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The Harbinger of Light

A Monthly Digest devoted to
**Psychical Research, Spiritualism, and
Spiritual Philosophy**



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**

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CHILDREN IN THE SPIRIT WORLD

From the Spirit Letters of Ursula Roberts

In "The Two Worlds"

Through the mediumship of the spirit-controlled writing of Ursula Roberts, many people have been able to link up with, and hear of the experiences of their departed friends and relatives. Here are further letters, which Mrs. Light has received from her son, who died as a fighter pilot in the Battle of Britain.

At one sitting, C. B. Light waited patiently whilst other soldier spirits wrote their letters to their loved ones here on earth. At last his turn came.

Letter No. 22

Mother! Here we are! I hope you do not mind us letting the other people come first. The air is full of distressed people seeking any channel they can find, by which to contact the world they have left behind. One of our little jobs is just to help them find some form of self-expression. You do not know what you have been doing in this quiet sitting together every day. All around you there goes a light which attracts all of us to you, and aids us in our contact with many lost souls, who do not, as yet, understand what has taken place in their dropping of the body.

(This has been well explained in the little book, "Spiritual Reconstruction." "In most instances, they are not aware of the passing from the physical plane and often wish to continue the fight, if it is a battle at sea. They are saved from the shock by loving thought and preparation. I will explain this to you from the sailor's point of view. A great catastrophe at sea happens suddenly, without warning. Apparently great numbers are fatally injured, drowned, and killed by explosions. As the souls become released from the bodies, they see in all directions lifeboats manned by sailors coming to the rescue. There appear life belts, rocket apparatus, and every appliance of rescue. The souls are all helped and taken to a safe shore. They will tell you, in almost every instance, that they were not drowned, but saved.")

Children at School

I met many people on this new plane of which I have been speaking. It is a haven of light and happiness. The children grow in light and love. I visited one of the schools and saw them at play. They are taught to use their minds in a creative manner, and learn to develop their will power by creating forms out of etheric substances. The best of their creations are used to decorate their classrooms, much as the best artistic efforts of a class of boys on earth are displayed for the benefit of the others. The children are very clever. I saw pansies which they had moulded into a perfect form by their thoughts — and pictures of clouds and hills which were living in their beauty. Each child develops into a naturally creative artist.

I am told that the creative ability is the urge of the God within, and that they are being trained to develop the highest part of their nature. The schools are very wonderful: light and open to the air, full of colour. The schools for the tiniest children are created by the efforts of the older ones, who use their creative power to stencil into the walls, living pictures of colour, such as flowers, stars, hills, sunsets, and other beautiful things. The children grow much more slowly than do

the children of the earth. Their little bodies do not seem to age in quite the same way. I have never seen such lovely kiddies. They seem to glow with light, and from them is always a radiance.

I thought at first that it must be a good thing to die as a child, but I am told that it is not so, as they miss many experiences which we have while living in the body. Over here are no harsh thought vibrations to impede their development — only love and beauty. I wish the schools on earth could attain to such a standard as these. Here, only people are in charge who are fitted in every way to teach. Certain motherly souls are chosen and trained for this work. Later, I will tell you something of the training they have to undergo.

I am being allowed special privileges for this, my literary effort!

Dancing in the Gardens

The gardens of the spirit world are amazing in their beauty, and are so arranged that they not only please the eye, but also bring healing by the colours and the perfumes that are there. The methods of physical development are interesting. The children appear to thrive on the air about them, and for sustenance congregate in lovely gardens, where they perform dances and exercises which help them to draw more magnetism from the air about them. They are sustained by the life-giving force in the air, rather than by actual eating and drinking. I have watched them perform lovely dances and geometric figures, by means of which this power becomes distributed throughout all their being. They look very beautiful, as they dance against a background of hills and trees. The gardens are planted with flowers, grouped in harmony, that give off combinations of colour and sound that add to the power in the air, by which the children live.

The children seem to have the most amazing powers of observation, and are trained so that every side of their nature becomes developed to the fullness of its power. It is remarkable to see how little natural vice

there is in their nature. Some of those I have seen are trained to be teachers, and some of them come back to the earth to act as helpers to other people.

One of the special works they do, is that of bringing their light into places where there is depression. I have seen them literally weave the darkness with light as they dart to and fro. I wish you could see them at work. They remind me of the fairies about whom I wondered in my childhood.

Another thing I have to tell you is the way in which these children, some of whom have been freed from sick and ill-treated bodies, become healed of their hurts. It is sad to see the lovely spirit stunted by neglect and unkindness, and marked with the black scars of fear, with little white marks like bruises on their spirit bodies, as the result of the deliberate unkindness of their guardians. Fortunately, there are not many of the children who come to the schools like this. The children of whom I have been writing were mostly those who died while still babies, but these others are children who have been neglected and ill-treated.

A Visit to a Slum

For the purpose of gaining experience, I was allowed to go with one of the children's teachers (a woman who had been a nun, and who is named Mary). We travelled together into the most appalling conditions.

The air was so thick that I could scarcely breathe, and there were horrible crawling forms in the room. I was told that these were the elemental forms attracted by vice and alcohol. The room was a slum, with nothing in it but a bed, a table, and a few boxes. The child lay on the floor and had been badly beaten by her father. I could not believe that such things still happened in these days. I do not know the name of the town.

Mary, the sister, had been frequently to see the child, and knew that soon she would be ready to leave her body. She had been listening for some time — apparently there is a sound, which an experienced ear can hear, which tells when the spirit is nearly ready to

leave the body. For some long time this child had spent her hours of sleep and unconsciousness in the home of Mary, so that she was already familiar with her, and when in agony, her little soul would cry out to her and to others she remembered from her brief hours of happiness. On the occasion Mary allowed me to travel with her, I could hear the heart-broken sobs of the child as we drew nearer to her home.

The sister took the child into her arms, and in a few minutes, release had come, and she slept. I am afraid I felt like taking a whip to the people — a most unspiritual reaction on my part! We took the tired little soul to the plane of reception, and for a while allowed her to sleep there. This is necessary, as the change of atmosphere from the darkness of the earth, to the light of the schools would be too sudden. All people are taken first to the planes of reception for this reason. When she awoke the child was taken by the doctors, who enwrapped her in bands of colour, which had been created by the scientists and musicians. They placed her in a room which was filled with flowers and music vibrations. I was allowed to watch the colours being slowly drawn into her body and absorbed through her skin, where the marks of fear and hurt were gradually dispersed. This took quite a long time.

Fear Fled from Her Eyes

It was unbelievable to see the way in which fear gradually fled from her eyes, and trust replaced it. Sister Mary stayed with her the whole time. She is a most devoted soul. As the dark marks disappeared, it became apparent that the soul of the child was a very bright one. I was told that she would seldom again be allowed to contact the earth, as it would mean that she would again feel that sense of terror. In a while the child was up and beginning to explore the new world. She went to a school which is kept specially for children who have been afraid.

The methods in this class of school are very interesting and every child is studied individually, until suffi-

SOME ESSENTIALS

An Editorial in "The Progressive Thinker"

The inherent urge in every individual to know a little more than just the necessary essentials is to be found in every person, great or small.

This urge manifests in some to the extent that they will give up some of their cherished possessions that they might gain in knowledge and understanding and better fit themselves for greater and more responsible duties.

We have only to read the biographies of men and women, past or present, to learn that they struggled against great odds that they might acquire an education. They set a goal before themselves, and whatever they did had a relationship with their inner desire to know and to learn so that eventually their aim would be realized.

Additional knowledge is never wasted, and the time and effort spent in acquiring it more than pays for it. It seems, with all the additional knowledge we now have, we still want our desire for knowledge to come easy and without any effort. The radio many times presents information that is valuable, and coming through that avenue we can enrich our minds, and with very little or no effort on our part.

The radio has been instrumental in furnishing knowledge of things and events that we never would have thought to find out for ourselves. While this means of instruction has brought us information as well as closer contact with the world at large, it should increase our desire to know more about those things in which we, as Spiritualists, are totally interested.

ciently well to enter one of the larger homes. Sister Mary took the child to her own home, and eventually treated the child as her own. There is a remarkable likeness between them. It appears that there can be a kind of spiritual mother and child link, without the mother actually giving birth to the child.

Spiritualism, to some Spiritualists, almost means life itself. Spiritualism, to others, means how much can I get out of it without giving anything in return. They first use it as a means to chart their spiritual culture and unfoldment; the latter use it as a means to an end, and that: selfish desire and for mercenary purposes. The law of cause and effect has its results in both cases.

There are some self-styled teachers who have little or no knowledge of what Spiritualism really is. They charge exorbitant sums of their class members, and when asked questions pertaining to our fundamentals, they have little or no knowledge to give. When asked if there are books to be had on the subject, they again manifest their complete ignorance by saying there are none and often-times, "You can't get it out of books."

