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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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CLEANSING THE SPIRITUALIST TEMPLE

By the Rev. J. Sparke Kirkland

In "Psychic Truth"

I am no iconoclast. Neither am I a new Christ with the whip of correction and cleansing. Nor do I suggest that true Spiritualism as an indubitable philosophy and religion of life is in need of the iconoclastic axe; but—and it is a very big but—I do maintain, and others maintain with me, that the movement which represents and propagates modern Spiritualism is in dire need of a radical transformation, a cleansing, a breaking down, and a sweeping away of those things which obscure its true nobility and beauty.

It is not too much for me to say that if I had known ten years ago what I was coming into I would never have left my orthodoxy. Yet, I am glad to call myself a Spiritualist, though I frequently get disgusted and irate at what passes—and is allowed to pass for Spiritualism in these days of thinking men and women.

All over the country, and here in London, there are in existence societies and churches which claim to represent Spiritualism, but which are nothing more or less than dens of the wickedest deceit and the basest form of necromancy. You find them in top attics.

You find them in basements. You find them in back-alleys; you find them even among the gilded battlements of the West End. And the serious aspect of this is that many of our credited mediums are invited to those places — and go again — giving the dens an appearance of respectability before the public.

Bad as Brighton Pier

It is quite unnecessary to go to Brighton Pier to get your fortune told. You can have a good reading at any of those places. Esau has sold his birthright for a mess of pottage. There is no statement too false or any superstition too absurd to find credence in these parlours and rooms of so-called Spiritualism.

Even in more worthy places, in places which have a more or less benediction from the great Spiritualistic organizations, we find, in many cases, that Spiritualism has become just next door to a social diversion, a spectacular performance, an artistic enjoyment.

I know of more than one suburban house where, once a week, a medium is asked along in the afternoon to a gathering of very select ladies, who after having their "readings," pour out tea and hand round cakes; and then pass round the plate, into which there falls the gratitude of the more or less satisfied recipients, in the form of small silver coins. This is the modern equivalent of "afternoon tea," the twentieth-century style of having a nice, sociable tete-a-tete.

In face of his sort of thing — and it abounds everywhere, East and West — the honest Spiritualist wonders, what next? Surely the progressive deterioration of all that he values in life, and a scuttling back to the decadency of the ancient Roman world.

Situation Is Tragic

I know what I am writing about because I have made it my serious business in life to investigate. When I was an orthodox minister I disguised myself as a "down and out" and discovered for myself the lot of the children of the dead end.

Although I have not disguised myself since becoming a Spiritualist, I have nevertheless seen and experienced

more than I care to tell in this article. And from what I have seen and experienced I am bound to say that the situation is tragic — and far too serious for Rachel mourning for her children to be comforted.

Turning now to the movement as most of us know it — to the churches under the Spiritualists' National Union and other official organizations — what do we find? In many cases a ghastly competition for publicity: a race, who will secure the best mediums: and who can appropriate the best mediums for their own organization. They are then lifted out of the common rut and styled "approved mediums."

They Want a Monopoly

There are many churches — large ones, too — which will not book a medium if he or she has served another church in the same city, even although that church is miles away. I once lost a booking in this way. Being asked to take a propaganda meeting in a city hall, a church in the far suburb, which had booked me previously, wrote and cancelled my engagement with them because it was not the correct thing to do, to deny their congregation the rather questionable pleasure of my visit.

We speak eloquently of brotherhood. From the sacred heights of our Sunday evening rostrums we tell our congregations all about love, affection, and brotherhood, and then on Monday forget the beautiful words of the evening previous, and indulge ourselves in an orgy of gossip about "that other church," "that other medium."

Yes, it may be human, but it is certainly not spiritual. It is unworthy of us. And no one seems to be able to stop it — not even the high and lofty ones who preside over the destiny of our churches.

And must I even include mediums in my indictment? Yes, I'm afraid I must. There is a disgraceful amount of jealousy existing among certain mediums. I was the speaker in a West End hall where the medium — a very fine and very popular one — came into the back-stage room in a frightful temper.

Jealousy among Mediums

Upon asking her what was wrong, she replied, "Wrong? What's wrong? Why everything is wrong. Do you see that Mrs. So-and-so (naming a prominent medium) has been chosen for the big meeting next month? Of course in the opinion of that crowd there is no other medium in the world than Mrs. So-and-so." And then she went upon the platform all smiles and redolent with love for all mankind.

In Hove I once dared to congratulate an unknown medium on her work. A lady standing beside us who had overheard my commendation said to me afterwards, "You surely didn't think that she (referring to the medium) was a good medium?" Before leaving Hove I discovered that that lady was a medium.

Don't we think that the time has come when we should practise what we preach? It is the worst kind of hypocrisy to stand before people advocating brotherhood and all the time carrying envy about in our hearts.

And what about the quality of the mediumship? Shall I write of what I have personally experienced? At seances in different parts of the country I have had seven different John Knoxes given me, all of whom were different, all of whom spoke with different voices, all of whom betrayed that, instead of manifesting to help me, they should return to school again and learn the first principles of grammar.

I have also had over twenty Dr. Lamonds given me, all of them demonstrating that this well-educated and highly spiritual divine had descended into the depths of ignorance and illiteracy during his sojourn upon the Other Side. Robert Burns has spoken to me six times, sometimes in the Scots language, sometimes in Welsh, sometimes in English, sometimes as a Cockney.

And I have been honoured by visits from King George V, Lord Kitchener, Francis Bacon, Mary Queen of Scots, St. Peter, St. Paul — and even Jesus Christ Himself, who, by the by, addressed me in a strong Yankee twang.

Back to the Stone Age

The mentality of the Stone Age abounds in some of our seance rooms, and the thinking man, far less the scientific man, wonders how people can swallow all this sort of rubbish and call it evidence. There is no evidence — at least of Survival.

I was grasped once by an unseen hand in a dark room — the hand of my supposed grandfather. He had a ring on the third finger of the right hand. My grandfather — a Calvinist — never wore a ring. And when I shook hands with the medium at the door, he had a ring on the third finger of his right hand.

This sitting cost me 10/6, and there were four rows of us present, probably fifteen people. And this was to be repeated every day and night that particular week.

Is this Spiritualism? Even if the medium was genuine, will not the "money bags" weigh him down at last? And that's a mild case in comparison to what has taken place elsewhere. I'm afraid commercialism has knocked out the bottom of much of our Spiritualism.

I write not of the honest mediums — and we have many of them, but I do write of those undesirable people who have come into our movement and who have disgraced it by their coming.

Nearly everybody we meet is a medium. They have been "told so" by some visiting medium — angling for a private sitting, and henceforth they pester us until they get on to the rostrum, which they manage to do somehow or other!

These things and many more are devastating our movement to-day. A clean sweep is needed. Christ with his thong in the ancient house of God is the emblem of what is badly needed to-day. The overthrow of the tables of the money-changers. The sweeping out of those who sell their gifts to the highest bidder: and the casting down of that spirit of pride which is the negation of true spirituality.

A ROYAL SPIRITUALIST: KING GEORGE OF GREECE

By the Editor of "Psychic News"

King George of Greece was a Spiritualist. That fact, known to a number of people prominent in the movement for years but kept a close secret, can now be disclosed.

It was not until King George's sudden death recently that Spiritualists, who had respected his confidence during his lifetime, felt themselves free to discuss the matter. And even then the famous London medium with whom he sat regularly over a period of seventeen years, declined to comment on the seances.

Just as priests regard the confessional as sacred, so mediums regard their sittings as confidential, never to be divulged except with the consent of the sitters concerned.

This medium had not been given permission by her royal sitter to make the facts known, and she did not consider that his passing released her from her obligations to respect his desire.

But she was able to deny the statement made in a London evening newspaper on the day of his death that he was a hypochondriac and "ran after quack doctors."

