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The Harbinger of Light

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

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

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Gift of Prophecy

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THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

**Psychical Research, Spiritualism, Progressive
Thought and Spiritual Philosophy**

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HOW TO PROJECT YOUR ASTRAL BODY

By S. G. J. Ousley

In "Prediction," September, 1946

The early writers on Soul Projection, Paracelsus and Van Helmont, laid emphasis on the psychological aspect of the subject. The gist of their teaching was that the power of the mind needs to be awakened and developed before astral projection can be consciously accomplished. Paracelsus declared that because men do not use the power of mind to the full extent their efforts end in failure.

Dr. Hartmann in his work on Magic draws attention to the fact that "the thought-body (mind) may be projected to any distance." "Mind is everywhere," he says, "and is capable of receiving impressions. If we steadily concentrate our thoughts upon a distant person or a place, a mental current is created. Our thoughts go to the desired locality, for that locality, however far away it may be, is still within the sphere of mind." **Projection of the Mind**

There are various forms of occult and psychic projection — the phenomenon is not confined to the astral. An excellent starting point is the conscious projection of the mind. It is fairly simple to project our imaginations to distant places with which we are familiar —

visualization in other words. But where the objective is quite unfamiliar it is much more difficult. In this case the memory cannot help us and what we wish to contact has to be mentally created, or as in the case of telepathy and clairvoyance, seen at a distance. To those who practise this form it becomes in time quite easy of operation. The mind is the great constructor, moulding ideas and images out of the substance of thought, and eventually projection of the mind itself becomes an accomplished fact.

It must be admitted at the outset that it is impossible to prove that an astral projector has actually exteriorised any subtle or etheric counterpart of the physical form. It cannot be proved to the satisfaction of the sceptic. In astral projection, as in other occult practices, experience teaches. Those who have experienced it, however, are quite definite as to the reality of the phenomenon.

Before astral projection is attempted it should be realized that the astral body, in itself, is an unintelligent entity, and that unless infused with mind and intelligence it merely follows the desires and attractions of the astral plane. This kind of uncontrolled wandering occurs in the dream-state.

It is not easy to give a formula for astral projection that will work in all cases and under all conditions — people differ in essentials so much — but the following rules will undoubtedly assist the average experimenter. First, the body must be in a certain position: lying flat on the back is best with the arms stretched alongside the body and the feet uncrossed. Aim at projecting the mind in the first instance. The mind pictures the "double" as identical in all respects with the physical body and then wills that the astral form shall leave the body — it creates for it a receptacle or envelope one foot above the recumbent body so that when the astral entity withdraws it will fill the mould. Some people owing to a peculiarity of the constitution, or because of karmic factors, are able to effect the separation between the physical and astral elements with little difficulty.

First Visualize

Supposing that the first stage of exteriorisation is induced, what follows? The power of the mind is again summoned. If one wishes the astral body to float towards the door or window one must visualize the objectives. Instantly the mind is there — the astral body is not so quick but it follows the attractive force of the mind. A strong cohesion exists between the mind and the other two bodies which would be mere automata without it. The mind may hover between the two, at one moment in the physical, at the next in the astral: sometimes it localizes itself in the astral as in the case of trance and catalepsy. It is owing to this natural affinity or cohesion that the astral does not care to stay too long from its physical counterpart, especially at the commencement of the experiment.

In addition to the mental state, certain curious pathological phenomena also take place. A feeling of peace, quietness, and soothing relaxation is experienced which may have a marked influence on the organs of the physical body — nervous pains, headaches, indigestion being speedily banished.

An early sign of astral withdrawal is sensation of heat in the hands: at times this is so pronounced that the heat is felt in the thighs. It generally abates after five or eight minutes. This is the first explicit and definite phenomenon of astral projection and is invariably accompanied by a strong drowsiness which must be resisted — the mind must continue to function actively while the physical body "goes to sleep."

Withdrawal of Astral Soul

Certain physiological changes take place at this stage. Beginning at the extremities of the feet and fingers there is a gradual numbness which spreads upwards, leaving the limbs rigid. From the lower parts of the trunk the astral soul withdraws towards the chest, neck, and head. During this process a fine luminous vapour or essence exudes from the brain sutures and, rising, forms a cloudy appearance just above the physical body. It gradually assumes a human form lying about

a foot above the "sleeper" and connected by the psychic cord, the vital link with the bodily organism. Meanwhile, the whole body has become quite rigid, the breathing is perceptibly slow, the pulsations of the heart following suit. A good deal of strain is thrown upon the heart, and sufferers from heart complaints are advised not to experiment.

The projection or exteriorisation of the astral body may now be partially accomplished. Sometimes one experiences the somewhat bizarre sensation of being drawn out horizontally through the sutures of the brain. At this stage the physical catalepsy is complete—the body lies absolutely rigid. Do not be alarmed if your semi-cataleptic lungs suddenly draw in a long breath which may last a whole minute. The chest remains inflated and the breathing is based on the diaphragm: the stomach pulsates rapidly and automatically. A sense of power pours into the solar plexus and the projection is almost complete. The physical body is now abandoned but the room remains clearly perceptible as does the recumbent form on the bed.

Ability to control the astral form readily will depend on whether you possess a natural facility for projection, or whether you have been unconsciously projecting it in the past. Initial difficulties, however, are soon overcome by the assiduous student and by proper exercise of the will-power you will be able to raise the astral form from the horizontal to the vertical and to travel through space. A new inner life seems to open up and you enter a new world of possibilities. Many people nightly leave their physical shells to co-operate with the Adepts on the astral and spirit in the divine work of helping and healing suffering humanity.