These teachers do find out sooner or later "you can fool some of the people some of the time, but you can't fool all of the people all of the time." So class members seek other teachers and other methods. Experience is a most dependable teacher, whether we think so or not. However, let us not bemoan our time, energy or money, even if we have been led by blind teachers and up blind streets. Discrimination is a most wonderful lesson.

The fact remains we do need competent instructors and teachers of philosophy, the religion and the science of Spiritualism. Study, constant application, and a sincere desire to know are essential qualifications for the student of Spiritualism and you will be richly rewarded through your every effort.

Every teacher should be able to direct their students to the study of authoritative books; they should be able to help in developing their minds and in the acquirement of useful knowledge; they should, through proper criticism, point out what is correct or not correct and how best to remedy their faults. A willing and apt pupil reflects credit upon the teacher.

When a pupil is enrolled in a class, they fully expect to learn something. The teacher must lay out plans for study, and the talks to the class must contain information that will help in the unfoldment process.

An opportunity must be given to answer questions; and the student must be encouraged to express his thought and opinion. Knowledge will increase and great good will eventually be the result.

Teachers are needed. They must be competent and well informed. The pupil we shall always have with us, and their questions must be answered. The teacher needs the pupil and the pupil needs the instructor.

You cannot teach Spiritualism in a dozen lessons, nor in so many weeks. A lifetime of study of the truths of Spiritualism makes you realize how little you know and how much there is still to be known. This fact should not deter anyone from trying to learn as much about it as they possibly can so that they in turn can teach others who are new in its study and just beginners.

With its study you also learn other lessons of equal importance, such as tolerance, patience, forbearance, justice, mercy, sincerity, and a kindlier regard for others.

Spiritualism deals with life, and where life manifests, our thought is directed to that all-pervading and all-directing Source of Power. Our theme is life and more life, unending, ceaseless, and eternal. Our God-ward journey is always progressive, and we see in all things the process of development and unfoldment.

We catch a broader vision, and in that vision we see perfection in the great eternal scheme, a perfect universe, perfect people, perfect situations, and no errors in the universal plan. In destruction reconstruction builds new forms, ever revealing the great Cosmic principles in all and through all.

Every teacher should become so conversant with the fundamentals that they will be able to clothe and reclothe them in different words and expressions so as to bring home the truths they try to teach. At times we may be asked to express them in simple and concise terms, and at others times we must be able to extend them into a discourse where the process of definition will enlighten as well as instruct the listener.

"The harvest is great, and the reapers few," is as true to-day as when first uttered many centuries ago.

ARE YOU PSYCHIC?

By Dr. Nandor Fodor

Few of us but have had some uncanny experience that cannot be easily explained. Did some power in ourselves send us a psychic message? In this striking article astounding new light is shed on the hidden and mysterious forces within all of us.

Will it surprise you to know that you are psychic? That psychic experiences do not occur rarely and to exceptional individuals only—that you don't have to be a medium or "contact" the spirits of the dead to have them?

It is strange that we should hear more of the spirits of the dead than of the spirits of the living. The spirit of the living is. The spirit of the dead was. You don't need the evidence of those who are **not** to prove that you **are**. Let me explain my point. You have five senses—you see, you hear, you taste, you touch, you smell. Through the corresponding organs you become aware of the world. Your spirit looks out upon it through the five windows of your sense. Science says that nothing can reach you outside these recognized channels of sense.

That Sixth Sense

There are, however, experiences that have a strange disregard for the dictum of science. To cover them, you speak vaguely of a sixth sense. The sixth sense is something of which you know nothing. Or you speak of telepathy. It means, without explaining, distant feeling.

The absence of explanation really should not matter. You don't have to **know** to feel. The man who can tell how telepathy operates is yet waiting to be born. In the meantime, the experience itself has become so common that people airily dismiss it as something deserving no attention.

You think of a friend. The telephone rings—you find him on the wire. You write a letter to someone whom you dearly love. She sits down at the same hour to write to you. You open your mouth to tell something to your wife. She takes the word out of your

mouth. You want to ask something. She answers your unspoken question, and is surprised when you say you did not speak. You want to keep something secret. She gives you a searching look — and you have the unpleasant feeling that she knows, though perhaps she does not realize it. This is telepathy. Amongst people who live together and think together, it occurs almost every day. It is a miracle just the same.

You are strolling in the street when suddenly, to your delight, you see an old friend approaching. You stop — but the word of greeting is never uttered. You have made a mistake. The man is not your old friend. Curious that you should have thought he was. He does not look like him at all. Before you have time to puzzle out the problem, somebody comes from around the corner, and, lo! he is the friend whom you thought you had just seen! In *Psychical Research* this is called "monition of approach." In this simple form it is a fairly common experience. Shall we speak of the projection of a telepathic image from our mind to a passer-by? What is a telepathic image? I would be pleased if you could tell.

Strange Experiences

It would help when the phenomenon occurs in a more complicated form. Sometimes the actual phantom of the approaching man is seen while the body is yet some distance away. In *Phantasms of the Living* — the first census of phantoms organized under the auspices of the Society for Psychical Research — there is a case in which the projection included the carriage and the horses as well!

What happens when no image is seen but a voice is heard to announce the arrival of someone? We can't tell. We may be quite upset by the experience. We may place the wrong interpretation on it.

We may associate the phantom with dire calamity and sudden death, or the voice with a hitch in our mental gear! This only shows that these things happen below the level of normal consciousness in the strange depths of our real being.

It is this unknown self which sends us signals in the form of presentiments.

A well-known London editor was in church one Sunday morning when he heard a voice say, "Go back to the office." He went there and found a carpet near the fire smouldering in his room.

Did the voice dramatize an inner anxiety over a careless act? Begging the question does not do away with the mystery of the psychic operation involved. The coincidence between the command and the actual danger of fire is very striking.

I have a dear friend who heard her own wedding bells filling the room with loud peals on the day she first met her future husband. The idea of marriage may have entered her mind. But why should it be clothed in this strange form which her own consciousness could not interpret at the time? It is a curious medical fact that a photograph taken of a person suffering from a slight attack of fever may show signs of a rash or eruption on the surface of the skin which is quite invisible to the ordinary sight. The photograph foresees the sickness, as it were. Your foresight and fore-knowledge is more than skin-deep. You may owe your very life to it.

It has been observed that great catastrophes usually claim fewer victims than the probabilities of each case would allow. Some "chance" will keep away a number of people who otherwise would be there and perish. It is as if a mysterious, unfailing instinct gave them warning to keep away, or made them forget to go. If you ever had a narrow escape, and cannot understand your luck, you had the best proof that you are psychic. Your friends will, of course, object that this is arguing backwards; that the link between the instinct which you obeyed and the disaster which you escaped is purely arbitrary.

It is a human failing to seek mysteries where there are none. No doubt, coincidence covers many a case. But the life-saving urge of which I speak cannot be mistaken. You may become unaccountably restless or

panicky, you hair may stand on end. It matters not whether the warning comes to you while you are awake or dreaming. Emotionally, you are so deeply moved that common sense changes its meaning, and the senseless thing which you do appears to be verily dictated by it.

Was the Dream Sent?

Take the case, quoted by Sir Oliver Lodge, of the minister who dreamed of a terrible storm, and of a globular lightning, which entered the dining-room and destroyed the chimneys on the roof opposite. Under the influence of the dream, though it was bright sunshine, he directed his wife to prepare lunch at an earlier hour. It happened as in the dream. Soon a storm broke, a fire globe struck through the dining-room, and destroyed the chimneys of the neighbouring roof. It was quite nonsensical to change the lunch hour, but the minister and his family probably owed their lives to it. Globular lightning striking dining-rooms and destroying chimneys on opposite roofs at lunch hour are far too rare to speak of as coincidence.

Was the dream sent, as Spiritualists would claim? That only refers the problem one stage further back. The dead cannot be killed by lightning. The premonition is meaningless unless it springs from the deeper self of the living man. The Guardian Under the Threshold of our consciousness speaks to all of us in moments of stress and peril. Listen to the still small voice whether it speaks aloud or sends you visions or dreams. Because you are psychic, you are greater than you think you are.

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ROSE LEAVES

By "Eve"

In "Spiritual Vision"

How transient the beauty of a rose. Even as the humble weed the petals fall. They perish that beauty may be newborn.

* * *

How great art thou, O man? How mighty? As thy palaces art thou great? As thy machines are thou mighty? Nay, brother man: great art thou as the greatness of thy soul: mighty alone as thine own spirit.

Who is strong in God? The weak only, for having no strength they trust in God Who never fails. Who is so weak as the strong who know not God?