Recognized

"During the many years that I knew King George," she told me, "he never once asked me about his health, although he knew my psychic powers enabled me to diagnose illnesses."

Quite a few Spiritualists knew King George to be more than sympathetic towards our movement.

They recognized him, for instance, on the numerous occasions when he attended the Aeolian Hall to hear Estelle Roberts give demonstrations of clairvoyance; they saw him in the congregation at the Queen's Hall sometimes when Shaw Desmond was speaking.

A few picked him out when he attended the opening of the House of Red Cloud.

He was one of the people Shaw Desmond had in mind when he spoke recently of "three European monarchs" who were Spiritualists.

The king did not appear to be attracted by the more physical forms of phenomena. He was satisfied with trance manifestations and messages given by clairvoyance.

He had a large number of convincing conversations with his immediate family in the spirit world, and he formed a great friendship with a well-known spirit guide.

In fact, he never came to England without seeking a contact with this guide, who was his friend.

Foretold

The sudden death of this monarch did not come as a surprise to the medium with whom he sat so many times, though the circumstances were a shock and a source of grief to her. Throughout his enforced exile in this country he had been in close touch with the spirit world, and the medium had been warned that his passing would not be long delayed.

A great-grandson of Queen Victoria — who was herself a Spiritualist, having sat frequently with R. J. Lees and later with her ghillie-medium John Brown — King George of Greece came of a family very sympathetic to psychic forces.

His uncle, Prince Christopher of Greece, told in his memoirs, published in 1938, of how an unknown medium predicted much of the dark future of his family through wars, revolt, and exile:

"The night before my father died my brother Constantine and I had an experience which we could never explain. A lady attached to the Red Cross in Janina was very much interested in Spiritualism and persuaded us to take part in an experiment in automatic writing that evening. . . .

"For a few minutes it" — the pencil — "flew over the paper so quickly that we could hardly keep our

(Please turn to bottom of page 8)

A FILM OF YOUR LIFE

Three Days after Death

In "Psychic News"

When you die, you see as in a cinema film the story of your life told in detail. That is the assertion often made from the Other Side. In this extract from a trance address, delivered through the mediumship of Arnold Clare, this experience is presented as a natural part of the process of withdrawal from the physical body. "The vital body" of which the control speaks is presumably the aura.

We are going to follow the experience of a soul as it departs from your earth life. First of all then, some abnormal condition or natural process must have intervened to have made the temple of the spirit no longer inhabitable.

The Vital Body

What happens?

By the natural process, the point of contact between the soul and body is severed, life is cut off and cannot be restored. The soul has been cut adrift so that it might sail away, but instead of drifting with the various currents and winds it automatically gravitates to the condition it has prepared for itself during its sojourn on earth.

fingers on it, then stopped as abruptly as it had begun.

"The message was for Constantine. It promised him fame and glory, the winning of two wars and after that much sorrow.

"But below that was written the word 'Death' several times, and then 'To-morrow.' The rest was illegible. The next day father was assassinated."

It is a matter of history that Constantine (King George's father) did become King of Greece, won two Balkan wars, and was afterwards deposed. He suffered much sorrow, as the book shows.

"Psychic News."

But there must be a period of time in which the elements and essentials, the furniture so to speak, of the temple, must by a gradual process be withdrawn.

These elements, these essentials, do not exist within the physical body proper but are stored in what we will term the vital body, which was closely associated with that of the physical.

This vital body contains a good deal of the records of the physical body's experiences — its perfections, its imperfections, and so on. These experiences have to be gradually withdrawn, and restored once again to the soul body.

The soul is the complete replica of the physical body down to the minutest mole. It bears all those faults and feelings, those likes and dislikes, which belong to it in the physical state.

Those Three Days

Those three days following death, when the soul is gathering about itself all the elements of its recent physical life, are vitally important. For, you see, nothing that has been experienced is ever left behind. It is faithfully recorded down to the smallest detail.

And during this vital period it extracts from its earth experiences the very essence of the reactions that brought those experiences into life. So that on the one hand you collect those faculties which constitute goodness, and on the other hand those faculties which constitute evil.

The soul, looking backwards to its earth life, is urged to reduce the evil and sublimate the good. Where the sense of compunction is great so is the evil purged from the soul. And the goodness, the good deeds, the good thoughts of the past life, are moulded, giving radiance and power where it is due.

This period of three days, therefore, is a period of recapitulation; a period in which the vital elements of experience and knowledge, of good and evil, are collected and reduced to their ultimate elements.

So, you see, you are at once your own accuser and defender.

When the Soul Departs

Usually when the soul departs those that are nearest to you are there waiting for you. If your life has been a normal one — where you have striven to do good on earth — there will most certainly be these friends and loved ones ready to meet you.

But often people step upon the shores of Eternity unprepared and unexpectedly, and maybe no friends are there to meet them. They are confronted at first with a profound silence and for a moment they might be rather terror-stricken.

This condition, however, quickly adjusts itself, for they are still within the sound of earth conditions: the roar of traffic, the song of birds, and so on, these things come back to them to gain a new perspective of changed conditions.

After this period of three days you gravitate to that home you were preparing for yourself while still upon the earth. For your earth life is a prelude to new endeavours, new standards, new ideals, in the world you have entered.

HELP FOR BRITAIN

In a private letter to the Editor, the Rev. M. McDonough, of the Progressive Spiritualist Church in Perth, W.A., says, *inter alia*:

"We are donating £5 5/- to the Food for Britain appeal. Last year we sent boxes of goods to England and last month we received a letter from a Mrs. Penny, of Birmingham, who received some with our rubber stamp mark on it. She greatly appreciated it.

"God's blessings to you and yours, and greater spiritual success for the 'Harbinger'."

AN EPITAPH

An inscription on the grave of a child in a West of England cemetery reads:

"'Who plucked this flower?' said the gardener.

"His fellow-worker answered, 'The Master,' and the gardener held his peace."

A SPIRIT'S SILVERY BELL

By Owen R. Washburn

In "Chimes"

Living in a house next to my home was a spiritualist family. There a lady named Abbie, died. Her husband, a materialist, came to the funeral and visited at intervals afterwards. He would not be convinced of the truth of the knowledge enjoyed by the rest of the family; that she was often present in her parents' home. One evening, during one of his visits, he sat talking in an upstairs sitting room, a silvery bell, with beautiful tones, rang from directly over the husband's head. He would not believe it was a signal from his wife and went down stairs to the front door. Finding no one there he heard the bell again. Then it rang at short intervals. He muffled every bell in the house and, as the ringing continued he examined the pans and kettles, seeing that none could be ringing. Finally, accompanied by the sound of the bell, he returned to the sitting room and said: "If this is Abbie ringing the bell, please ring twice and repeat." The bell was rung as directed. He asked three times for this test and three times it was given as requested. His materialism was destroyed. He was comforted.

The Ministry of the Spirit

A relative of mine is a medium. One summer day he sat watching the great waves as they touched Virginia Beach, in the state of Virginia. A woman in early middle life sat on the other end of the bench. He had seen her bid her husband a tender good-bye, the day before, and remarked to himself that she must be a woman of great attractiveness of mind and heart. Now they sat, strangers, watching a great school of porpoises off shore and the heavy freight steamers making smoke trails on a sunlit ocean.

The medium spoke, after a long time, softly: "You have heart trouble and it frightens you."

"Yes," she said, "I have always had it, but it does not worry me; all in our family have had it, and many of them have died from it."

"Yes," he continued, 'your aunt had it; she was the first to pass from this life by that illness, when you were twelve years old. It was quite a shock to you, as you will remember."

"Yes, I remember. I was just twelve and it was a great shock."

He waited awhile and spoke again: "It still bothers you, that experience, does it not?"

The woman's eyes met his: "Yes, it does." A hint of tears was in her steady glance. "I never realized it before, but I have been afraid."