Limitless Freedom

The sensation of travelling in the astral is similar to that of travelling through a long tube. The sense of limitless freedom is exhilarating and one is reluctant to return to the recumbent body. Sometimes the astral traveller remains as long as two hours on the higher

(Please turn to bottom of page 5)

THE FRIAR WHO FLEW

He Could Be in Two Places at Once

By E. J. Dingwall, M.A., Ph.D., D.Sc.

In "Psychic News"

Dr. Dingwall, leading authority on psychical research, here records the startling levitations of Joseph Desa, the Franciscan Friar of Assisi. Joseph, who was born in Copertino in 1603, is one of the most remarkable men ever canonized by the Roman Catholic Church. He was credited not only with levitation but also with the power of reading people's thoughts, healing the sick, miraculously multiplying food, finding lost articles, and even the power of being in two places at once. Of his levitations Dr. Dingwall writes:

"For my own part I do not find it easy to believe that the Cardinals, Bishops, Superiors, monastic physicians, and lay visitors, were all lying or engaged in a system of deceit for the apparent purpose of bolstering up the reputation of a fraudulent Friar, or the Order to which he was attached."

During the years he spent in Copertino and in the monastery of Assisi the number of his flights and other miraculous doings are too numerous to describe. Indeed, there was almost a constant succession of raptures during which surprising cases of levitation were observed.

For example, when at Copertino, he often used to become insensible for considerable periods of time when he listened to music being played in the church.

Christmas Eve

On one occasion some shepherds, who used to tend their sheep near Grotella, were approached by Joseph with the proposal that on Christmas Eve they should play joyfully upon their pipes.

planes, gaining experience and assimilating cosmic energy and vital forces which benefit the whole being. The return to the physical is accomplished more simply than the outward projection. In a few moments one finds oneself back in the body.

They accepted, and all went into the church, which soon resounded with the music from pipe and reed. Fr. Joseph was so full of joy that he began to dance in the middle of the nave to the sound of the pipes, and then, giving a deep sigh and loud cry he flew like an angel through the air from the middle of the church, where he had been dancing, on to the High Altar on which was the tabernacle which he embraced, and which was about twenty yards distant from the spot from which he rose.

The shepherd who tells the story thought that what was especially wonderful was that the altar had many burning candles upon it, and that Joseph alighting thereon did not knock anything over, but remained kneeling for about a quarter of an hour, and then got down and blessed the shepherds, who thought that they had been present at a miracle.

Indeed, one of Joseph's biographers says they were astounded beyond measure, as, on another occasion, were some other monks and inhabitants of Copertino, when the Blessed Joseph had to assist at a procession which was held in the Church of St. Francis and in honour of that Saint.

As the procession was just beginning, Joseph sank into a state of meditation and, forgetting the holy vestment which he was wearing and the sacred function at which he was officiating, and moreover, having already come out of the sacristy, he was overtaken by a brief ecstasy, followed quickly by rapture, during which he flew up to the pulpit, on which he knelt . . .

In the "Clouds"

Following this account another incident is recorded which was said to have taken place on the night following a Thursday in Holy Week. He was in church along with other religious persons, and they were all praying in front of the altar on which the sepulchre or Altar of Repose had been placed and which had been decorated with ornamental clouds and lamps, making a majestic and unified picture.

Suddenly Joseph flew up on the altar to embrace the tabernacle without paying any attention to the clouds, lamps, ornaments, and other obstacles, which he passed through as if he were making his way through a narrow lane or between stakes.

There he remained upon his knees until the Superior recalled him to his place, to which he obediently returned without having done any damage to himself or to the altar with its decorations. . . .

On another occasion it is said that Joseph wanted three crosses erected on a little hill lying between Copertino and the Convent of Grotella. One of the crosses was of walnut, tall and very heavy, and ten workmen were engaged in dealing with it.

All of them struggled vainly to place it in its proposed position, and Joseph became impatient at the delay.

"Here I am," said he, and having taken off his cloak and rushing forward he rose like a bird in the air, flew a distance of fifteen paces (about twelve yards) and with both hands seized the cross and, as if it were made of straw, carried it off and put it in the hole which had been prepared for it.

Two Places at Once

Apart from his frequent levitations Joseph exhibited other phenomena. He was credited with reading the thoughts of persons for whom he acted as confessor, giving examples both of clairvoyance and prevision.

For instance, during his last illness Joseph asked the doctor attending him whether he had made his confession.

"Yes," replied the doctor, to which Joseph countered, "Go and think a little more."

After a moment's reflection the doctor said that he could not remember anything more, to which Joseph replied by saying:

"Think of what you were doing on such and such a day and at such and such an hour," at which recollection came back to the good man, who went forthwith to confess his fault.

Apart from his other miracles Joseph is reported as healing the sick, miraculously multiplying food, finding lost articles, and was even credited with the power of bilocation. . . .

Flew from Death-bed

In August, 1663, Joseph was seized by a fever and grew steadily worse. On September 17, or the day before he died, he received the Viaticum and said that he heard the sound of a bell which was summoning him to God.

Passing into the ecstatic state, he rose from his death-bed and flew from his cell as far as the steps of his little chapel.

"The Ass is beginning to ascend the mountain," he said, and, having received Extreme Unction, he called out in a loud voice which hardly corresponded with his extreme weakness:

"Oh! what chants, what sounds of Paradise! What perfumes, fragrance, sweets, and tastes of Paradise."

Fr. Silvestro Evangelista, who, with his physician had seen him floating in the air, was with him till the end which came on Tuesday, September 18, 1663. This time the spirit had flown, leaving the body behind.

The story of Joseph of Copertino does not close with his death. Within three years of his funeral, enquiries were set on foot by the authorities with the view of obtaining the deposition of actual witnesses of the miraculous events which were said to have been observed during his life.