* * *

Continue ye to gather up the moments of thy life; and when the bundle is complete thou shalt cast it from thee, and go forth free.

* * *

An Arab sat at the door of his tent in the cool of evening. Many times had he sat thus and read the book of the heavens. But now he would sit no more and read, for was not the star of his life almost set? Soon he arose and went within to share a meal prepared by loving hands. Then without regret, he turned and went out into the night. And as he lay down to sleep he saw that a star was new-risen in the sky. At which he rejoiced, for, said he, the child that is born shall be greater than I. And he closed his eyes, and awoke no more to earth-life.

* * *

By the waters of the Ganges sat the "chela" deep in meditation. "From the heavens and from the bowels of the earth cometh the water. It floweth down the hills, till it reacheth the valley where it cometh a river, and all who bathe therein are blessed. So cometh wisdom unto man. The 'guru' is as a river, and all who share his wisdom are blessed. . . . And made wise," he added after thought. "The pupil, too, should share his wisdom with others," he said aloud. "I will go and ask a question."

And he arose and went unto the "guru." "Master," he said, "great art thou, and wise — wiser than the teachers of old."

And the "guru" sat silent, looking upon the ground. And the "chela" was surprised that his master spoke not, for did he not teach humility?

After a space the "chela" spoke again. "Freely hast thou shared thy wisdom that thy pupil might become wise as thou. Am I not then wise?"

"Thou sayest," murmured the "guru." Again the "chela" was surprised, for he thought the "guru" would reprove him.

So after a space he took heart, and asked his question: "When doth the pupil become even as the teacher?"

And the guru was as one who heard not. So the "chela" repeated his question more loudly.

At length the "guru" stood up and, looking toward the distant hills, asked: "Doth the river flow backward to its source?"

"Master, what meanest thou?" The "chela" was puzzled.

"Shall he who is wise enough to be a pupil, ever become so foolish as to teach others?"

And the "chela" was silenced and returned to his meditations.

* * *

Day breaks silently. The sun sets in splendid peace. Only man goes noisily about his business. Yet shall he come to stillness ere he arise to Life.

A SPECTRUM OF LOVE

PATIENCE: Suffereth long,

KINDNESS: And is kind.

GENEROSITY: Love envieth not;

HUMILITY: Vaunteth not itself, is not puffed up,

COURTESY: Doth not behave itself unseemly,

UNSELFISHNESS: Seeketh not her own,

GOOD TEMPER: Is not easily provoked.

GUILELESSNESS: Thinketh no evil,

SINCERITY: Rejoiceth not in iniquity, but rejoiceth in the truth.

MAGIC AND THE SCEPTIC

By Horace Leaf, F.R.G.S.

In "Prediction"

The average person is biased against supernormal phenomena.

Here the author "debunks" many of the sceptic's theories

Sir James George Frazer, the famous anthropologist, may be credited with having misled more people on the subject of magic than any other person. He spent much of his life studying the religious beliefs and practices of primitive races; not by personally visiting them, but by reading the accounts of travellers who had sojourned among them for longer or shorter periods.

In the exclusiveness of his private study, Sir James weighed up his data and evolved his theories, some of which could have been thoroughly discredited by himself had he cared to experiment with Spiritualist mediums in this country. A few visits to properly developed psychometrists or to "magnetic" and "spirit" healers, would have sufficed to assure him that his conclusions regarding the origin and nature of magic were wrong. There was also one important feature that he appears to have overlooked, namely, that travellers among primitive races are not always qualified to express reliable opinions about the magical practices of these people, unless they are at first acquainted with the findings of Psychical Research and the practices of Modern Spiritualists.

"Erroneous Judgment"

The average traveller is just as biased as the average person about the possibility of supernormal phenomena, and this lack of sympathy towards magic makes them incapable, as a rule, of appreciating the reasons why so-called "savages" believe and act as they do in matters of religion.

As an example of Professor Frazer's erroneous judgment, we may quote the following:

Dealing with what he calls "homoeopathic magic" Sir James says: "Homoeopathic magic commits the mistake of assuming that things which have once been in touch

with each other are always in contact." This is the sort of belief, he maintains, that only dull-witted and ignorant people will accept. Yet psychometrists have been demonstrating the fact ever since Dr. Rhodes Buchanan rediscovered the faculty for the modern world in 1842.

Dr. Buchanan made the discovery quite by accident, and then confirmed it by a long series of clever and exhausting experiments with a large number of medical students. His findings have since been confirmed by other scientists and by a vast number of the general public, until no sane person, one would suppose, acquainted with the facts would dare to deny the existence of the faculty. These experiments prove the exact opposite to Sir James Frazer's theory. They show clearly that in some strange and perhaps in explicable way, objects which have been in touch with each other are always in touch, no matter how far apart they may afterwards be, and it applies to things both animate and inanimate.

Possessive Instinct

Incidentally, the belief still prevails in a diffused kind of way among civilized people. This is shown for instance by the strong desire they have to possess things which have belonged to famous persons. Almost anyone would prefer to possess a hat worn by Napoleon Bonaparte rather than a whole suit of clothes worn by an ordinary individual. Obviously the notion is that the personality of the great warrior has in some way permeated his "chapeau."

But one has no need to attack Sir James from the popular superstitious point of view, as there is ample scientific evidence of a recent character to establish the case against him. A long series of experiments carried with the benediction of the Psychology Faculty of London University has been published, and Dr. J. Hettinger, who carried out the experiments, received a Doctor of Science degree for doing the work.

Scientific Tolerance

The United States of America has always been noted for its scientific tolerance, and in consequence is well advanced in the matter of this form of "abnormal" psychology. Britain, however, has not lagged too far behind, and a few years ago I attended a series of lectures at King's College, London University, delivered by Dr. J. A. Hadfield, in which he dealt sympathetically with such subjects as telepathy, and was not unfriendly to the findings of psychical research.

Out of all this has developed the new branch of psychology known as Extra-sensory Perception. In 1936, I was invited to work in conjunction with the Psychological Faculty of Dartmouth College, New Hampshire, which is sometimes called the "Eton" of the United States. The object was to carry out a series of experiences in psychometry, based upon the supposition that objects once in touch with each other are always in touch. Our efforts were entirely restricted to articles that had been in contact with human beings.

A Successful Experiment

The method was simple. Students drawn from various Faculties of the College were invited to place articles on a table during my absence. When everything was ready I was called into the room in which were the articles and the company, I being in entire ignorance of their affairs. The Professor in charge of the experiments laid down a number of rules to which I was requested to comply, the object being to restrict my remarks to a definite number of provable points. The results were successful and positive results obtained.

The rules were as follows:

1. That I describe the temperament of the owner of the article.
2. That I quote some common phrase of the owner.
3. That I mention some important incident that had happened to the owner during the last twenty-four hours.
4. Refer to anything special in regard to his health.

5. Name the profession or business he was studying for.

6. Other incidental factors.

A high percentage of correct "readings" were obtained, of which the following is an example.

A Typical Example

On picking up an article I described the owner's temperament as choleric and his view of life as rather pessimistic, particularly his evaluation of mankind, to whom, I said, he commonly referred as "poor fish."

Furthermore, within the last twenty-four hours he had quarrelled with his best friend and there had not been a reconciliation. Four years before he had had a serious illness, and his chosen profession was Psychology. An "incidental factor" was that in some way unknown to myself he was interested in an airplane.

Series of Correct "Guesses"

Every statement was readily accepted as correct except that he had been seriously ill, although he admitted that four years before he had been confined to bed for two weeks in a hospital. He was ill, he said, but not seriously ill. The reference to the airplane was particularly interesting as he stated that only the previous day he had purchased an airplane with which to fly home.

Such a series of correct "guesses" cannot logically be attributed to chance. My reference to this series of personal experiments is merely to enable me to quote first-hand examples which show how wrong is Sir James Frazer's theory of the non-existence of some subtle, and more or less permanent, relationship between objects that have been in contact with each other and then separated.

There are doubtless a large number of more impressive examples that Sir James might, had he wished, have studied and even participated in; but he seems never to have desired to experiment in sympathetic magic. He was a theorist only, preferring this abstract method to the objective one so much applauded by science.

He loved to quote cases of primitive magic to prove how large masses of people are willing to live by mere phantasies. His opinion of the intelligence of primitive man was very low, and erroneous. Whoever has met primitive man in his native environment must soon realize that civilized man has not a monopoly of common sense, notwithstanding the many strange practices in which so-called savages indulge. They often spring from very wise motives for which he might have found a better mode of expression. There can be no doubt, however, that primitive races believe in what Frazer calls "supernatural," but which Psychical Researchers and Spiritualists more correctly call "super-normal," phenomena. There can, of course, be no such event as a supernatural one; but events can be different from those which we call normal.