Again the medium waited; listening to celestial counsel from a Heavenly Host, not a group with wings; but human, comprehending, ministering.

"What wonderful advantages you have!" he said quietly. Then they talked of the opportunities available for those who walk upon the sliding sand of uncertain years; to face death and rise above its terrors; to see life from detached viewpoints; to realize the ageless, everlasting values of the permanently beautiful phases of experiences that come among the material and transitory events of the earth existence. She spoke of the gain in self-control; in the comprehension of the value of loves, of the beauty to be found in integrity and in those loyalties the world ignored. In her fine personality, with its great compassion gained from years of brave endurance of limitations and fears, was a sensitiveness to divine values; a great faculty for spiritual understanding.

They spoke for a while of the Life To Come and the medium referred now and then to events in the woman's life about which she seldom spoke to anyone. They both felt the presence of the spirit multitude that blessed them; of the spirit realms where those who love are blest.

After a while the woman spoke softly: with happy tears: "You have shown me immortality, and with you has come the awareness of the companionship of these spirits whom I have loved, whom I still love: the certainty and beauty of that existence for which the sorrows

I have known have been preparing me; that I may live hereafter in the midst of such high experiences as I have known to-day. I know, now, a new beauty in the life to come; a new life that I may experience here and now. I know there is no death and that love is not of the world but of eternity."

Slowly he rose; looking afar, beyond the moving ocean. "It is good that we have been in this communion."

A word of blessing; a handclasp and they met no more. The beach heard Galilean murmurs of waves, under the shining clouds.

At the age of eighty, a Congregationalist minister uses his mediumship to heal the sick and to help people in distress. He puts Spiritualism frankly into his sermons at his church, where he has been for eleven years. "As far as I know," he says, "all my congregation are glad to have me do so."

He is the Rev. Owen R. Washburn, of Vermont, U.S.A.

Washburn tells of the problem of distinguishing between the spirit form of one who has recently passed on and the appearance of one who is indulging in astral travelling, even unconsciously, while on earth.

"In my own work," he says, "someone, presumably a spirit, gives me a mental picture of a coffin, funeral flowers or a grave to supplement my psychic sight, if a man asked about has died.

"One time I got no such sight of a coffin and told the men his father would not die of his present illness. He did die, and I was greatly puzzled. In talking with the son I explained that I had seen no grave, coffin, or flowers."

He replied, "There was none; the body was cremated."—"Psychic Truth."

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THE SOURCE OF HUMAN ENERGY

Notes on the Relationship between the Sun and the Solar Plexus

By Stuart McLean

In "World Service"

Electricity is life! How often have we heard this definition. And, how few of us have taken the trouble to investigate the truth of the assertion. A few months ago, I wrote an article on vibrations for "World Service" and I would like to pursue the argument I then postulated in its application to the solar science and "electric" man.

Though it is true that the designation "electric" had not been given to man until recent times, this conception of man's energizing force is not new. To the ancients, notably the Hindus, this idea found its expression in their solar science which asserted that the sun's rays or vibrations give to every living organism its "prana," or life and heat. Hence we find a parallel between ancient and modern thought finding unified expression in the designation "electric" man. A reconciliation is effected which gives credence to the old wisdom and substance to modern esoteric thought.

After many thousands of years, modern science has confirmed the ancient belief that existence has its being in vibrational energy. And from this it is only a step forward to a realization that this energy finds its highest physical manifestation in man—since man is the highest of all living creatures. Science has also confirmed that without the Sun life could not be sustained; hence the Sun and man must have a close relationship—closer than that of the Sun and the animals, as an animal is a lower creation. All living creatures receive the Sun's vibrations according to their nature, much in the same way as the varying types of radio sets receive programmes from an emitting station. All sets tuned in to the same station do not all give uniformly excellent reproduction. You have probably noticed this when trying to get your week-end siesta! So it is with living organisms—the power of the Sun's

vibrations or rays are utilized according to the capacity of the organism that receives them.

In the short space available it is impossible to dwell fully upon the functioning of this vital force, except to point out the obvious — that the solar plexus is greatly concerned in the distribution of this energy. The solar plexus is a collection of nerve fibres and cells serving as a collecting and distributing centre for energy impulses (vibrational force) which are carried by the sympathetic nerves to all parts of the body. This vital force, expressed through a sympathetic nervous system, is responsible for all the activities of the body which proceed without the exercise of conscious effort. It is when the flow of solar force is obstructed that we become unwell. It is then that we become conscious of pain associated with actions hitherto carried out without conscious effort. The solar electricity is short circuited!

Knowing what is wrong and the freeing of the clogged channel is a matter of adjustment in many cases, but it is not always a simple matter to accomplish. As the radio set repair man has to exercise patience in tracing a fault in your receiving set so does a healer exercise the same care and patience in locating the cause of impeded vital force. As with a radio set, it sometimes happens that a repair can be effected in a few hours. In other cases the locating of the fault is a protracted business, and unlike a radio set, man's anatomy is such that we cannot replace a valve that has served well during its life and has given out after years of faithful service. We can and do, however, revitalize the valve by encouraging new cell growth. It is in cases like this that a perfect cure is obtained. In other instances old valves can be bolstered up to continue functioning in a less vital fashion for many years. This occurs when relief is obtained from a pernicious illness.

Undoubtedly, so far as human happiness is concerned the condition of the blood is of paramount importance. To the healer who knows the esoteric truth of the foundation of his art the blood is of transcendental importance, for it is through the fluid plasma of the

blood that the solar or vital vibrations flow. In whatever part of the body there may be activity so there is an increased flow of blood. If only more people who live in a hurry knew this there would be less indigestion! While at table there is an increased flow of blood to help in digestion; a certain amount of blood leaves the head to help this process. When a person leaves the table within a few minutes of a meal the blood flow is divided and digestion is impaired with the results known to thousands who have wasted millions of pounds on white powders. They still have their indigestion!

It follows, then, that in trying to effect a cure or bring relief to the majority of cases it is in the blood and in the blood cells in particular that we must look to find the cause of disease. The ancients knew this and though they probably did not employ the same definitions of energy as we do to-day they knew that their medicines had to be given in such minute quantities that they would reach the blood cells. They knew by instinct or reason that by revitalizing the blood cells a restoration to health would follow. They found their remedies round about them in the fields and forests. That same reason or instinct is alive to-day, for there are few among us who down within do not feel that if only they knew the right herb they would not have to experience excision at the hands of a surgeon.

Truly the Sun is the giver of life but its energies should be shown the same respect as an electrician has for the force with which he deals. Only a fool takes chances with electricity and it is only a fool who takes chances with the Sun. So when you go on your holidays remember to have proper regard for the Sun, use common sense and do not spend all your spare time sun-bathing. You have seen what happens to a constantly overcharged accumulator? Well, much the same thing will happen to your body if you persist in abusing vital force; it is rarely that the plates of an over-charged accumulator can be repaired and so it is with an over-charged body.

"MIRACLE WOMAN" THEY CALL THIS HEALER

Reprinted from "Psychic Truth"

Because of the successes she has achieved in psychic healing for over thirty-five years, an American housewife, who frequently treats from four to six hundred people a week, has become known as the "Miracle Woman." Her name is Mrs. Susie Jessel, of Ashland, Oregon.

K. R. Ellis, an American author of repute, who has investigated her powers, describes her extraordinary mission in the magazine "True." She has no secretary, keeps no books, makes no appointments, and knows only a few patients by name.

They flock to her from every state in the Union. She makes no charge, but accepts small coins that are dropped into her apron pocket. Many patients give her nothing; few are able to make her take more than a dollar (about 5/-), although a number have tried.

She welcomes every disease. "There is nothing miraculous about my work," she says. "I simply use whatever power my Creator has endowed me with."

Cured of Cancer

Ellis first heard about Mrs. Jessel from a friend, a well-known lecturer and traveller, who said she had been cured of a cancer, a tumour, and a goitre. A few weeks later he motored to Ashland to visit Mrs. Jessel in her cottage.