Testimony

Nutti's biography includes the testimony of many persons who had known Joseph; and this book must have been prepared within a few years of his death, although it was not actually published till 1678.

Bernino's book, first published in 1722, provides abundant references to the details as recorded in the Process, the printed record of which is so rare as to be known only in a few copies.

The Process itself was concluded in 1735, when Pope Clement XII first made public the decree asserting the

virtues of Joseph; and the Congregations for the discussion of the miracles were held from 1751 to 1752, Pope Benedict XIV publishing a decree in the latter year approving of two of the miracles which occurred after Joseph's death.

Further enquiries were then set on foot before the decree by which Joseph was canonized was finally promulgated. These having proved satisfactory, the decree was formally announced by Pope Clement XIII on July 16, 1767.

The flying friar had joined the Saints at last.

(This extract is taken from "Some Human Oddities," by Dr. E. J. Dingwall. An intriguing and authenticated account of extraordinary people. (Home and Van Thal, 15/-; "Psychic News" Book Shop, 15/4, English currency.))

AUTOMATIC WRITING PROVES SURVIVAL

Famous Lawyer Convinced

Automatic writing is a most intimate form of mediumship, for it is direct control. It is claimed the deceased person writes, and communications from him are not as a rule conveyed by a "guide" or "control." The characters of communicators and peculiar idiom used can be reproduced with amazing accuracy, and surely the reproduction of personality would seem to be the most important evidence of survival. The late Sir Edward Marshall Hall, K.C., against his will, became convinced of survival through automatic writing. He was a brilliant lawyer, accustomed to analysing and scrutinizing every little detail of a debatable problem, yet like Sir Oliver Lodge, Sir William Barrett, and other scientists, was not afraid to come into the open and state his convictions, once he had satisfied himself that survival was proved.

There are many other remarkable records of such phenomena in a book compiled by E. B. Gibbes, given through the hand of Geraldine Cummins, which pay great tribute to the quality and genuineness of her mediumship. This book represents cumulative proof over a period of twenty years.

FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

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

Getting the Feel of Your Aura

The student who, by diligent practice, has learned to recognize the feel of a perfectly relaxed physical body, and has mastered the art of relaxing at will, is now ready to take the next step forward. This consists of directing the attention away from the tangible sensations of the physical body to the more subtle vibrations of the electric field which interpenetrates and surrounds it.

At this stage we will not bother with the complexities of the various bodies of man, or of the types of vital, etheric, spiritual forces which sustain them. It is enough to remember that the physical body exists in an etheric field charged with vital forces. Some of these forces play upon the body from without. Some are generated **within the body itself**. Some originate in the higher planes of being, but are conditioned and transformed by the individual spirit and its many vehicles and organisms. (In the nomenclature of Spiritualism these higher "vibrations have been humanized.") The interplay of spiritual, astral, etheric, and electro-magnetic forces result in a blend — one may almost regard it as an orchestration of vibrations — which interpenetrate, proceed from, and are attracted to the individual in an ever-changing pattern. The composition of this vital field is determined by the dominant psychic tone of the individual concerned, and is influenced by one's physical, emotional, mental, psychical, and spiritual condition. The pattern varies with every change of thought, emotion, and feeling. The size and vitality of this field, which we refer to as the "magnetic aura," may be governed by the will-controlled mind, or influenced by forces from without — whichever happens to

be the stronger. This aura is the instrument through which all psychical manifestations take place. The lower octaves are closely related to the glandular and nervous systems, and the play of external forces upon the human aura may, through the psychic centres, influence the metabolism of the body either temporarily or over a sustained period. Inversely, changes within the physical body—particularly in metabolism— influence the aura. So definite and personal is this interrelation of forces that a sensitive may become attuned to one's aura and from it give a reading accurately summing up the subject's health condition, emotional reactions, thoughts, and spiritual aspirations. The student medium must obtain some degree of control over the aura before any real development can take place. In order to do this it is first necessary to "get the feel" of one's own magnetism. This is not difficult, nor does it call for any degree of psychical unfoldment. The process is largely a physical one carried out through the medium of the brain and nervous system. In fact, the baser vibrations of the aura can actually be measured by sensitive electrical instruments, and the aura itself can be made visible to the normal physical eye which has been sensitized to the higher octaves of light by the use of a dicyanine screen.

In the early stages it is helpful for the student to imagine, visualize, and feel the psychic forces. As one develops one senses them quite automatically, and learns to control them at will.

For simplicity's sake, let us take Exercise No. 1 (as explained in the previous lesson) as a basis for our experiment, and add to it a second exercise designed to charge the aura with prana or magnetic force. Practise this in bed just before you go to sleep.

Exercise No. 2: To Charge the Aura

1. Relax in a recumbent attitude.
2. Breathe gently and with appreciation, as if inhaling the perfume of a rose. Breathe deeply, but not so deeply as to cause discomfort. As you inhale imagine

that you are drawing to yourself vital spiritual forces. Feel them entering your lungs. Exhale gently, but **do not let the attention follow the process of exhalation.** Keep the centre of attention focussed on the spot in lungs (or it may even be low down in the throat) where you can feel the psychic forces accumulating. As you inhale again, visualize and feel fresh forces entering your lungs.

Repeat this process half a dozen times.

3. Exhale through the open mouth vigorously and expel the exhausted magnetism.

Practise this exercise two or three times a night until you can actually feel the magnetic forces vibrating through your lungs. Master this initial stage first. Don't be in a hurry, and don't over-exercise. Regular practice moderately applied is the only way to gain success. The person who goes in for wholesale splurges is merely wasting time, and in fact they can bring about a state of nervous exhaustion.