Sympathetic Magic

As an example of Sir James Frazer's method of criticism take the following from his book, "Magic and Religion":

"Thousands of years ago it (sympathetic magic) was known to the sorcerers of ancient India, Babylon, and Egypt, as well as of Greece and Rome, and at this day it is still resorted to by cunning and malignant savages in Australia, Africa, and Scotland. Thus the North American Indians, we are told, believe that by drawing the figure of a person in sand, ashes, or clay, or by considering any object as his body, and then pricking it with a sharp stick or doing it any other injury, they inflict a corresponding injury on the person represented." This notwithstanding the victim knowing nothing of the magician's nefarious plot.

Francis Bacon's Belief

The ancient Indians, Egyptians, Greeks, and Romans were, of course, no more inferior to the Europeans of to-day than is the Red Man. Indeed, recent experiments in mental testing have shown that the Red Indian has a higher intelligence than the average New Yorker. Professor Frazer might have mentioned that Francis Bacon, whom many regard as the greatest intellect

England ever produced, was a firm believer in magic!

Perhaps the best answer to Sir James Frazer's scepticism is to be found in actual cases of magic in recent times. Twenty-four years ago I was informed by Mr. Lingwood-Smith, finger-print expert for the South Australian Police, that so powerful were some of the aboriginal magicians that the police had to keep a sharp eye on them. One of their strange practices is known as "pointing the bone," and by this means destroying their victims. He gave me a photograph of one of the most effective of these unpleasant gentlemen, caught in the very act of "pointing the bone" at the body of his distant and unsuspecting victim.

But all primitive magic was not "black" or evil, as Sir James Frazer well knew, for every case where harm was deliberately done, a good one could also be quoted. But the fact remains that "homoeopathic magic" is a well-known truth, as any informed Occultist knows.

OBJECTS OF SPIRITUALISM

The objects of the organized movement of Spiritualism may be stated in part as follows:

To teach the truths and principles expressed in the Declaration of Principles and in the Definitions of "Spiritualism," "A Spiritualist," "A Medium," and "A Spiritualist Healer."

To teach and proclaim the science, philosophy, and religion of modern Spiritualism, to encourage lectures on all subjects pertaining to the Spiritual and Secular welfare of mankind. To protest against every attempt to compel mankind to worship God in any particular or prescribed manner. To advocate and promote spiritual healing and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to restatement as growing thought and investigation reveal new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs.

"I KNEW CHARLES BAILEY — HIS MEDIUMSHIP WAS GENUINE"

By Edgar Tozer, D'P'L; V.C.S.C.

Melbourne, Australia
In "Psychic Observer"

(Charles Bailey passed to the Higher Life on Saturday, April 19, and was cremated at the Rookwood Cemetery. Mr. Chas. Neil, who conducted the funeral service, will contribute an article on Charles Bailey in our next issue.—Ed., H. of L.)

There has been much said relative to the mediumship of Charles Bailey. By some he has been condemned, others have praised his marvellous Apport Mediumship. I knew Mr. Bailey personally. I have sat with him and meticulously investigated his mediumship over a period of years. I know that both the British and the American Societies for Psychical Research have published articles—taking exception to much of the phenomena produced through his mediumship. Even so, I feel duty-bound to defend him.

No medium has ever been subjected to more rigid tests as was Charles Bailey. When he went to France, very elaborate preparations were made for his coming. A special room was built with one entrance only, and and at the end of it a large net was stretched across from floor to ceiling. He was stripped and examined carefully and was provided with a suit of clothes—so that it was impossible for any trickery to eventuate.

Birds Apported

At this seance, two birds were apported and the usual trance address was rendered. Afterwards a charge was laid against him to the effect that he had bought the birds from a Frenchman, and as evidence of this, a man swore that he sold them to Bailey. Upon this testimony, he was condemned.

Trees were grown sixteen inches in twenty minutes, and afterwards were grown in Standford's garden, as also was a loquat tree.

Bailey's Italian seances were satisfactory, and he had many friends there. Owing to Bailey's bad treatment

in France, he refused to again sit for Colonel De Rochas and Prof. Reichel and others, and he then went to his friends at Milan.

Bailey Innocent

Bailey offered no excuses, as he claimed that he was victimized. This is his simple explanation: "At the second seance two birds and a nest were brought; shortly afterwards they came and said that I bought the birds at a shop. I told them to take me to or bring the man and they were not long about it. They brought some man, who said he sold them to me and recognized the birds. Of a truth, I had never seen him before in my life, but they had it all their own way, as I could not speak the language to ask him questions. A lady who was there and spoke English told me that they 'tipped' this man to give false evidence. Later they came and asked me to give more sittings, showing that they did not believe the story themselves."

He was a stranger in a strange land, therefore he knew nobody, neither could he speak French, nor did he have any French money, and Prof. Willy Reichel was quite satisfied that it was all a "frame-up," after having obtained evidence of fraudulent tactics of those concerned in condemning Bailey's operations.

The Stanford Circle

For eight years, Mr. Stanford tested and tried Bailey's wonderful mediumship; at the seances were brought live fish and snakes, many kinds of birds, large pieces of tapestry, a human skull, a tiger skin, fishing net fifteen feet long, native Indian and other dresses, and on one occasion, when he was taken out of the black bag in which he was always encased, he was found dressed fully as a Chinese Mandarin.

Many leading people commended Bailey's work, Mr. Stanford paid him all the time and his collection of Apports brought at the Bailey seances cover the world's record; they were sent to the Leland Stanford University, and I understand that little or no use has ever been made of them.

Mr. Thos. W. Stanford endowed a 100,000-dollar Chair of Psychology at that university, which was founded by his brother, Leland Stanford. Professor Starr Jordan was nominated to fill that chair, and little or no news as to the research connected with it has ever been heard since. Mr. Stanford himself passed to the higher life.

In a personal communication with T. W. Stanford, he expressed his sorrow, because so little result had accrued from the allocation of this fund for Psychical Research in U.S.A., and also said: He knows now that he should not have sent the Apports there because no use had been made of them.

In the lengthy reports of this Bailey episode, many confirmations of Bailey's wonderful work exists as evidence of the sterling nature of it, and it is only giving credit where credit is due now, to say that the stigma upon his name in this connection, which has accrued from adverse reports of his doings, at Grenoble, France, should for all time be lifted.

Mr. Bailey, quite an elderly man, was located at Sydney, and his mediumship was still being used amongst his private friends to their evident satisfaction. When Sir Arthur Conan Doyle was here first, he was only in possession of the adverse Grenoble reports; and as I suggested to him that Charles Bailey's mediumship be investigated by him, he asked me for evidence of his reliability. When I produced this, it was to his evident satisfaction, and I arranged a seance at the Grand Hotel, where he and Lady Doyle met a party of influential persons who sat at this seance.

Statement True

A bird's nest with one egg in it was apported, when a unique test was given. Dr. Robinson (the controlling spirit) told Sir Arthur (before it was broken) that upon inspection he would find that this egg would be non-fertile, and to prove this he asked that Sir Arthur should break it himself. He did so and proved the statement true: also as he then held a personal verifica-

tion, he no longer believed that the Grenoble reports were true.

DO WE DIE TOO EASILY?

By Dortch Campbell

In "Nautilus Magazine"

Here's a Formula for Living Longer

When he was ninety years old my friend told me that men and women die too easily. His life was proof that too often we hold a rendezvous with death when we should wait a while. He gave me a formula for living longer than we do. It is such a simple formula and yet so sure. The man of ninety said: "Do that which you have always longed to do when death threatens. Widen the circle of your loves. You cannot love too much. I care not how you love or whom you love or what you love. When you love too little you die and when you love much you live. I had loved a certain line of work for decades. I lacked time and opportunity to do what I wanted to do. When death threatened I widened my love and it saved my life."

A very simple formula, indeed! But it is true, and death will stand aside for that person who loves more than he has loved. Jack Wagner, this friend of mine, was stricken with a heart malady when he was eighty-six or eighty-seven, and was taken to one of America's most modern hospitals and was placed in the care of a distinguished specialist in such cases.

The physician was extremely frank—he told Jack Wagner he would not linger on earth longer than three days. His frankness was justified; his diagnosis was accurate. He knew he was talking to a man and not a weakling; for Jack had lived courageously, and he had lived widely, and he had constantly accumulated knowledge that had enabled him to live a long life.

Jack Wagner had always used his soul and as a result his body had been strong, but the weight of years was against him.

"Your heart is worn out and useless," the specialist had said. "There is no hope for you in any direction.

Lie there quietly and meditate regarding the great adventure, my friend."