Patients told Ellis that she possessed "X-ray hands." He did not find this far-fetched, "for she did seem to see through her fingers. Her strong hands appeared to possess an intelligence of their own."

Ellis mentions one patient who came for treatment for arthritis in her legs. When Mrs. Jessel stroked her abdomen and back, the woman protested, "It isn't my back which hurts, it's my legs." With twinkling eyes the healer replied, "I know, but if we get trouble in the power house we don't go out in the country to fix it."

Judge Gives Testimony

He interviewed a woman who said that she had a lump, the size of a walnut, on the side of her jaw. It was loose and she could push it around under her skin. Mrs. Jessel gave her one treatment. Within thirty-six hours the lump had gone. Like many other patients, she gave Ellis a signed affidavit, sworn in front of a notary public (the equivalent to our commissioner of oaths).

A judge of the California Supreme Court said that his wife had a large tumour and was dying in hospital. Surgeons were reluctant to operate. At the same time the husband had a sudden attack of acute appendicitis. The judge insisted that the two of them should be brought to Mrs. Jessel. "We were cured permanently," he said, "for that was four years ago. Once in a while we come back for a check-up. This is one of those occasions."

A woman who declared that she was one of the outstanding cases told Ellis that she came to Ashland when she was helpless, suffering from paralysis of her left side, a tumour near her heart, and abscesses on her brain. She could not sleep more than an hour at a time. X-rays, examinations, and operations brought no relief.

Improvement began three days after her first treatment. After a month she was using her hitherto useless left arm. Within three months the tumour had gone and the brain abscesses lessened. A few more treatments and she would be cured, she said.

Only a Few Days to Live

Ellis interviewed a young woman whose asthma affliction of twenty years had completely gone after a week's treatment. Another outstanding case was that of a young man so wasted by yellow jaundice that physicians had given him only a few days to live. A few treatments by Mrs. Jessel and he was sent home cured.

A woman who suffered from arthritis, spleen trouble, and stomach ulcers and in addition had a six-inch growth on her spine, was completely healed in seven treatments.

FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

(All rights reserved)

The first of a series of practical hints and elementary exercises for student mediums, specially written for the "Harbinger" by the author of "The Home Circle Handbook"

How to Relax

You are a spiritual being, and therefore a potential medium. All spiritual beings, whether incarnate or discarnate, have the latent capacity to communicate with each other by a sympathetic process similar to thought transference or telepathy; but just as one must learn to master the art of speech, and of interpreting speech in terms of mental imagery, so must all spiritual beings, at some time or another, learn to master the art of psychical communication. This rule appears to be as binding on discarnate spirits as it is on spirits, who, like ourselves, are still embodied in the flesh. This theory accounts for the fact that of the millions who pass into the higher life, comparatively few are able to communicate consciously with their loved ones here on earth, but the capacity to do so is latent in everyone.

Mediumship, like poetry, music, painting, or any other fine art, has a special technique and calls for perfect co-ordination between the higher self and the lower bodies. The novice must be taught the essentials of the art, develop self-discipline, indulge in regular and patient practice, and acquire such a mastery over the lower self that it becomes a perfect servant ever ready to respond instantly to the will-controlled mind.*

*In these lessons the will is regarded as a faculty of the higher mind which responds to the aspirations of the lower consciousness. It is not identified with the operations of the objective mind.

True, there are a few natural geniuses who appear to produce successful results without training. (Perhaps they had their training in another sphere, another phase of life.) There are others who acquire proficiency with little effort. Still others who awaken suddenly after years of apparently fruitless endeavour. Occa-

sionally one's psychical development is expressed through entirely different channels from those which the student desires. The author, who for twenty years has been a student of psychism, has coached many novices to success—yet his own mediumship, when judged in terms of psychical demonstration, is of minor consequence. He has become a teacher with an intuitive knowledge of the problems of his pupils. On the platform he answers any questions asked by members of the audience in terminology and with illustrations specifically suited to the person asking that question. In a dark circle he finds himself conscious of everything that is going on, even to the emotional reactions of the individual sitters. Like a stage producer or movie director—usually people with no ability as actors—he has the instinctive capacity to advise the best method of attaining a desired result, and he finds this intuitive grasp of things extending beyond the psychic sphere into the realm of his everyday life. This in itself is a form of mediumship. It is not he who is the thinker, but his spiritual advisers. In fact, he frequently finds himself giving advice which is contrary to his own inclination and experience.

(This auto-biographical digression is mentioned merely as encouragement to those who may believe that they are getting nowhere with their development. Training does produce results, even if they are not exactly the results desired or sought for.)

The first step in psychical unfoldment is to realize that you are an incarnate spirit, and therefore—even while incarnate—heir to all the faculties of a spiritual being.

The second step is to learn to regard your physical body as one of your spiritual bodies perfectly organized, both anatomically and physiologically, to serve the ends of your higher self; and to regard your earthly life as a phase of your eternal spiritual life. This realization leads logically to the conclusion that all sane psychical development must and will lead to a fuller and more harmonious and successful life even

here on this earth plane — one of the lower planes of the spirit world.

The third step is accomplished when the novice learns that it is the spirit who commands and the body which serves.

Be Still and Know That You are God

Relax the physical body and the higher faculties will take charge. Their unfoldment may be a slow and gradual process, for years of living with the consciousness centred in and identified with the physical self have created lesions, abnormalities which must first be remedied and adjusted.

Very few people ever do relax. They may imagine that they are relaxing, but they are not, really. You must learn to recognize the feel of a perfectly relaxed body before you can hope to get anywhere with the development of your mediumship. There are a number of exercises planned to attain this end, and different teachers advise different practices. The author believes that the simplest method of all is one which may be practised in bed. In fact, it serves a double purpose, for many people have found it an excellent cure for insomnia.

Exercise No. 1: Physical Relaxation

1. Rest in a recumbent attitude and concentrate the attention on the feet. Let the rest of the body sag. Now, one at a time, stretch and strain the feet in every possible way until every muscle aches. Now, let them relax.

2. Repeat this process with the calves of the legs.

3. Then the thighs.

4. Now, the abdominal muscles.

5. Next, the muscles of the back and thorax.

6. Commencing with the fingers, repeat the process with each group of muscles in the arms.

7. By rolling the head, strain every muscle in the neck, then relax them.

8. Next, roll the eyes. Open them wide. Shut them tightly. Relax them.

9. Now, pull faces and waggle your jaw so that every facial muscle moves. Go on, let your imagination run riot. No one can see you. Now, let them rest — paying particular attention to the lower jaw. Unclench the teeth.

10. Now, repeat the whole process simultaneously. Stretch and yawn and twist every muscle until they ache. Then let everything go, turn over, and off to sleep.

Doesn't it feel good? Mind, you haven't mastered it the first time. Keep it up night after night until you know exactly how every muscular centre feels when it is properly relaxed. Later you may repeat the process while lying on the left side, then the right side, then prone, and finally, while sitting in a chair, exactly as you do at a developing class: Feet comfortably apart on the floor; hands, palms upward, resting on your lap; spine straight against the back of the chair, but not stiffly so; head resting evenly on its axis, not tilted back or drooping forward, teeth unclenched and lower jaw slightly sagging.

It will take you more than a month to master this exercise, but keep at it. In our next article we will explain how to combine this simple exercise with one which helps you to get the feel of your aura and to control the natural flow of the psychic forces and magnetic currents which weld the circle into a powerful unit, a centre of spiritual force.

Spiritualism should take its place just a step in advance of the great religions of the world, because it is the flowering out and fruit of all of them in the order of progression. It should also take its proper position in the domain of science, to furnish evidence and also to demonstrate that man, built as he is on scientific principles, is at last learning himself and his powers and how he is related to all that is beneath and above him, and therefore it is required of him, aided by the higher light now shining upon and through him, to classing all phenomenal and inspirational manifestations as the results of spirits incarnate working upon and through mortal mediums.