Well, you have been practising this for several nights and you feel that you have attained success. All right, let us try the next stage.

1. Relax as before.

2. Breathe gently, but **shallowly** this time. Try to pay no attention at all to the physical processes of breathing. It is your psychic self that is breathing now, not your physical body. Right? Good.

3. Now, stretch the muscles of your feet as in exercise 1. At the same time direct that warm flow of vital magnetism right down your body and legs to the very tips of your toes. Some people find it easier to do this if they slowly exhale and at the same time imagine that they are breathing out through their toes. You won't succeed at first, but by a will-controlled effort of imagination and feeling you can concentrate the attention at the spot where the magnetic force seems to be accumulating. Breathe in again and repeat the exercise. Keep this up until you can send the magnetism right down to your toes in a single breath.

4. Relax the feet. If you are tired, go to sleep.

5. Carry on, as in Exercise No. 1, directing the magnetic force to each muscular centre in turn. Take it a stage at a time. Don't try to master everything in one night.

6. Once you have mastered, and I mean MASTERED, the direction of the magnetic force to each centre at will try "breathing out" through every pore of your body simultaneously—as you stretch the muscles.

Repeat the process while lying on the left side, the right side, prone, and sitting in a chair.

Master this exercise and you can be of great use in a Home Circle or Developing Class. By "breathing out through your hands," and using your fingers to direct the magnetic current, you may send power to any sitter who may require it. By "breathing out through every pore of your body" (in imagination) you may expand your aura—with practice—to such an extent that you can embrace the entire circle.

A class comprised entirely of members with such magnetic control would cease to be a collection of individuals and become a perfect circle, an entity in itself, a temporary "group soul" with each of its elements harmoniously united to, and blended with, every other element.

Our next article will deal with the superficial use of the psychic centres so as to govern the psychic tone of one's environment.

SPIRITUALISM OPENS WAY TO INNER KNOWLEDGE

Its authority is truth wherever found.

Its sacred books the inspirations of every age.

Its oracles and priests, those whom the truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth, and love.

Its ceremonials the service of a noble life.

Its communion is with kindred spirits and its fellowship with all.

Its altars, the human spirit; its temples, living souls.

It is the open door, the present light, the demonstration, philosophy, and religion of the immortal soul.

Calm-browed and unafraid this mild-eyed, open-visioned presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth.

The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their living fountains.

The "bread of life" is hers, and she bids all spirits partake freely from the all-bounteous store.

From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living inspiration.

Poets quaff as this golden goblet is pressed to their lips and sing the songs of the spheres.

Sages gather from its open treasure house the wisdom of the skies.

Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme.

The mourner forgets her grief and dries her tears while listening to the messages of love.

The weary find rest in its all-reposeful and eternal ways.

The weak find strength in its unhindered helpfulness.

Crime, and sin, and all human imperfections and shadows fade gradually, yet surely, before its all-potent light.

The whole world touched, awakened, thrilled, aroused from the lethargy of material propositions and dogmatic assertions, from charnel houses of the senses, the tombs of death and despair, from sepulchres wherein their hope and faith and highest love were well-nigh buried, turns toward this new day-dawn, saying, "Is not this the light that lighteth every man that cometh into the world?"—"Progressive Thinker."

ASTROLOGY

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THE RETURN OF ANGAS MACKAY

Mr. Angas Mackay, of Indooroopilly, Queensland, who passed to the Beyond in September last and who had been a student of our literature for sixty years, was seen by his daughter three times since his passing. Miss Mackay writes:

"On three different occasions I have seen my father since he passed on. The first time I saw him he moved from the washstand to his bed; this was in broad daylight. I was in the kitchen at the time and can see into the bedroom from there.

"On the second occasion I was lighting the kitchen fire for the breakfast and he came and stood at the door of the kitchen leading on to our back verandah. The last occasion was on December 22. My mother had fallen that night and broken the femur at the socket. She was seventy-nine years of age, and since Dad's death took little interest in anything. She kept saying that Dad was going to call her away. On his night, as the ambulance men were preparing to take her to the hospital, my Dad came to the door of his bedroom and looked on until they took her away. I haven't seen him since then.

"Mother died on January 12 this year, four months after Dad. Dad was cremated on September 14, 1946. Mother was buried on January 14 this year. Often as I am preparing the meals I can feel his presence in the kitchen.

"For some time before his death his eyesight failed and he used to gain great comfort from my reading 'The Harbinger of Light' to him. We all enjoyed reading it."

Spiritualism has shown that the greatest possession one can have in the Other Life is character and memories that are worth preserving. It assures us that professions of faith are of no value, but that service to one another constitutes the highest passport to happiness.—Ernest W. Oaten.

MINISTERING SPIRITS

By M. Guthrie, Brisbane

I once invited a friend to our services. She replied that she would attend if the spirits would find her spectacles for her; I could not guarantee her any such thing, so she did not come. Seeing that the loss of her glasses was a serious matter, she would probably have been told where to look for them, but she had the wrong idea. Spiritualism was not brought into existence for material benefits but, seeing we live in the world of matter, the ministering spirits do concern themselves with our material needs, and through them lead us to the next step, the things of the spirit.

We know what "ministering" means. It means to minister, to serve, to help. But before they can do that, they must return to our earth. They must learn how to do that — to propel themselves through the air, to overcome atmospheric conditions, to enter closed rooms, and, when they have mastered these things, to do something even harder, and that is, to impress our minds. That is oftener harder than going through brick walls.

The newly-freed spirit, before he has taken his first flight to the spirit world, lingers around his earthly home, and tries to impress his weeping relatives that he still lives. But he cannot; their minds are closed, unless they have received some spiritualistic training. Sometimes the spirit friends are grieved by the fruitlessness of their efforts.