That was sufficient to give any man pause. Jack smiled. "I should like to die doing the work I love most," he murmured. It would be a happy way to go out. He was thinking of some kind of creative work that had to do with his profession.

A man of great courage, this friend of mine. Made of stern stuff, he had great faith in life. There had been many years of effort to find the truth that would make him free. A most remarkable man, and only remarkable men and women break away from conventional thought and do the remarkable things. The specialist left him to his meditations on death and the great adventure, not dreaming he planned a last resort.

Jack Wagner ordered his automobile and induced friends to carry him to the car. Then he was driven one hundred miles down state to his home. It was about the midnight hour.

Propped up in his bed, he began his idealistic work, dictating to another, working until the dawn, then slept for an hour. Somewhat refreshed on awaking, he returned to his labours, worked until noon, stopped for a light lunch. Now he was able to work without the props. He worked on in that which he had yearned to do because of great love for it. He kept on working, pressing out his heart's love, resting at intervals. His resting periods were short; his periods of working were long, but he was zealously happy.

The end of the three days of respite came. He stood up and laughed. Like Imray, he had achieved the impossible. He romped about the house and yard, still weak, but quite a young man for eighty-six or eighty-seven who but recently had been condemned to die. I want to again impress upon you the fact that there was no error in diagnosis, for the specialist — and there were others called in consultation — was a physician of renown. The only error was in the fact that the diagnostician was unaware of the fact that it

is the spirit that quickeneth and the flesh profiteth nothing.

Jack Wagner's case is challenging proof of the fact that men and women die too easily.

Amazing power is found in faith and love. I pondered upon this when Jack Wagner told me how he beat back from death. He lived several years after that. He lived because he widened the circle of his love and faith in creating that which he longed to create.

This case is not similar to the thousands of other instances in which men and women have come back from the jaws of death by grimly holding on to life. Doubtless Jack's will-to-live had something to do with his resuscitation. I am aware of the virtue of tapping the reservoir of life for William James's "second wind." But my friend laid hold of a great impelling power that comes to one with a great love. In that kingdom of love there is no room for fear, and where there is no fear there is no death. Many times when death has threatened I have seen, or I have heard of, this miracle.

Miraculous things result from the use of love in the commoner things of life, and I am persuaded that men and women die too easily to all the troubles that afflict them. I know the miracles of love in all these things; I know the wonders of faith. When they sicken, suffer, and sometimes die around me I want to go to them and say, "Why do you love to die? Why don't you love to live? Why don't you live to love?" For there is magic in my friend's formula.

But I cannot tell them to get out of their sickbeds when they have been condemned to death. I cannot say to them, "Your difficulties are not real, but result from an absence of love because you do not do what you would love to do." I cannot thus advise because those are issues that each must decide for himself. No outsider can save anybody except by the prayers that contribute to that person's powers. Each individual must lift himself; each soul is its own saviour in the stresses of life.

(Please turn to bottom of page 27)

SPIRITUAL HEALING

By P. B. Beddow

Yes! Spiritual healing of the physical body, not only of the soul. Though the latter has been preached throughout the centuries that have passed since Jesus Christ lived and worked on this earth plane, the former has had no place whatever in the ministrations of the organized Christian Church for many a long year, and but for spasmodic use of very rare gifts by a few men in different parts of the world, at widely separated periods, the healing of the body by spiritual means has been entirely unknown, and the gifts of healing, so freely used by the Apostles and the early Christian Church, have been lost, to all intents and purposes; and what poor humanity has suffered and lacked through this, God only knows.

Now, however, through Christian Spiritualism, these wonderful powers which should always have been available for the use and happiness and uplift of mankind are being sought; and innumerable cases of wonderful healings of both body and mind are daily being chronicled.

The plain fact is that we are at this time face to face with a revelation of tremendous importance to the world at large and also to the medical profession; for to the skilled labours of the doctor may be added, and is already added in some cases, the ability to diagnose with exceptional certainty by psychic means, and to effect rapid and permanent cures quite outside the range of medicine or surgery, such as of consumption,

But I shall at least offer this challenge to stern character: You need not die too easily to any circumstance that arises in your life. When conditions about you look dark, as they often do, widen love and faith, and power will flow into you if you really live your love. I know that this is true, for life is love and without it nothing is, and there is no death save the absence of love.

cancer, paralysis, Bright's disease, and scores of other more ordinary and less dangerous complaints.

There are to-day many mediums who have the gift of clairvoyant diagnosis and who can diagnose the most obscure and difficult cases with a speed and definiteness quite impossible to the cleverest medical man. In most cases these mediums also have the gift of physical, magnetic healing in themselves; a gift which is often possessed in a greater or lesser degree by people who lay no claim to mediumistic faculties; a beautiful gift which always grows greater the more it is used.

Then the diagnosis of the most intricate and difficult cases by spirit-doctors in "control" is truly marvellous; how often has the writer sat and listened to such diagnosis given in the clear, rapid, sure tones and manner of one who has the inner spiritual sight and can see farther than even the human clairvoyant eye. And how fascinating it is to watch the "treatment" given from the Other Side through the medium in trance, and how lovely a thing to note the immediate relief so often given, and, later, the resulting cure!

This is being done all over the world, more or less, at the present time, and a very long list would have to be compiled if all the spirit-doctors' names were to be given. Many are known to me personally, and I have seen them doing splendid work through several mediums, in both trance and normal conditions; and working with them are to be found arisen medical men like Dr. Peebles and others whose names are equally well known.

Besides treatment through a medium, healing is sometimes done entirely by a spirit-doctor and his willing spirit-nurses and helpers with no special medium present, but just a few sympathetic sitters. Such spirit-doctors and nurses have been seen and felt at work by relatives and friends of the writer, who can vouch for the authenticity of the facts of which he speaks.

Miss Storr's "Dr. Beale" and "One Thing I Know" are both intensely interesting and convincing accounts of medical treatment from Beyond the Veil, and in the

Rev. Walter Wynn's book, "The Bible and the After Life," occurs an interesting account of how he received advice through a chance (?) acquaintance which produced a perfect cure of an apparently incurable trouble. Almost every Spiritualist Church, and many a medium in his or her own Circle, constantly proves the actuality of the presence of Divine, healing power.

Innumerable instances could be given, but space forbids, and amongst the spirit-doctors would be found many famous physicians and surgeons whose names were household words during their earth life, but who are now busy day in and day out, giving, from the Spirit World, prescriptions and advice, and literally performing bloodless "operations" with the greatest success.

The direct intervention and actual healing by spirit-doctors and their helpers, with or without any material assistance, is an absolutely proved fact no less astonishing than true, and though a medium is needed for the first introduction and often for further direction, but he is not always needed for the treatment, which goes on night and day until the cure is complete. The connection between "doctor" and patient need never be broken.

There is one very important consideration, however, and this is that in my experience I find that very often a cure is delayed or even denied because of the spiritual condition of the patient. A man or woman who comes for healing by the Spirit World must come with high motives if such healing is to be obtained and made a blessing. Suffering has a mighty mission, and premature relief or release would frequently frustrate God's purpose and leave the soul untouched, and consequently undeveloped, to continue an aimless and selfish existence. Spiritual growth and development first, then healing of body afterwards is the law of God so far as I understand; and I believe that our Lord's miracles always meant healing of the soul as well as the body.

Were a catalogue made of the spiritual healings, the "Miracles" being performed to-day in this material

THE DEVIL TO PAY

If, according to our opponents, all modern spirit manifestations are the work of deceiving devils, how can one be sure that the angels which appeared to the prophets, the Apostles, and to Jesus were not also also the works of the devil? The whole "Devil Theory" is illogical and destructive of the true Christian position

By Arthur Ford

2326 South-west Twenty-first Avenue, Miami, Florida

Some of the arguments which ultra-orthodox religionists use against Spiritualism knock the props out from under the very religion for which they profess such devotion. Two pamphlets have recently come to me through the mails.

One of them is called "Spiritualism and the Bible" and the other bears the startling title, "Spiritualism Is the Work of the Devil."

The first of these booklets contains a list of questions among which I found this: "Do you know that God commanded that a Spiritualist Medium should not be permitted to live?"

Then another, "Do you know that death by stoning was God's sentence for Spirit Mediums?"

These are rather amazing questions when propounded by followers of the greatest of all Mediums. What puzzles me is why these devout religionists do not carry out the injunctions laid upon them. Is it possible that they lack faith in their God, or could it be that they

world of ours and amongst our own brethren, it would be one of the most striking and astonishing stories ever told. Our Lord demonstrated His Divine mission by His power over disease, and the new revelation now coming through modern Christian Spiritualism is but endeavouring to do the same thing. Those who scoff, perhaps, at other phenomena, may remain to pray when they find physical bodies themselves are, by the Grace of God, being rebuilt, strengthened, and beautified through Spiritual Healing alone. Laus Deo!

are infinitely more humane and kindly than the God who is supposed to have issued the command?