SPIRIT WRITING ON THE WALL

By W. H. Wallis

An early account of this phase of mediumship is to be found in the Old Testament, Dan. 5: 5.

Our eldest boy, aged ten, once saw a message in gold letters written on the wall, which proved to be correct.

A Welsh family by the name of Jones had a son a little older than our boy, and one day during the summer of 19—— he thought he would do a little exploring on his own, and set off for Liverpool by road, about forty miles distant. We walked far into the night until dead tired, and then crept into the grass behind the hedge and went to sleep.

Waking in the morning about six, for a few minutes he felt completely lost and wondered what had happened. Then, recalling his position, he again set off in the direction of the northern seaport, eventually coming to a town where he got something to eat. It was new country for Jack and interesting, so he loitered about, enjoying his new-found freedom.

By and by he wondered what his brothers and sisters would be doing at home, and how grieved his mother would be, and then the urge came over him to return home. With that he retraced his tracks and felt all the better.

Jackie never thought what his parents were doing to find him, nor that his photo would be in the Manchester evening papers.

Neighbours called in at his home to sympathize with his family, and Mrs. Jones was weeping and nothing would convince her that her boy hadn't been drowned. My wife, and I, with our children, were sitting on the couch trying to give comfort when our boy, leaning on his mother, said, "Mrs. Jones has no need to carry on like that. Jack will be home by nine o'clock." "How do you know that?" his mother asked. "I've just seen it written on the wall in gold letters — 'Jack will be home by nine.'"

PRESIDENT ROOSEVELT CONSULTED MEDIUMS

Thousands of people from all over the North-East braved one of the worst blizzards of the winter to witness a demonstration of mediumship by Helen Hughes and to hear an address by Shaw Desmond, at the City Hall, Newcastle-on-Tyne.

The meeting, held by the Newcastle Psychical Research Institute, almost filled the hall, despite the weather.

Mrs. Hughes, who said she had been "snowed up in the country," declared, "I don't know how I got here." Shaw Desmond, whose subject was, "You can speak with your dead," queried, "What church can get a hall like this full of people after all this dreadful weather?"

"Some day," he said, "it is even possible that we shall convert the Archbishops of Canterbury and York to Christianity through Spiritualism."

If the hall was almost filled, however, despite the weather, the local press did not appear to recognize the significance of the fact.

The only two press representatives in the seats allocated behind the speaker were those reporting for psychic papers. Shaw Desmond mentioned, however, that he had been "interviewed before the meeting."

On the last occasion, Maurice Barbanell remarked jocularly that for the first time the press was "behind" him at the meeting.

This time, unless there were pressmen in the audience, it had apparently been decided to ignore the largest meeting in the city that night.

This news was given to the sorrowing mother but she would have none of it. "No! my Jackie is drowned," and continued her lamentations.

In a little while the back door of the cottage was opened and a neighbour called out, "Mrs. Jones, Jackie is here; he has gone into the coal shed."

It was just nine o'clock.

The time was coming, said Desmond, when seances would be held in the churches — in fact, he knew of two clergymen who intended to do it.

He declared that President Roosevelt had been led by the spirit world and had consulted mediums, and added, "If I were to tell you the names of some of the people who are to-day on the side of Spiritualism, you would be astonished."

In a series of striking spirit messages Helen Hughes enumerated as many as seven names at a time, all confirmed by the recipients. Evidential points concerned a handkerchief taken from a dying girl, and a photograph with the corner missing.

(Many American Spiritualists know that Roosevelt, like Lincoln, his famous predecessor, attended seances during his Presidency. The only published statement appeared in "Chimes," a Californian Spiritualist journal, where the Rev. O. R. Washburn wrote:

"It is known among friends of mine, and known beyond question, that the former President of the United States" — this was written after Roosevelt's passing — "several members of his Cabinet and the heads of important departments at Washington secured very good mediums, held many seances, listened carefully to suggestions made by former Presidents, generals, admirals, and diplomats now residing in the spirit world.")

SURRENDER

By W. H. Evans

In "Spiritual Vision"

Lord, I will trust Thee through all time;
Though earth should crumble 'neath my feet,
Though storms should rage in power sublime,
Yet I will trust that Thou my feet
Will guide through storms and troubles dark,
Through mists that lower, enshrouding sight;
By mountain path and ravine stark
Sure Thou wilt guide me to Thy light.
To Thee I will surrender all
And gladly listen to Thy call.

QUESTIONS AND ANSWERS

From "Spiritualist Free Press"

"Is communication with spirits possible without mediums?"

Research has gone on for over fifty years in endeavours to secure messages from spirit by scientific machines. During the past ten years this research has been intensified and is now almost confined to adaptations of the radio. The most promising machine was invented by two Dutch scientists under spirit guidance forty years ago. Dr. Matla and Dr. Van Zelst developed the Dynamistograph, as the instrument was called, and in 1911 a book, "The Mystery of Death," was published, describing the results obtained by the inventors. The machine itself was very complicated and delicate. First there was a cylindrical cabinet for the spirit operation mounted upon an isolated glass-mounted table which was electrically charged. A jewelled balance or lever could be tipped in order to make an electric contact, which in turn operated a morse signalling device with a mechanical pen writing upon a revolving paper drum. In addition there was a lettered dial which could be observed through a small window in the room housing the machine. Long and evidential messages were claimed to have been given by discarnate entities without human aid. Investigations were carried out by the Dutch Psychical Society, who criticized the lack of allowance for earth tremors and other external vibrations. However, the lucidity of some messages and the evidence from an entity claiming to be the father of Van Zelst, appeared to rule out all explanations other than spirit operation. The Communigraph and other instruments are in use, for which claims are made that no medium is necessary.

"What is the Aura?"

This semi-visible emanation is a permanent radiation surrounding the human body. It has been known throughout the ages, and saints were always depicted with a "Halo or Glory" representing that which we call the Aura. Our claim was substantiated by Dr. Walter

J. Kilner, of St. Thomas' Hospital, London, in his book, "The Human Atmosphere," published in 1911. He discovered that by looking at daylight through dicyanin, a coal tar dye, enclosed between two pieces of quartz glass, the optic nerves became sensitive to auric emanations. They are divided into three portions, the inner ara or etheric body, about a quarter of an inch wide, the second aura, about three inches wide, and the outer aura, almost a foot wide. Harry Boddington continued Kilner's research and produced the Kilna-screen and Auraspecs.

"How does the Brains Trust regard 'Holy Communion'?"

It depends upon the interpretation put upon the words. Many people in Spiritualism regard "messages from the shining ones" as true holy communion, and who shall say that they are wrong? On the other hand there are S.N.U., and G.W., and independent churches where the celebration of The Last Supper is a regular monthly service. However, we know of no Spiritualist church where the celebration is regarded in the orthodox sense. They make no claim that the wine is transmuted into blood and the bread into flesh. One of our number had a talk with an enlightened spirit regarding this subject and the desirability of its practice in Spiritualism. The following is the gist of what was said: "Man, who loves mystery, has turned a simple memorial into something which was never intended. Jesus knew that He was leaving His friends, and before taking the journey He desired to give them some little souvenir for their remembrance. But He had nothing at all as His simple garments were His only earthly possessions. What could He do? He solved the problem by telling them to regard the bread and wine as symbols of memory, so that when they sat down to that simple fare they would think of their last meeting. The bread would remind them of His body which would be broken, and the wine of His blood which would be spilt. It was just a simple Eastern simile — nothing

more. But man in his blindness has turned this simple memorial into a mystical fallacy.