Five years ago, when my mother lay dying, keeping a clear mind to the last, she mentioned the names of several members of the family who had gone before; said they were all about her, helping her through. One of my sisters, a highly religious woman, said, "What a pity poor mother's mind became clouded at the last." This is one of the things the ministering spirits are trying to clear up, and it seems almost a hopeless task.

You will notice I use the words ministering "spirits," and not angels. The words are not synonymous. Angels are another order of beings, created before the

human race came into existence, but they have certain tasks in common with the spirits of human beings — they are still the messengers of the Most High, as they were aeons ago. But the ministering spirits, having once been as we are now, still retain their human characteristics. They understand us because of that human tie.

Yes, thank God, they do return!

“The world hath felt a quickening breath from that eternal shore,

And souls triumphant over death return to us once more.”

But why?

Primarily to bring proof of their survival; to help us; to brighten our pathway; to act as intermediaries between ourselves and the more advanced spirits, who in turn carry our thoughts and petitions higher, until they reach the place where all thoughts and desires are passed in review and given just consideration. They come to leave tokens of their power, of their love, and their goodwill. The spirit friends we knew in the body return, but there are those we never knew on earth, yet have been sent to us by the Higher Powers, or have been attracted to us by some intense drawing power and have become our affinities. We may have missed our true affinities on earth. We meet them just the same, and this accounts for the great love between us and those spirit friends unknown to us on earth, but whom we now regard with very great affection.

It is wonderful how soon the communion between us, and these acquired spirit friends, is put on a personal footing. They try to let us know that they have learned to love us; in fact, they loved first, and our own love is but a feeble reflection of theirs. And the reason they love us is, not only because of some similarity between us, but because of the service they have been sent to render us. Ministering began as a task; it ended in the closest of ties, and became a joy to them — for nothing makes a task easy until it is performed out of love to the recipient. Love makes all things easy.

They have many jobs — if I may use the expression. They open the gate between the two worlds; they soothe our hearts when bowed with grief; they throw light on doubt; they gently chide us when they see we are losing sight of our ideal by acting unworthily of it.

So you see that the ministering spirits lead no idle lives. On first going over, they rest; then they are taught the lessons they should have learned on earth but were too busy with either business or pleasure. After that, they return, to let us know they are not dead. They try to advise us about our daily problems. Sometimes they have not learnt enough to do so; sometimes, particles of earth, that is, earthly conditions, cling to them and clog them, or they are too eager to impart. Sometimes our receptive powers are weak. These are two of the reasons of faulty or wrong messages. The eager, dear ones are then taken away again, to be put through another course of study. When next they return from that etheric school of learning, we notice that their messages have taken on a new clarity. We put it down to our own receptive powers growing stronger. Yes, that is true, but they, too, have been learning, and their new messages are now more in harmony with spiritual truth.

All do not come to give help; some come to get it. In such cases, we are the ministering spirits, not they. They are so earth-bound that our association with them is not good for either of us; they are not progressing, and they prevent us from doing so. (I'm not now referring to rescue circles.) Then some of the more advanced spirits, whose duty it is to tend these ignorant, undeveloped, but loving souls, take them completely out of our surroundings until they have learned the lessons of unselfishness in love, of consideration for others. When next they return, they are purified and strong. Instead of leaning on us, they return with healing hands, and with a desire to help.

And this is one of the major tasks the ministering spirits have to do — healing sick minds and bodies. Healing is a part of every public circle, whether closed

or open. In spiritualistic homes, it plays a great part. We have our own spirit doctors and nurses. In the quietness of dawn, before we rise, we feel their gentle but powerful hands massaging tired muscles. Sometimes we can not feel their movements; we only know of them by the feeling of well-being and cheerfulness with which we rise to face another day and its demands. I have felt the warm, soft, cushiony hands of my Chinese healer. Then at the close of the day, these spirit healers return, drawing their hands across our aching brows. They smooth away all the hurts of the day, all the disappointment of hope deferred, of love's labour seemingly lost, and restore depleted vitality. As they move their hands about us, getting us into a relaxed, receptive mood, they inspire us with happier, more hopeful, and purer thoughts.

The return of the spirit friends does away with the need for faith; faith is lost in sight, in knowledge. Faith has been the handmaid. Now we need her no longer, since the spirit friends are bringing proof of their continued existence. Now that they have given proof, what need is there for faith?

And yet there is still need for faith of a certain kind — faith in them. Once we have proved them true, why keep on putting them to test after test? Would we probe our human friend so? And how long would they permit it? Our spirit friends have more patience, more tolerance. Rebuffed and doubted again and again, they still make their attempts to win our faith and our co-operation. When they have done so, there is great joy in the presence of the angels. There are now no obstacles to transmission; we converse with one another as in the days of their flesh — even better, for we have both learned how. Their influence is purer, better, and brighter than that of our earthly friends; they are not hampered by the narrow vision they used to have. They are now on a hilltop from whence they look around and see the way they have come, and, since the past, present, and future are all one to them, and all parts of Eternity, they can predict the future.

They can see what is about to happen. If they left it at that, all would be well, but sometimes, though they predict rightly, they then proceed to interpret, and often make a blunder. I have often thought that, if they would only predict the bald message, I could supply the interpretation myself; but a great deal depends upon the channel through which they operate.

It is often said, that when the spirit friends come back, they do not tell us anything of that other life. They keep on telling us about the things of earth.

Perhaps that is all you desire — some problem solved, or if you are going to have a win at the races or in the Casket, or if your husband or your wife or your sweetheart is still faithful. Like attracts like — you will get the kind of message you deserve.