What Do They Fear?

Most of the texts quoted in these booklets are drawn from the first five books of the Old Testament. Any student of Biblical history knows that the laws of Leviticus and Deuteronomy were propounded by the established Mediums of the Mosaic Order. They were jealous of any competition and laid down laws which would penalize anyone who sought to function spiritually outside the institution of which they were the head. One seldom comes across a text from the later books of the Old Testament or from the New Testament which can be used against psychic manifestations.

The second little booklet is highly amusing, for it argues so vehemently for the devil that one is forced to the conclusion that the writer must be personally acquainted with his Satanic Majesty and all his emissaries.

Of course, if he is on intimate terms with the devil he must have first-hand information and I cannot dispute him. I enjoy no such interesting friendship with his Satanic Majesty. However, when he drags in texts torn from their context and twists them about to mean what he wants them to mean, I am convinced that he has adopted some of the artful ways of his unholy pal. The writer frankly tells us that "the devil is adept at making things appear to be something which they are not."

If the arguments used by this writer and by other uninformed persons of his ilk were true they would serve not to destroy Spiritualism alone, but would at one blow destroy the whole foundation of Christianity. If modern spirit manifestations are all the work of deceiving devils, how can one be sure that the angels which appeared to the prophets, the Apostles, and to Jesus, were not all the works of the devil?

How can we know that the appearance of Jesus after his death was not a deception engineered by the devil? Obviously those disciples who witnessed His appear-

ances, one hundred and twenty are reported to have seen Him on one occasion, were all men and women as we are, and so just as liable to be the victims of deception.

This whole "devil theory" is so illogical and destructive of the Christian position that one marvels at the stupidity of those who use it. If the so-called dead cannot be seen and identified to-day, then there is no certainty that Jesus ever identified Himself to His disciples after His death on the cross.

Jesus' Answer

I would remind those earnest souls who so glibly use this argument that every time they do so they strike at all revealed religion. Apart from psychic phenomena The Infinite Intelligence has never been able to reveal anything to mankind. The source histories of all religions make this very clear.

Jesus met and answered this same devil argument. In Luke 11: 19 He said, "If I, by Beelzebub cast out demons (demon in the Greek means "familiar spirit") by whom do your sons cast them out? Therefore shall they be your judges."

So, if modern spirit manifestations are the work of the devil, whose work are all those similar phenomena recorded in the Bible? It seems that the writer of these previously mentioned booklets is "hoist by his own petard."

—"Psychic Observer."

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A CONVERTED SCEPTIC

Invents New System of Psychical Development Free Gift to Spiritualists

(Contributed)

Mr. J. Stuart Morrison, the well-known lecturer and writer on Spiritualistic and Occult matters, was at one time a bitter opponent of our work.

While acting as an Anglican missionary he came in contact with a charlatan who was masquerading as a Spiritualist Medium. He was so disgusted with this heartless fraud that he made a special study of stage magic and set out to educate the public in the methods of fake mediums.

Later, through meeting genuine mediums, and by reading the reports of trained psychical researchers, he learned that there was something more than stage magic involved in the production of the phenomena.

On resigning from the Church he studied psychology and psychiatry, and set out to investigate all forms of psychism. Gradually he became converted to the spiritualistic point of view, and he took an active interest in our work. This happened over twenty years ago.

His investigations taught him that, despite the fraud, delusion, and emotional hysteria which, unfortunately, is to be found in some so-called "spiritualistic" circles, there is a substratum of genuine phenomena. Much of this could be explained away by the theories of abnormal psychology, but there was also much which defied all explanation except that put forward by the exponents of Spiritualism.

At this stage he decided to leave the exposure of fake mediums to others, and to devote his time to studying and analysing genuine, or at least sincere, practitioners. He found that even among this group there were many who were mistaken. There were others who, although on occasions capable of producing genuine communications from the spirit world, were for the most part subject to a form of self-hypnosis, and their messages (even though given with the utmost sincerity and conviction) originated in — or at least were highly coloured

by — their own subconscious minds. Others, he found, were tempted to deliberately pad out their occasional and spontaneous messages with homilies, quotations, astrology, numerology, and other rule of thumb methods. There were a few intermittent mediums who had the courage to confess that their powers were not under their own control, and that if there was nothing there for them to give they could give nothing. On the other hand he found one or two mediums who seemed to have perfect control of their psychic faculties, and who apparently had the ability to communicate with the higher world at will. He concentrated on these few and studied their methods, probed into their history, and became acquainted with all the factors — or as many factors as were available — which may have contributed to their psychical development.

He was not satisfied with current methods of training mediums, for he learned that no one really understood the mechanism involved. He then set out to devise a scientific method of awakening man's latent psychic powers. Guided by experts, he probed into the hidden minds of mediums, and also analysed their guides and controls by a variety of means, including psychoanalysis, word association, mesmerism, hypnosis, comparative analysis, and other scientific methods. Other experts assisted him to gather data on the health history of sensitives, their diet, metabolism, family background, emotional background, and similar factors.

After a number of years he gathered a great amount of data which he still considers to be far from complete. This led him to no definite conclusions, but it seemed to point in certain directions.

In the meantime, he avidly read everything available which may throw some light on the subject. He studied occultism, yoga, psychiatry, and also the reports of psychical investigators, magicians, theorists, and even dogmatists who were actively engaged in attacking Spiritualism. He was not reading to acquire ideas or adopt doctrines or dogmas, for he has a theory that no one can believe anything which is not the result of

their own personal experience. He was reading in the hope of finding pointers which might help him to understand the science of mediumship. He believed that it was necessary not only to study methods which helped people to become mediums, but also psychological methods and factors which prevented people from awakening their latent powers.

Next he experimented with his own embryo psychic faculties. This led to shadowy results, but he soon realized that while the conscious rational mind was actively engaged in self-analysis true development was impossible. Turning to the home circle and developing class, he commenced to experiment with novices. He tried all the accepted formulas, and a few which were not accepted. It was about this time that he wrote his "Home Circle Handbook."

At a later stage he collaborated with a medical man in some experiments with hypnotic drugs, marajuahna, nitrous oxide, and similar stimulants. His discoveries in this field were only helpful as pointers to further lines of research, and of no value to the average spiritualist.

He studied the effect of ritual, of various types of incense, of fasting, and of the many schools of yoga, and while finding that these methods did lead to excellent results with certain subjects they were not suited to general use. Better results were obtained through the use of mesmerism and magnetic passes. This primitive method was much used in the earlier days of Spiritualism, and Mr. Morrison suggests that it be re-introduced into advanced circles and developing classes, providing that it is used only by trained and experienced magnetists.

Finally he reverted to a system of simple exercises designed to discipline and mind and body, and to prepare the novice for mediumship before any more advanced development was attempted. **Here he found success.**

By testing his system over a number of years, and polishing it here and there, he formulated a simple

method based on four basic exercises and a few supplementary exercises, so simple in nature that they may be mastered at home by any person of average intelligence. These exercises develop an exceptional degree of physical, psychological, and psychical control, without any risk of prematurely awakening the psychic centres.

In practice he found that there is really no rigid formula for developing mediums. Each pupil should be treated as an individual; but his broad general method will produce excellent results with the average person. The system is purely for supplementary home training. It may be described as "the five-finger exercises" of mediumship. Actual development of mediumship must still be left to the Home Circle or Developing Class. Every member of a class, however, should study this excellent method of home training, so that their development may be speeded up, while at the same time they may gain a greater degree of control of their faculties.

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In the next issue of the "Harbinger of Light" there will be published the first of a series of articles specially written by Mr. Morrison. In this series his entire system will be explained by easy stages, and many helpful hints will be given to all student mediums, and even to mediums who believe that they have progressed beyond the student stage.

There is nothing strikingly original in the first lesson. It is merely a method of obtaining control over the physical body so that a perfect state of relaxation may be attained at will; but it is the starting point for something unique in Spiritualism, a scientific method of preparing for mediumship based on sound, psychological principles.

As it is expected that there will be a big demand for this course, everyone interested is advised to order their next issue of the "Harbinger of Light" at once, as the management wishes to have some idea as to how many extra copies of the magazine will be required.

AUTOMATIC AND SLATE WRITING

In "Progressive Thinker"

In automatic writing messages and communications are written by the hand of the medium without the slightest volition on his part. The power or intelligence making these communications invariably claims to be a spirit from the other world, and the Spiritualist believes this is true, but the sceptic will exclaim, "Subliminal self!" If this be the true theory, the subliminal self must possess extraordinary powers of personation, for the communicating intelligence, whatever it may be, claims to be now one individual and now another; and moreover, the handwriting, the thought, the manner of expression varies as one after another of these assumed personalities control the hand. And again, the subliminal self must be greatly superior to the other conscious self, for it has been known to write lengthy articles, essays, lectures, and even books, which display a knowledge, an intellectual ability, and a literary skill which the conscious self never possessed.