"You ask whether you should adopt the service. If you love that great and wonderful Man for all He did and all He tried to do in love for His fellow men, then I say 'Yes,' in order to bring Him closer to you by this concentration of remembrance. I tell you that those sincere people who hold him in memory dear and in silent prayer to God look toward the Great Exemplar longing to be more like Him, do gain something. Yes, when they lay their sins or failures at the foot of the Cross, the Master stands aside and the cry reaches to the God Head. It is as though God holds in His hands millions of tiny threads, each of which is linked to one of His children and, in that communion, He would feel, as it were, a tiny tug upon the thread from the communicant. That is the only way in which I can describe it. Yes, by all means hold your service of remembrance, but only those who really know and love Him, and try to pattern their lives upon Him, can benefit from the practice. No silver chalice or ceremonies are necessary, nor any leader of the service. Each participant should take an equal share, helping himself to the bread and wine in memory and in prayer."

The "Trusters" are agreed that no rule should be laid down by Spiritualist organizations regarding the celebration of the Last Supper as this practice is a matter entirely for the individual.

A foreign missionary paper offers this satirical reply to some of the time-worn reasons for not attending church: "Dear Sir, I never go to the movies nowadays, because my parents made me go too often when I was a boy. Also, no one at the movies every spoke to me, and every time I go someone asks me for money. The manager never calls on me, and people who attend are not all they should be."

HISTORY REPEATS ITSELF

The scientific mind is concerned with causes much more than with uses. Faraday discovered that when a wire is moved between the poles of a magnet, two pulses of electricity are generated in it—one as it comes and another (reversed) as it goes. It was suggested to him that this might be turned to great commercial profit. "Oh, I have no time for such things," said that truly great man. His work was to discover causes that others might utilize. Unfortunately, his fellow-countrymen looked on his work as unpractical pedantry and trivial toys, so that it was left to the Frenchmen Gramme to make the actual dynamo, and to the German, Siemens, to build up the great electrical industry which depends solely on the electro-magnetic principle.

Galvani discovered that the legs of a dead frog twitched when in contact with two metals. The wits called him "the frogs" dancing master. He said, "I am ridiculed both by the scientists and the ignoramuses, yet I have discovered one of the greatest principles of nature."

From Galvani's discovery came the science of current electricity. History repeats itself to-day. Materializations are ridiculed or denied, but they contain the secret of evolutionary growth.

Two or three highly placed men of science in England, and some larger groups in France, Belgium, and Italy, have recognized this.

Once when Jim Riley (famous materializations medium fifty years ago) was so ill from inflammatory rheumatism that he couldn't move hands or feet, the doctor, who had brought his wife along on the sick call, asked Jim to "sit" for them; and they hung blankets in the doorway of his room for "curtains," while they sat out in the other room and formed a "circle." . . . Materialized spirit forms came out that were recognized by both the doctor and his wife—one a dead colleague whom he had worked with for years.

On another occasion, when Riley went on a hunting trip in the northern Michigan woods with a dozen men from his home town, he sat for the men (all sceptics) in a hastily constructed cabinet, in full lamp-light, and dozens of forms materialized.

ARE CABINETS ESSENTIAL?

By Dr. Victoria Barnes

Superintendent, Bureau of Education, N.S.A., U.S.A.

Is it always necessary that mediums have an assistant sit directly outside the cabinet to make materialization possible?

No, not always; there have been any number of demonstrations of splendid materializations without such assistance. Many mediums even sit outside the cabinet themselves. In such cases the mediums have strongly developed psychic powers capable of producing the physical phenomenon of Materialization. On the other hand, the medium operating without a cabinet aid may be demonstrating under the guidance and direction of especially competent spirit operators.

Cabinet help is used for two purposes. First — when the medium's psychic strength is deficient at that stage of his or her development, it assists in drawing from the sitters the necessary ectoplasmic substance and energies to produce the desired results. Secondly — it assists in facilitating communication as well as protecting the materialized form from the touch of the over-zealous or the mischief-maker.

It is advisable to hold seances of this nature under test conditions. If the medium is young in the work, and not, as yet, thoroughly unfolded, remember you, too, in the interest of Spiritualism, have a duty to perform by exercising patience, understanding, and kindly co-operation.

Love has power to give in a moment what toil can scarcely reach in an age.—Goethe.

CHURCHGOING IN THE NETHERLANDS

Contributed by the Netherlands Information Bureau

Fifty per cent. of the Dutch nation goes to church at least once a week, according to a country-wide poll taken by the Netherlands Statistical Foundation among various population groups. Complete results of the poll are as follows:

More than once per week: 13 per cent.

Once per week: 37 per cent.

Twice or three times per month: 8 per cent.

Occasionally: 12 per cent.

Not at all: 30 per cent.

The first group is made up exclusively of Catholics. Of the Catholic part of the population, eleven per cent. goes to church every day, thirty-one per cent. several times per week, fifty-one per cent. once per week, one per cent. more than once per month, two per cent. occasionally, and four per cent. not at all.

In the Protestant groups of the population, the division is as follows:

Netherlands Reformed: Once per week, 35 per cent.; several times per month, 18 per cent.; occasionally, 26 per cent.; not at all, 21 per cent.

Reformed (Calvinist): Once per week, 88 per cent.; several times per month, 6 per cent.; occasionally, 2 per cent.; not at all, 4 per cent.

Women go to church far more faithfully than do men. Among the Catholics especially, the difference is large; 121 days per year for women against only eighty-nine for men.

Contrary to expectation, the widest neglect of churchgoing was not found among the young people, but among those between the ages of thirty and forty. All people interviewed were more than eighteen years of age.

If you will look for the light you will know that spirit friends can help you. I know that you can feel the presence of God if you let Him into your soul. That is the only religion.—William R. McNeill.

GLEANINGS

The statement that Denis Bradley became a convert to Roman Catholicism after he had written his famous books is entirely wrong, wrote Mrs. Bradley to "Psychic News" recently. "My husband was born and bred a Catholic. Before being a Spiritualist, he had already given up going to church, but believed so much in the religion that he had both his sons brought up in the Catholic faith. He was, of course, still a believer in Spiritualism when he passed over. — Mrs. Bradley's address is 80 Grerstrand Mansions, Prince of Wales Drive, London, S.W. 11, England.

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Why Not Supported?

Be that as it may, the total of 15,000,000, if accepted as only very roughly indicative of the number of people who might be labelled Spiritualists, provides a very sobering thought for Spiritualist journals, those with large circulations as well as those with small. For if we were to take the total circulation of all psychic periodicals published in Great Britain and compare it with 15,000,000 it would indicate that only a very tiny percentage of these "Spiritualists" are sufficiently interested to buy a Spiritualist paper.—"Light."

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Prehistoric?

In Australia House an exhibition is being held of faithful reproductions of cave paintings found in North-West Australia. Their origin is very doubtful, but it is believed that they are a form of aboriginal art. What is puzzling the archaeologists is of interest to Spiritualists, for the figures are draped in white with auras around them. Are they early attempts to depict spirits?—"Spiritualist Free Press."

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Pointing the Way

That archaeologists in Mesopotamia, uncovering traces of an eight thousand-year-old civilization recently (and under these, traces of even older cultures), have "just reached a layer of fused green glass" . . . is con-

nected with the fact that when the first atomic bomb exploded in New Mexico last fall, the desert sand turned to fused green glass . . . in the current Round Robin, for whatever effect it may have in sobering the public mind regarding the necessity for peace!—"New York Leader."

Our True Founder

"The majority who proclaim Jesus as their leader — among Spiritualists — acknowledge all the great Teachers, but regard Jesus as the Founder of Spiritualism because of His acts, His teachings, His life, and because was the only great Teacher who preached and personally proved survival," says Robert Goldsbrough currently in the London "Spiritualist Free Press," defending "Christian Spiritualists."

Development

"Man is blind until he achieves insight. . . . He is mentally asleep until something arouses in him a keen desire for wider knowledge. . . . The mind of the individual must gradually unfold, stage by stage, until it ultimately reaches that illumination point at which the Life-Force becomes self-conscious. Here a perfect white light is irradiated; it burns undimmed."—Dr. J. B. Gladstone.