But is it true that nothing is told us about life on the other side? I think I see a sad smile on the faces of those spirit friends who have dictated hundreds of books on the subject. We cannot all be mediums, even if we had the time to develop. Mediums can get their training direct from their own guides, and may not need to read books, but if you are desirous of learning the facts of Spiritualism, you must learn. If you were going to sit for an examination, for something which will bring you in a living, you would have to study the handbooks on the subject; you could not just draw the information out of the air. There is no royal road to learning anything — you must begin at the ABC. Some of the books, like those of Swedenborg, are too deep for the average intellect. But what could be simpler or more lucid than the small books of the Rev. G. Vale Owen? In his series of books, received by him through his guide, by automatic writing, he takes us through all the spheres, from the astral to the Christ-plane. So with Stainton Moses. His guide, "Imperator," was a very advanced spirit, and he took that Church of England minister step by step, writing through his hand, though often his orthodoxy recoiled from what was to him a strange, new doctrine, until that noble work, "Spirit Teaching," was completed and given to the world.

Many people believe that we shall have to play a harp when we get to heaven. And they will be golden harps too. It never appealed to me; I'd soon find myself at the foot of the class, or in the dunce's corner with a paper cap on my head. But at a seance, a young girl I used to know, came through and greeted me. I asked her what she was doing now. "Playing the harp," she replied. Thinking she was only teasing me, I laughed. "It's true," she said. "Don't you remember how I used to play the harp at the Philharmonic? Well, I'm still doing it." And yet there are people who say we are told nothing of the doings of that after life!

There are people who have missed their real vocation here. Circumstances — generally poverty, or the ignorance of their parents — have forced them into uncongenial occupations — the boy who wanted to be a doctor, but whose father forced him to be a lawyer. He is now a doctor over there, and his work is to inspire a doctor here, who may or may not know he is being inspired. Generally he does not, and puts all down to his own cleverness. The poet who had to work behind the counter, is now inspiring other poets here. A friend told me of her son who was learning to be a surgeon. His professor said to her, "He seems to have X-ray eyes; he has only to stand beside the sick body for a few minutes, then he sticks his finger on the very spot, and when the patient is laid on the operating table, he knows just where to begin." I told her he was being inspired by a spirit-surgeon, perhaps from another country; as likely as not, by a Chinese surgeon. She was rather alarmed. "You're quite well, aren't you?" she asked. He is now one of the leading surgeons of Sydney, and his mother, who has gone on, has returned to me in a big public meeting; she knows the truth now.

Yes, the other world is a very natural place, very much the same as ours, but better. All that is useless has dropped out; all that is good has survived. Those spirits who return and minister unto us, are very jealous that we give God all the credit, all the praise, for the good they bring to us. They know where they get

THE GIFT OF PROPHECY

By E. P. Herman

In "The Psychic Times"

At Lyons, France, on June 27, 1894, about nine in the morning, two medical students, Gallet and Varay, were working together, preparing for an examination. It was the day on which the electoral Congress was to meet at noon at Versailles.

Quite suddenly Gallet's work was interrupted by a thought that came to him so vividly that he felt that he must write it down. He wrote the words: "Monsieur Casimir-Perier is elected President of France by 451 votes."

Gallet showed the sentence to his friend, but Varay was not impressed. After lunch Gallet and Varay went out to attend a class, and on their way they met two other students, to whom Gallet announced his conviction that Casimir-Perier would be elected President by a margin of 451 votes. This was greeted with laughter and ridicule.

When the class was over the four students met again and went to a cafe for some refreshments. Scarcely had they been seated when newsboys arrived with extras that told of the election of Casimir-Perier by exactly 451 votes.

It is of interest to note that Gallet wrote his prophetic sentence about nine in the morning and the members of the Congress did not meet nor vote until noon — some three hours later.

their power — from the great central Force whom we call God our Father. Egotism and vanity have no place with them any more. Who is more humble than that noble spirit, Silver Birch? The more they know, the more useful they are, the humbler they become. They wish us to imitate them in that particular; not to be childish, but childlike. The result will be glorious, beyond our expectation; we shall mount up on wings as eagles, we shall run and not be weary, we shall walk and not faint.

The ability to prophesy depends on various factors, but Dr. Charles Richet, an eminent French scientist and psychical researcher, could explain that on the basis of physiological phenomena. It is his belief that a premonition is based on subconscious sensations which can give vague warnings to the brain of a defective state in one or another of the vital organs, and in certain organized perceptive centres in the frontal lobe of the brain may arise the feeling that a certain event is not far away.

How can the ability of some people to forecast the future be explained? According to Dr. Richet: "If we know the totality of things in the present, we should know the totality of things to come. Our ignorance of the future is a result of our ignorance of the present." Laplace in his "Analytical Essay on Probabilities" has said this in more precise terms: "An intelligence knowing all the forces of nature and the respective positions of all beings in it, having also the power of analysing all the data, would comprehend under one formula the movements of vast masses and of the smallest atoms. Nothing would be uncertain, and the future would be as open to it as the present."

It is quite reasonable to state that every future event of whatever kind is the consequence, perhaps the inevitable consequence, of an actual state of things. The present is pregnant of the future, for the future is dependent upon the present.

There are many persons who are subconsciously moved by complex vibrations that bring them complex notions to which their normal psychological life is closed. It is then that the subconscious knowledge of the present may permit of a rapid perception of its consequence, that is of things to come.

There are many recorded instances which establish the fact that certain persons are possessed of the faculty of precognition or prophecy. In certain circumstances (certainly not all), and the circumstances are not yet definable, these persons can announce events to come. They can give precise details on these events that are

not yet existent. These details are so exact that no perspicuity, no coincidence, and no chance can account for the prediction.

