied subjects. The publishers write:—

With the launching of REACH, we realise a long-cherished ambition: a magazine which is interesting and helpful, and at the same time popular and entertaining.

Man has struggled ever upward! He has always reached for a better and happier way of life. He is still reaching for it today. He strives for a fuller life—one which includes health, happiness and success.

Within the covers of REACH we plan to present every phase of human life which tends towards its betterment. Our aim is to interest and uplift, and at the same time to help you in your daily living.

We believe that man is a trinity: body, mind and spirit. We believe that we cannot cultivate one side of our nature and neglect the others. All aspects of life will be covered in REACH magazine.

Knowledge is power! Progress is achieved by knowledge in action. Knowledge of Self means help to our fellow man. A better world will result in consequence.

We plan to fill this magazine with helpful, constructive articles—intended to aid and encourage you—to help you attain a greater "inner wealth." While scientifically accurate, all articles will be written in simple, easily-understood language, making them of interest to readers in all walks of life.

We plan to make REACH magazine a source of courage and inspiration to our readers—an aid in your daily lives. May it serve to stimulate you to

might do, especially when released under water, as is planned for the third naval experiment.

Abridged from the "New York Spiritualist Leader."

search, strive and to REACH—for a happier, fuller life!

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EVIDENCE OF SURVIVAL.

(By I. J. Carmichael)

Sir Oliver Lodge maintained that survival "is not to be established on grounds of analogy or by arguments of probability; it must be proved by direct experience. Individuals who have died must demonstrate their continued existence by trustworthy evidence."

According to such a premise one may assume that the "direct experience" lies in the trustworthy evidence. A Spirit personality can prove his identity by demonstrating to a loved one or a friend facts and characteristics known only to those who have received evidence of survival accordingly.

Direct experience concerning survival may be obtained the first time one has a sitting with a sensitive or through one's own spiritual vision. The proving of continued existence need not in least entail continued sittings with sensitives. Logically, it is a foregone conclusion that survival of the human personality is continued, since it is a process of eternal life. If one has had evidence once it is as good as having it a hundred times. Besides, in the light of intelligence, is it necessary to be engaged regularly to obtain evidence of survival, unless one confuses such a practice with psychical research in order to investigate psychic phenomena.

The mechanism of obtaining evidence of survival might unwittingly become distorted if eager repetition is being applied through a lack of knowledge concerning the ways and means employed by the Spirit world in connection with communicating evidence of their life in the Beyond.

The behaviour of psychic phenomena must be a state of harmony both natural and psychic. It is no more necessary for a Spirit entity to go on proving his life in the Spirit world in a manner of intermittence than it is for anyone in this world advisable continually to telephone relatives to tell of one's place of residence:—"Psychic Times."

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A very old subscriber to the "Harbinger of Light" writes:—

"Another milestone is passed. . . I didn't think I would be here to renew my subscription. I cannot think what my life would have been without the great knowledge the "Harbinger" has brought to me.

"During the past forty years I have had to endure a lot of rebuffs and cruel words, but my thoughts went straight to God and our beloved Guides. They never failed me.

"Wherever opportunity offered I scattered the seeds of our Truth and trust that both here and in the Beyond they will grow fruit."

Kalgoorlie, W.A.

(Mrs.) Margaret Carroll.

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One of our most enthusiastic workers and supporters had two watches, one of gold and the other silver, stolen from him, and has been unable to purchase another. If any of our readers has a watch they would sell, please communicate with the Editor, giving particulars and price.

PSYCHIC PHENOMENA OF THE BIBLE

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

Materialisation:

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

Spirit Writing:

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

Independent Spirit Writing:

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

Trumpet Speaking:

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

Trance:

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

Healing—Old Testament:

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

Healing—New Testament:

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

Healing by Magnetized Articles:

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

Independent Spirit Voices:

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

Spirit Levitation:

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

Spirit Tests:

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

Spirit Communication in Dreams:

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

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