PLANCHETTES

Owing to difficulty in obtaining the right sort of wood, we shall not be able to supply these instruments at present.—"Harbinger of Light," Adelaide.

•ROSEVILLE SPIRITUALIST CHURCH

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THIS TOO WILL PASS

In "Spiritual Vision"

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance.
Simple words; and these are they:
"EVEN THIS SHALL PASS AWAY."

Trains of camels o'er the sand
Brought him gems from Samacand;
Fleets of galleys through the seas
Brought him pearls to match with these
But he counted not his gain
Treasures of the mine or main:
"What is wealth?" the king would say
"EVEN THIS SHALL PASS AWAY."

In the revels of his court
At the zenith of the sport,
When the hands of all his guests
Burned with clapping at his jests
He amid his figs and wine
Cried: "Oh loving friends of mine:
Pleasures come but not to say —
EVEN THIS SHALL PASS AWAY."

Fighting on a foreign field
Once a javelin pierced his shield.
Soldiers with a loud lament
Bore him wounded to his tent,
Groaning from his pierced side.
"Pain is hard to bear," he cried;
"But with patience, day by day,
EVEN THIS SHALL PASS AWAY."

Towering in the city square
Twenty cubits in the air,
Rose his statue carved in stone;
Then the king, disguised, unknown,
Stood before his gilded name,
Musing meekly, "What is fame?
Fame is naught but slow decay —
EVEN I MUST PASS AWAY."

Struck with palsy, sere and old
Rose before him Gates of Gold,
Said he with his dying breath:
"This life is done, but what is death?"
Then in answer to the king,
Fell a sunbeam on his ring,
Then he saw by heavenly ray
DEATH ITSELF HAD PASSED AWAY.

"All of us, at times, have cares which weigh us down; and we incline to accept them as troubles come to stay. I have a few words I repeat to myself whenever I am depressed, to remind myself that Time heals all our wounds: "This TOO will pass." (Abraham Lincoln.)

A good many musical instruments sound best in an orchestra, and a great many people do their best work in an **organ-ization**.

Let us have faith that RIGHT makes might; and in that faith, let us to the end, dare to do our duty as we understand it. Having chosen our course, let us renew our trust in God, and go forward without fear and with manly hearts.—Abraham Lincoln.

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CHURCH COULD NOT HUSH IT UP

By Paul Miller

A cynic said that the worst of living through great periods of historical change is that they are very uncomfortable. But discomfort is not even the most noticeable part of the process.

But even that cynic would be hard-pressed to find a phrase to describe the phenomena now observed in the Church of England. Churches are empty; so are many of the sermons. Religious papers are dull. When a bishop speaks in the House of Lords it is generally in the form of a sermonette on the waywardness of mankind, largely because mankind does not go to church.

Leadership is now abandoned to the laymen, and the reason is not far to seek. Laymen have the courage to experiment, investigate, argue, and, in the end, declare their views. Those who are keenly interested in the decay of religious organizations can think of many examples, but none is more striking than that detailed in "Banned by the Church," by Maurice Barbanell. It is the full story of the clumsy suppression by the Church of England of the report on Spiritualism by the Primate's committee.

The Primate then was Dr. Gordon Lang. His committee was set up at the request of Dr. William Temple, who later became Primate. The committee heard witnesses, including a judge of the Appeal Court and the Minister in London of a European power.

There were varying rumours about what the committee was doing, but in the end, by seven votes to three (the seven were important ones) the committee reported in favour of Spiritualism.

Maurice Barbanell printed the facts because he knew them. It is not always easy to suppress what men of repute and integrity wish to be known.

Then came the Church's denials, qualifications, and attempts to hush up the facts.

Because that report is still suppressed the Church loses a great chance of ever regaining any public esteem. The world hungers for a message clear and helpful.

Instead it is given talks on theology which aid no one. So the decay goes on.

An historical process is seen in being, and a great spiritual truth is denied the chance to be broadcast from ten thousand pulpits.

But it always was so with organized religion, which is why it can ban but never win the willing allegiance of thinking men and women. This booklet is an indictment of the Church of England in a matter of the first importance.

"Banned by the Church" is the latest in the series of Psychic Booklets published by us at 1/3 (1/4 by post). Previous booklets in the series are: "My Talks with the Dead," by Hannen Swaffer; "Nobody Has Ever Died," by Shaw Desmond; "God's Magic," by Lord Dowding; "What Is This Spiritualism?" by Margery Lawrence; "Do We Survive Death?" by Margaret Vivian. These are all available.

For 16/- you can obtain the series of twelve. Trade price to Spiritualist churches is 10/6, post free.

"THUS HAVE I LEARNT"

This is a series of about five hundred aphorisms from the writings of T. L. Vaswani, one of India's present-day Gurus.

T. L. Vaswani is a creative artist and his thought pictures supply food for those who hunger after the things of the Spirit.

This little book by an Indian mystic is an authentic voice of India — a fresh and original voice articulating the message of the Rishis. The style, too, reminds one of the ancient Hindu sages who spake in parables and "sutras." The little paras in the book are capsules of concentrated thought.

It is our fate to live to-day in a crucial historic epoch; and in this book may be read messages of hope and strength and voices of the coming civilization, the civilization of the New Era.

Quiet thought flowers in this book which must be read quietly — in unhurried calm; and, again and

again, this quiet thought takes us aloft on the wings of song. India, under modern influences, has suffered a setback, has fallen from the thought-level of the Renaissance which produced the "Upanishads." Their wisdom is in the brief concentrated paras of this book. Its inspiration is the Faith that One Divine Life breathes Its benediction upon all. In glittering stars in the heavens above and in tender flowers on earth below, He hath sown His Name in radiant beauty, and in the mind upright and holy, in the heart contrite and lowly, abideth the Light of the Eternal.

Can you spare fifteen minutes a day? Look into these pages; you will feel refreshed, for they speak of courage and sympathy, of understanding and the hope that springs for ever in the human heart.

Excelsior Book Club, Krishta Kunj, Karachi, India.
10/-, post free.

WHAT IS PEACE?

What is peace? I asked a Chinese lad,
And he in answer, lifted up his empty bowl,
"It's rice," he said, "enough for all."
What is peace? I asked a Japanese.
"It's quiet safety with the blue sky overhead
And a place to sleep when stars are out —
A place to sleep and have no fear."
"What is peace?" asked the Filipino,
Then quickly answered, "Peace
Is work to do to earn your bread —
Bread and clothes to wear."
"Peace is home and family about,"
The Polish child spoke quickly,
And the French child nodded twice and said,
"It's food and warmth and school and church.
It's fun and laughter,
Softly spoken word of love."
What is peace? I asked of all the world.
The answer came,
"Peace is love — love for all mankind."

—D.C.D. in "National Spiritualist."

TRANSITION OF MRS. H. L. PYBUS

By J. K. Bennetts

President of the Stanmore Spiritualist Church

In the passing of Mrs. Pybus, on February 8, Spiritualism in New South Wales has lost a valuable and intellectual worker, one whom we can ill afford to lose.

From the beginning of this century she had been an ardent student of Occultism and Higher Thought.

Her lectures on Spiritualism took her to New Zealand, Victoria, Queensland, and in her home State, to Cobar, Newcastle, as well as in Sydney and suburbs.

Mrs. Pybus was a member of the Enmore Church for many years, and a valuable speaker on our platform. We look upon her passing as a major loss to our church.

Her simple dignity and wise understanding won for her many friends and well-wishers. Her whole life was devoted to all who needed the word of comfort, and she gave to the anguished heart, in the hour of their sorrow, that consolation that comes from the conviction of continued life in a higher and happier sphere of service. Her life motto was, "I serve in the interest and work of Jesus Christ."