Another interesting phase is that of slate writing. If you desire an iron-clad "test" try slate writing. Go to the store and buy a double slate such as the children use at school. Rub the surfaces perfectly clean and place between them a bit of pencil. If you choose write or scratch your name on the inside of the slate. Now seal or tie or screw them up in any manner you see fit, and go to a slate writing medium, and sit with him at a table in broad daylight. You never let those slates go out of your hand for a single instant. You hold fast to one end while the medium places his hands upon the other. Soon you will hear the pencil scratching on the inside of the slate. When at last it stops, you undo the slates, which have not been out of your hands nor sight for a moment, and there on the inside of the slates are several communications in different handwritings from four or five of your spirit friends, with full names signed. Your name is still there on the slate just as you wrote it. But how came this other writing? Who did it?

The Spiritualist answers: "Your spirit friends did it." The sceptic can only cry "fraud." But he cannot explain the fraud; he cannot detect it nor show how it is done.

How could fraud discover the names of your spirit friends and imitate their handwriting? "Oh," says the sceptic, "that was the work of telepathy and the subliminal self." Strange, is it not, that the only persons who possess these powers of telepathy and the subliminal self are tricksters and not only that, but such exceedingly sharp fellows that no one as yet has been able to discover the trick and tell just how it is done.

Now, these things are facts. They have been demonstrated millions of times, and millions of people have testified to their truth. One gentleman gives an account of a sitting with the medium Keeler, during which he received the names of eleven deceased relatives and friends on the inside of a slate which he had securely screwed together and carried with him to the seance. It is impossible to convince a man who has witnessed such phenomena that it is wrought by any other than spirit power.

TRANSITION: MR. HAROLD TAYLOR

Mr. Harold Taylor passed to the Higher Life on Friday, March 21, 1947. Mr. Taylor was co-leader with his wife, "Sister Hilda," of the Mission of Love Spiritualist Church and Healing Centre, Franklin Street, Adelaide. He was a well-known Adelaide journalist and a member of the editorial staff of "The Advertiser." He was engaged in compiling the 5 AD daily news service when he took suddenly ill and never rallied.

Harold Taylor had a large circle of friends who affectionately held him in the greatest esteem. One of his personal friends was the editor of "The Harbinger of Light," who conducted the funeral services and also the Memorial Service in the Mission of Love's regular Sunday service.

HAS DOG SOUL?

By Professor Murdoch

In South Australian "Advertiser"

I defy anyone to find a superfluous word in this question; it is a perfect model of conciseness. I may tell you in passing, that I find your style refreshing. Some of the questions sent in are so copious that if they were printed in full there would be no space left for the answer.

Some people will object that in saying "Dog" — simply "Dog" — you have carried brevity too far. But if we speak of the whole human race, of all the teeming populations of all the countries of the world as "Man," why should we not gather the whole canine race into the single word "Dog"?

If you want an answer as compact as the question is, I shall say simply, "Yes." But I fancy you want me to supply reasons for my belief that Dog has soul: and reasons cannot be given in three words. In fact, when I read your question I went at once to my "Concise Oxford Dictionary" to find out just what "soul" means. It seems it means twenty different things. Take a few examples: The immortality of the soul; He has a soul above sherry and bitters; He finds it difficult, with rising prices, to keep his body and soul together; He can't call his soul his own; There was not a soul to speak to for miles around; God bless my soul! — and a hundred others. What, exactly, do you mean by "soul" in this question?

The same dictionary gives as its first definition, "The immaterial part of man." But why "of man"? Is there no immaterial part of dog? An Australian poet, Frank Wilmot, tells us that "life is carrion and a soul"; and surely this is true of more than merely human life.

I find it difficult to speak of "Dog" in general; I can only speak of certain dogs I have known intimately; and of one dog in particular, of whom, alas! I have to speak in the past tense. He was a virtuous character; and his virtues were all of the endearing kind. He was

loyal and affectionate; patient under correction; wonderfully forgiving; conscience-stricken when he had broken a rule; miserable when he was on bad terms with any member of the household; a trusty guardian of his home against intruders; exuberantly joyous when invited to a walk. These are not the qualities of carrion. He knew the sound of our car when it was half a mile away, distinguishing it from all other cars, as no human member of the household could do, and tore to the gate to give us a wild welcome home. If you tell me that this beloved companion was a piece of soulless carrion, I can only say that, to the best of my belief, you are talking nonsense.

"Soul" is often used for the emotional side of the mind. Well, this dog's mind had its emotional side. He listened attentively to the Fifth Symphony on the gramophone and at a certain passage in the second movement he would break into heart-broken howling. By experiments with a record of the separate instruments of the orchestra, I discovered that it was the tenor trombone that appealed to him as unbearably pathetic. At the bass trombone he only barked. All the other instruments left him attentive but unmoved.

One of the profoundest of modern thinkers — the late Samuel Alexander — wrote an essay, called "The Mind of My Dog," to which I must refer you for a really philosophic answer.

SPIRITUAL THERAPISTS RECOMMENDED

When the "Health Committee" in Bristol, England, recently suggested that spiritual therapists be nominated by their own denominations specially to minister to the sick in municipal hospitals, the Bristol "Evening Post" commented: "We have happily passed the days when the doctrine of death and damnation was the chief asset of those who would win you to salvation. The spiritual healer is much more consonant with present-day psychology."

ENGLISH "CHRONICLE" REPORTS FACTS

From "New York Spiritualist Leader"

"Explaining how the psychic power which she possesses has helped her in her work as a doctor and surgeon, Dr. Laura McConnell, who gave a talk on psychic phenomena and psychology at Isleworth recently, described the various forms in which the power was presented and some of the extraordinary manifestations she had witnessed. It is obvious from the many questions asked that she aroused great interest in her subject," said England's "Middlesex Chronicle" in a recent issue.

Evidential

The same "Chronicle" a few weeks before published reports of "a remarkably evidential seance," written by A. E. Lucas, in which all the sitters (including the medium, a Mr. Williams) held their hands continuously in full sight (the room being illuminated by the glow from a gas grate) on a table on which "articles" were placed. After about fifteen minutes "large clouds of vapour" began to rise from the table, rolling backwards and forwards. Small lights appeared in all parts of the room. Then the playing card on the table turned over and rose to the ceiling. Next, a pipe covered with luminous paint "came rushing toward one of the sitters and forced itself into his left hand, propelled by an invisible power." Then a fan on the table "stood up, and with a great rustling noise opened out to its full extent, rising above the heads of the sitters, making a complete circle, and dropping into a lap." The two slates on the table "glided into the air and remained poised there until the sitting was over, with no visible support." . . . Then Mr. Lucas, the reporter, "became aware of a presence behind his left shoulder, and felt a hand travel slowly down his right arm to his wrist; and he felt the gentle pressure of fingers. And he heard his own mother's voice quietly repeating his name. Then a white mass of billowy cloud appeared in the centre of the table, visible to all the sitters, and soon his mother's face shone out of it, life-size, and exactly as he had known her in life."

TALKS WITH THE DEAD

By W. H. Wallis

8 Oak Avenue, Elsternwick, Victoria

I wonder if a short account of my meeting Mrs. Wallis, who has been what the world calls dead just over two years, would help to soften the grief of others who have lost the physical presence of a loved one.

Some few years ago the well-known Apport medium, Mr. Bailey, lived with us at Sandringham, and we had ample opportunity of meeting the spirit people who at that time were engaged in convincing the world that they were well in advance of our scientists regarding the composition of material objects. Now Mr. Bailey's mediumship had changed to that of "Direct Voice," and it is this, which, more than any other phase, brings comfort and solace to those favoured ones who attend his seances.

At Christmas of 1946 I was in Sydney, and whilst in N.S.W. had invitations to seances for the "Direct Voice." About fifteen persons attended, all long-term members of the circle, and after many had received calls from friends in the Greater World my name came through the Shastophone (an instrument which increases the volume of the spoken word) with a request to stand to as Mrs. Wallis wished to speak to me. Was I thrilled? Just imagine the sweet, tender voice of my companion returned to life from the dead! Her first words were, "I'll not leave you. Go back to Melbourne and to your work of letting people know there is no death. After all the books we read and the writing you have done, you haven't the remotest idea of the reality and beauty of life where I am. There is nothing on earth or in imagination or language which enables you to picture this country; it is wonderful, it is beautiful."