Dr. Richet has labelled this faculty *crystesthesia*. He has merely named it. He has not attempted to explain its mechanism. No one has. Another solution may be had when the human brain is able to formulate a better conception of Time as a psychological phenomenon. Perhaps we might conclude that Time is only a notion of our limited intelligence, that the future is irrevocably *faed*, that free will is an illusion. Perhaps at some time in the future we will be able to have a thoroughly scientific explanation for this strange talent.

FAITH AND FEAR

By Ellis Isidore

Everything in this world has an opposite — a negative. The opposite of faith is fear.

Hope is an offspring of faith. Despair is an offspring of fear.

Faith, it is said, overcomes all things — sin, sickness, and our last enemy, death.

This is a stumbling block to the materialistic minds, for they have not the understanding of spiritual things, and are conscious only to the literal sense.

When we have absolute faith there is no room for fear. When we have faith in a universal spirit of Infinite Intelligence, love, and wisdom, who has made manifest all forms of life and systems in the universe and governs it all by His will, then by that faith we have hope for the ultimate good. We overcome sin, sickness, and death, but are not exempt from these things.

The spiritual sense of overcoming is not to be exempt, but to be above the physical suffering and sorrows, with knowledge of life's continuity. Then faith is a power that carries us through without self-torturing by fear and despair.

Faith (spirit) lifts us above physical suffering, even in death. Fear is negative. It generates despair. Faith generates hope, which gives contentment and peace.

GHOSTS!

In "Psychic News"

"In regard to ghost stories, while I doubt some of them, still I have a certain faith in the whole of them taken together."—Kant.

Carlyle's View

"Ghosts!" exclaimed Carlyle. "There are nigh a thousand million of them walking the earth openly at noontide; some half-hundred have vanished from it, some half-hundred have arisen in it, ere the watch tick one."

Haunted Ireland

Owners of haunted houses in Eire are getting together to exchange experiences.

The idea started when the occupant of a haunted house in Dundrum, County Dublin, met a woman living in a haunted house in Wilton, County Cork.

"We told each other the stories," said one of them, "and decided it would be interesting to gather in more experiences of the same type.

"My story is of a Franciscan friar who has been seen by three different people, two of them Catholics and one a Protestant from the North of Ireland, in the same bedroom of our house.

"My sister, an old lady, and a young man from the North all saw it over a period of four years and all their descriptions tallied, although the two visitors had never heard of the story at the time they saw the ghost."

Phantom Lights

Phantom lights and supernatural noises in the night are troubling an East Grinstead household, writes the "Sussex Daily News."

The family, who believe that a poltergeist is responsible, have asked that the name and address should not be mentioned as they feel that curious visitors would increase their troubles.

The phenomena started when a damp patch appeared on a wall and dried out in the unmistakable shape of a skull.

Since then, mysterious lights have moved in the room, doors are opened and shut by an unseen hand, the ticking of a clock has been heard in a clockless room, and objects rattle and jump on a glass-topped table.

Hospital Ghost

Who is the ghost of the Royal Hospital, Richmond? asks "The Richmond Times."

A patient sleeping on a balcony declares that he woke one night recently to see a woman in black with a luminous face glide by his bed. The apparition vanished as midnight struck.

Enquiry has failed to elicit any legend of hauntings in this part of Richmond, although two guesses have been made by various people as to the identity of the alleged ghost — Lady Tewkesbury or Lady Shaftesbury.

QUOTES FROM OUR MAIL

Mrs. M. Hubble, who recently passed to the Higher Life in her eighty-ninth year, had been a subscriber to "The Harbinger of Light" for fifty-three years.

"I should like to congratulate you on the high standard of the articles in 'The Harbinger.' It is a splendid digest of psychic news and I wish both yourself and it every success."—T. Lawrence, Seddon, N.Z.

"Although I have passed my seventy-sixth year, I feel that I may go a little further. 'The Harbinger' has made all things clear and I will go to the next stage with confidence and trust."—P. Keegan, Auckland, N.Z.

"With reference to your note on Bailey's mediumship (January, 1947). It was Maggie Papakura's coming that made it so evidential to us all, because my husband (Dr. Craig) knew her and he was the only one present who knew the Maori language, and he speaks it perfectly, as, of course, she did. . . . I remember once he had a Maori woman in hospital — they all came to him because he could speak their language — and she wrote down some of the words he used, because they were the pure old Maori, which only the very old Maoris could speak."—H. Craig, Auckland, N.Z.

SPIRIT GUIDES ADDRESS CONFERENCE

By S.R.

In "Psychic Truth"

Shaw Desmond's most extraordinary psychic adventure was not wrestling with wraith-like entities in haunted mansions or watching physical phenomena at seances, but attending a conference called by the Marylebone Spiritualist Association which he describes as the first inter-world council.

At this conference, held in London in January, 1934, three spirit guides, White Hawk, White Eagle, and Red Cloud (their mediums are Kathleen Barkel, Grace Cooke, and Estelle Roberts), discussed with seventeen people on this side the problems confronting our world.

The effect of conferences such as this one, says Desmond in his latest book, "My Adventures in the Occult" (10/6, Rider & Co.), is far more potent than the atomic bomb or atomic energy.

We Are All Ghosts

From his records of a lifetime of psychic research he has taken a variety of experiences which well illustrate his opinion that we are all "ghosts" and that this fleeting hour of earth is but a dream.