The funeral service was conducted by the President of the Stanmore Church at the Rokwood Crematorium. Mr. Sky also spoke of loving memories of a dear and valued friend.

OCTAVES OF LIFE

The piano with its repeated octaves, and the organ with its eight-foot, four-feet, and sixteen-feet stops, give us a working simile of worlds beyond worlds, differing in their range of vibration. Each octave and each rank of pipes is complete in itself, though definitely related to all the others; and each is a kind of higher octave world, with everything in it relatively the same, as compared with the world that preceded it. Chords, progressions, harmonies, and so forth are all the same relatively, even though absolutely they are different.

Every note in any octave is definitely related to its companion note in the next octave, because even now a note's first overtone is its higher octave, and this is always sounding even when the ear cannot distinguish it. So also there are higher overtones still, sounding unheard.

Our physical body is our normal octave self, the soul is a higher octave, and spirit a yet more advanced self. Each of these selves dwells in a corresponding world complete in itself, but related to all the others. The transition from the physical to the soul world is the passing from the lower to the higher octave. It certainly is not death: while even the change is not so noticeable as one might suspect, for the relative similarity tends to minimize the absolute difference.

In point of fact, many people who die do so without knowing it. There is, of course, nothing of extinction or cessation, though there may be a period of rest or sleep. Consequently, finding themselves stronger and more active, with a body which serves them better than their old one, they cannot square these facts in with their preconceived ideas of death.

DIRECT ANSWERS TO STRAIGHT QUESTIONS

By Sir Arthur Conan Doyle

What is a Spiritualist?

A Spiritualist is one who believes that death makes no change in personality, and that communication under proper conditions is still possible.

Can one be a Spiritual and also a Christian?

Spiritualism is not incompatible with any religion. It is only hostile to those creeds which would confine God's mercy to a particular sect. He is God of all.

What are the Phenomena?

Phenomena are signals and signs to attract our attention by appealing to our physical senses, and make us realize that there are intelligent forces outside ourselves.

What Men of Science have examined and accepted this Phenomena?

Among many others, Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, Professors Charles Richet, Lombrow, Hyslop, Morselli, Russell Wallace, Tollner, Wagner, Schrenck-Notzing, Geley, Flammarion, Botazzi, William James, Hare, Challis, Mayo, and Foa.

Why do some oppose Spiritualism?

Want of knowledge, prejudice, and intolerance.

SPIRITUALISTS PEN-FRIENDS WANTED

Mrs. M. Jones, 28 Magdalen Street, Exeter, Devon.

Mr. Fred Lees, 9 Lower Teddington Road, Hampton Wick, Kingston on Thames, England.

Mrs. M. Bullock, 17 Elderfield Road, Clapton, London, E.5.

Mrs. M. Edington, 114 High View, Wallsend, Northumberland.

Mr. Thomas Hon, 13 Kingswood Road, Streatham, London, S.W.2.

Miss Kemble, 44 Sistova Road, London, S.W.12.

Mrs. M. Buswell, 95 Burne Jones House, North End Road, London, W.14.

Mrs. Deen, 148 Notting Hill Gate, London, W.11.

Mrs. M. Lapham, York Cottage, 33 Westgate Gnd., Wakefield, Yorkshire.

Miss Brenda Williams, 11a Christchurch Road, Brixton Hill, London.

Mr. P. Daley, 11 Essex Street, Forest Gate, London, E.7.

Mr. C. W. Brown, 7 Heriot Mount, Edinburgh 8, Scotland.

Mrs. E. Slaughter, 82 Friern Church Avenue, North Finchley, London, N.12.

Mrs. Ruth Johnson, 185 Nottingham Road, Derby, Derbyshire, and Clive Johnson (fourteen).

Mrs. F. Willsmer, 12 Sussex Road, South Croydon, Surrey, England.

Mr. Harry Riley, 17 Selkirk Street, Burnley, Lancs.

Mrs. Mona Flear, Iona Healing Sanctuary, 52 Ropery Road, Gainsborough, Lincs.

Miss D. Hollis, 227 Watling Avenue, Burnt Oak, Edgeware, Middlesex.

THE PLANCHETTE

Develop Your Mediumship at Home

From "The Psychic Observer"

The Planchette is simply another instrument used in concentrating psychic force.

Great care must be taken not to influence the motion of the planchette in the least by any muscular action of the fingers. At first, the movements will be indefinite in curves and circles, but after a while it will begin to write "yes" and "no" in answer to the leading questions. In the course of repeated trials, answers of all kinds will be received, both serious, solemn, and truthful. For some persons the planchette will not move at all; for others of peculiar organization it will move freely in from one to twenty minutes.

Sometimes, if several will place their fingers on it at once, it will move readily for them, although it refuses to make any motion for any of them singly. Many persons have received wonderful revelations from the little instrument. We have known it to write out answers in accordance with mental dictation of a by-stander.

The operators, who were asking the questions, were much chagrined at the apparently irrelevant answers but were compelled to acknowledge the joke when the by-stander explained how he had brought his will power to bear in making the planchette answer as he desired.

Not for Children

Under no circumstances should children be allowed to play with the planchette, because, without careful guidance, they may sometimes unconsciously misuse psychic force.

Some persons are of the opinion that magnetic fluid flows from hands of the students . . . passing through the planchette causing motion and that this magnetic energy seems to be held in or absorbed by this simple instrument.

It would be an easy matter for the student to push this instrument about wherever he willed, by the force

of his own hand, but he must distinctly understand, that when the power is properly generated, the planchette will carry his hand with it, independently of his own will, and alleged to be by the operation of an outside intelligence.

How to Operate

The planchette should be used in the following manner. A large sheet of clean paper should be placed upon a large, heavy table with a smooth surface. The palms of the hands should be rubbed over the paper for a few minutes to magnetize it.

The planchette should rest upon this with the pencil adjusted so that the point rests lightly upon the paper in such a manner as not to obstruct the free movement of the planchette. The fingers of both hands should be placed upon the surface of the instrument, which in a few minutes may begin to move about in a sprawling manner. With practice this will gradually be controlled, and distinct words and messages written. It will be obvious that one's own thoughts will be seen in the writings, but with continuous practice this will become less and less evident. When communication seems to be properly established with some recognized communicator, questions may be asked about matters relating to living friends, such as, "Can you tell me where my brother is?" "Is my sister still in Australia?" "Can you say if I may expect a letter from my cousin this week?" "If so, what day?"

These questions may be asked either audibly or mentally, but it is most satisfactory to ask audibly first, and mentally when more fully developed. Only by receiving true and satisfactory answers can it be judged whether the communicator is the person he claims to be.

When to Sit

This instrument should not be used longer than one hour at a time, and not oftener than three times a week, on alternate nights, at the same hour, if possible. The appointments should be kept as one might with any business friend. One should not sit with fooling

or frivolous persons in the room or when tired or ill.

The planchette should be locked away when finished with. Should there be any trouble in getting the planchette to write anything except one's own thoughts, better results may be obtained by the single hands of two sitters being placed on the instrument, endeavouring to secure a positive and negative influence, which is usually best secured by male and female manipulators.

The light in the room should be subdued slightly, and all experiments conducted when one is likely to be undisturbed. To sit immediately after meals is not desirable, and promiscuous sittings often lead to undesirable results. Make a regular appointment with your communicator and keep it.

Patience and Application

Should any trouble arise by strange spirit intruders, and the unseen visitors refuse to depart by request, there is no occasion for fear, but the sitting should be discontinued till the next arranged date. Patience and steady application and a determination to be master in one's own house will bring success.

Should any difficulty be found in securing a free and energetic movement of the planchette, let the student try various assistants until he finds one who gives good results. When such one is found, a change should not be made unless unavoidable. It is advisable and desirable to arrange with someone interested in the subject, rather than with a promiscuous experimenter. Husband and wife, if in harmony, can often get excellent results together.

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