Mr. Bloomfield and others sent greetings to members of the V.A.S. I wished to contact friends who had left homes here, but was told they were all right and doing well. "It rests with themselves how they progress." Would that everyone here could listen to loved ones speaking in their old natural way! What a revelation it would be to everyone! There is no death!

JESUS OR PAUL?

Shaw Desmond's Greatest Book

In "Psychic Observer"

"Jesus or Paul?," written by Shaw Desmond, considers a subject of vital import to the post-war world, a consideration which ultimately will probably affect the outlook, and therefore the lives, of millions of members of the Christian Churches as well as of those who belong to no church.

It claims that an examination of the evidence of the Gospels and Epistles, and deductions therefrom, sets down, beyond effective challenge, the fact that Jesus and Paul were two quite different beings, teaching antipathetic things, and that "the so-called Christian Churches throughout the world are the Churches of Paul, not of Jesus."

"For" and "Against"

Also that for two thousand years the teachings of Jesus, Son of Man and Lover of mankind, have been gradually exchanged for those of Paul, brave fanatical, devoted, but formalist and hater of life who, as the writer says, "organized Christ out of His Church."

Briefly put, Shaw Desmond scrupulously puts the case "for" and "against" his thesis, interpreting what happened on the road to Damascus, and drawing upon the opposite authorities through the centuries — Greek and Hebrew, Arabic and Aramaic, English and other. He compares the basic difference of the Gospels and the Epistles, without attempt unfairly to influence the reader. In the next section he reviews the opposing views of Jesus and Paul upon such fundamentals as "Sin" and "Woman," and with it analyses the origins of the two protagonists.

Paul or Jesus?

His chapters upon Paul's theories of "Salvation and Damnation," "Predestination and 'the Elect'," and "The Fall," form notable contributions to Biblical exegesis. It is, however, in his chapters on "The Blood Sacrifice" which the writer claims Paul borrowed from Mosaic

sources, that the high point of difference between the two teachers is reached. The same will also apply to the chapters, "The Cross" and "The Passion," with the fearless, unusual studies of "Judas" and "The Twelve."

This simple treatise, without pretence to the deeper exegesis, ends with two purviews which should attract wide notice: 'Jesus looks at the Churches' and "What they shall do to be saved."

It is a book which not only challenges the churches of to-day in their failure to grapple with the problems of average men and women, but seeks to inspire them to application of religion to life and, as the writer urges, "a return to Jesus from Paul."

The book is provided with an "Analysis-Contents," full and easily referable, as well as a valuable Gloss at the end, in addition to the various references which are given at the foot of the chapters to which they apply.

ETHEREALIZATION

When etherealization occurs the elements of the spirit body do not become sufficiently condensed to produce full materialization, though they enter the realm or sphere of the physical vision sufficiently to be discerned as a vapoury substance. The vibration has not become slow enough in rate, and consequently not sufficiently dense to become fully materialized. It is sometimes the case that one can see through an etherealized form, and discern a light or other object beyond it; and one may draw his hand through it as he would through mist or smoke.

FAITH

No human eye thy face may see;

No human thought thy form may know;

But all creation dwells in thee

And thy great life through all doth flow!

Though we may faint on life's dark hill,

And thought grow weak, and knowledge flees.

Yet faith shall teach us courage still,

And love shall guide us on to thee.

L.M.

ATOMIC ENERGY

By G. J. Aitchison, M.Sc.

In "South Australian Congregationalist"

In the desert of New Mexico, on July 16, 1945, was ushered in a new era in human history. With a blinding flash, far brighter than the sun itself, the first trial atomic bomb exploded. For the first time in history, man had tapped, for good or ill, the very source of the energy of the universe — the interior of the atom — the source from which the sun and the stars draw their energy, the energy on which we are all dependent for our very existence.

Here was energy in inconceivably huge quantities. Just how much energy can be liberated from Nuclear Fission, the process by which atomic energy is obtained, is utterly beyond the grasp of our minds; but we may get some faint idea of the amounts of energy involved if, remembering that the largest bombs used against Germany contained something under ten tons of high explosive, we realize that the Nagasaki bomb had an energy equivalent of more than 20,000 tons of high explosive. Yet this huge amount of energy was liberated by the fission of the atoms of a lump of plutonium weighing only a few pounds, and no larger than a grape-fruit! This was not merely a new explosive; it was a source of power of an utterly and radically new kind, which man might use for his own good or for his own annihilation.

It seems apparent, then, that in the coming years of this "Atomic Age" we shall have at our disposal energy unbounded. It is indeed a tragedy that the first use to which this new energy was put was the mass slaughter of human beings; and if atomic energy continues to be used for this purpose, it may well be that the human race will entirely obliterate itself from the face of the earth. For even to-day, less than two years after the explosion of the first atomic bomb, we are told that there are new atomic weapons in existence many times more powerful and deadly than the atomic bombs of

World War II. It was no hot-headed soap-box orator, but a cold-blooded scientist, who recently wrote: "The world stands to-day at the crossroads. It must either choose lasting peace or complete destruction. I know no scientist who would guarantee the ability of civilization to survive World War III." (Dietz: "Atomic Energy in the Coming Era.")

But what of the other side of the picture? While atomic energy used as a weapon of destruction threatens our very civilization, atomic energy used as a source of power for peaceful and industrial purposes promises us a world utterly beyond anything that we have ever imagined. We have at our disposal power well-nigh unlimited — power to do more and more of our hard work for us, power to provide more and more of the amenities and comforts of life, power to make our world, materially at least, a Utopia beyond our wildest dreams.

Which of the two alternatives is it to be? The answer depends on whether we, and the other nations of the world, are prepared to "remodel our relations with other men, wherever they dwell, in such a way that those who do not wish or dare to fall upon each other for the sake of vulgar and outdated ambition or for passionate differences in ideologies." Those words of Winston Churchill's have a very twentieth-century flavour; but are they not merely a restatement of the ideas of the Hebrew Carpenter, who, nineteen centuries ago, exhorted His followers to "love thy neighbour as thyself"? It is this same call which we, who profess to be His followers, should be proclaiming in this Atomic Age. For it is only as this spirit of neighbourliness permeates the relationships between man and man, and nation and nation that this new power can be so controlled as to be prevented from destroying civilization, and be directed to the service of mankind.

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SPIRITUALISTS AND JESUS

From "Light"

The name of Jesus has been removed from hymns in certain Spiritualistic collections, but it cannot be kept out of Spiritualism. There are many Spiritualists who regard Jesus as the great spirit-leader and urge that He should be acknowledged as such; there is a large body of Christian-Spiritualists who revere Him not only as leader but as a saviour (although not necessarily in the orthodox expiatory sense); and there are thousands of Spiritualists in all the Protestant churches, and not a few in the Roman Catholic Church, who regard Jesus in varying degrees as their Lord and Master.

In many Spiritualist Sunday services — probably in the majority — the name of Jesus is freely used in prayer and address, and seldom is there even a distant approach to want of reverence. In Spiritualist books, also, His name continually recurs; so that it is not surprising to find that in "Waves of Light," a booklet published by the London Spiritual Mission, and described as "a message from spirit, written down by the Scribe," who prefers to remain unknown, Jesus is the theme from beginning to end — His birth, His training, His miracles, His teaching, His death, and His resurrection. The "messages" is partly in keeping with orthodox teaching (for instance, as regards His birth), but generally it follows semi-Theosophical lines (as, for instance, in regard to the over-shadowing of Jesus by the Christ spirit), so that whilst it may stir the imagination of all thoughtful readers, it is not likely to escape criticism both from the orthodox and the unorthodox, which may be regarded as a strong point in its favour.

Our era will live or die, dependent upon our ability to make Christian use of intellectual power.

The intangibles of life are the most necessary to our experience.

"CERTAINTY"

By Carl Sumner Knopf

"No room to-night ——"

The crowded inn with ribald laughter echoes far:

"No will but Thine ——"

The roar of Caesar's legions awes a prostrate world:

"No right but might ——"

A pain-wracked form hangs limp upon a cruel cross;

"No creed but ours ——"

The vampire flames leap high to kiss a martyr's lips:

"No law but self ——"

The noisy despots shout and strut their puny span:

"No balm but force ——"

The sanity of man dissolves in blood and tears:

"NO WAY BUT MINE ——"

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CHARLES BAILEY

Charles Bailey's surname was Beasmore. He took his Christian names in deference to his family. He was born in Richmond, Victoria, on August 21, 1857, and passed to the higher life on April 19, 1947.

Sister Melva writes with respect to the funeral service: "Mr. Charles Neil conducted the service and gave an inspiring address on the passing of a soul. So impressive was the whole service that many who heard expressed the hope that his services in this regard will frequently be availed of. Mr. Neil intimated that he would, at any time he could, be willing to do so."

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