In fact, he gives supernormal interpretations to what many would call the fears and imaginations of an overwrought mind. Take these instances:

As he lay in a bedroom beneath a castle clock tower, the ticking slowly became death and the scythe swinging the hours away from life. A terraced garden on a starlit night became a haunted tunnel in which he felt and believed he saw poor, pale, unhappy, and evil entities who sought to paralyze him with fright.

But also he relates experiences which would confound even the most materialistic sceptic — prophecies of the four winners of the Derby between 1922 and 1925 and the death of W. T. Stead; the apportioning of a poisonous snake into a Kensington laboratory (it can still be seen preserved in spirit at the International Institute of Psychical Research); the receipt of spirit messages on

a Morse buzzer although the apparatus rested on a glass-topped table, untouched by any earthly entity.

Again and again Desmond attacks the orthodox, the materialist, and the cynic. In the scientific domain, he says, it is only the foolish man who sticks to his opinion. The great ones invariably hold their judgment in flux.

Scoffers sit up and take note, he declares, as they watch bewildered when they see their material castles do not fall but vanish. For science is at the cross-roads, one of which leads to the stars, the other to the death which we call "matter."

QUESTIONS AND ANSWERS

By Dr. Victoria Barnes

In the "National Spiritualist"

Question: Why am I unable to get a spirit message that makes sense, or is altogether truthful; or to find a medium that can be trusted to give out only what a person's family and friends from the Spirit Side tell them to say? I used to get real good test messages from a medium who has gone on, but since then I am disgusted with what has come to me in Circles. I am a true Spiritualist believer, I try to live its teachings, and am always anxious to hear from my spirit people. I am very discouraged.

Answer: It has been necessary to omit much from your letter. Please read the caption to this column. It is for quiz purposes only.

Very seldom are all the errors found to be on just one side. Were the others who attended the same Circle satisfied?

We regard the Certified Mediums of our N.S.A. as conscientious and honest in the presentation of their Work — but we do not present them to the public as infallible. They are as human and as liable to make mistakes as any other human.

The very fact that you have grown so distrustful causes your auric emanation to become negative in character, therefore, repellent rather than attractive, in its magnetic properties. You place obstacles in your

own path of reception. The thoughts and impressions vibrated to you by the Spirit People interested in your welfare are deflected, and you blame the result on the medium.

Again, many attend circles and seances claiming they obey all necessary conditions yet have their mind so set on whom they desire to contact that if an unexpected spirit guest greets them they are suspicious and become icily cold. The medium again receives the blame. At this season of the year we often see older people tramping through the snow in a way that a path is made for little children to follow. So it is with spirit entities, those whose knowledge regarding inter-world communication often greet us, paving the way for the less experienced who are to follow.

As to taking the articles you mentioned into the circle — that is rank superstition. Flowers, and a glass of water for the medium, is all that is necessary.

BOOKS WANTED

"Mahatma Gandhi," by Rev. C. F. Andrews; "Man's Survival after Death," by Rev. C. Tweedale; "The Rock of Truth," by J. A. Findlay.—John H. Wall, 54 Swanston Street, Hobart.

LISTEN IN

Listen in to what the Universe is saying,

Listen in, Listen in!

For the trumpets of Eternity are playing

To the Springtime's violin.

If you'll cease to give your hearing or devotion

To the little daily tumult that appears,

You will hear a new and wonderful commotion

The music of the Singing Spheres.

Angela Morgan.

GRANDMA'S FINALS

Two little girls were busily discussing their families.

"Why does your grandmother read the Bible so much?" asked one.

"I think," said the other little girl, "that she's cramming for her finals."

WHAT SPIRITUALISM IS AND DOES

It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches, not that a man has a soul, but that man is a soul and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious — not asleep.

That communion between the living and the "dead" is scientifically proved.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

Spiritualism is God's message to mortals, declaring that There Is No Death. That all who have passed on still live. That there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights, sublime and glorious, where God Is Love and Love is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many Spirit manifestations recorded in the Bible.

It demonstrates the many Spiritual gifts with which mankind is endowed but which through want of knowledge have been allowed to lie dormant or through prejudice have been violently and unjustly suppressed.

TRANSITION NOTICES

Transitions that are of general, not merely of local interest, are inserted at the special rate of sixpence per line and must be endorsed by the president or secretary of an established Spiritualist church or society.

THE HOME CIRCLE

Spiritualism owes its strength and progress to the

HOME CIRCLE

The fact that you are interested in Spiritualism indicates that you are mediumistic. Why not develop this faculty and obtain convincing evidence of survival in your own home?

Mr. J. Stuart Morrison

who is contributing a series of articles on "How to be a Medium" in the "Harbinger of Light," has also written a companion work, entitled

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BOOKS FOR SALE

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"Many Mansions," by Lord Dowding	7/6
"Lychgates," by Lord Dowding	9/6
"On the Edge of the Ethric," by A. Findlay	6/6
"The Immortal Road," by W. E. M. Abbot	5/-
"Spiritualism: The Open Door to the Unseen Universe"	6/6
"Twelve Lectures on the Harmonical Philosophy of Andrew Jackson Davis"	4/6
"You Can Speak with your Dead," by Shaw Desmond	10/6
"When a Child Dies," by Sylvia Barbanell	9/6
"The Arcadia of Spiritualism," by Hudson Tuttle	12/6
"Mysteries of Ancient South America," by H. T. Wilkins	22/6
"I Am: The Ascent of Mankind," by Eleanor C. Merry	20/-
"The Projection of the Astral Body," by S. J. Muldoon and H. Carrington	21/-
"Voices from Another World," by F. Gurthis	10/6

We may have the book you require, or may be able to import it for you. Enclosed stamped envelope for reply

FAMOUS PEOPLE WHO WERE SPIRITUALISTS

John Wesley, founder of Methodism, had every reason to be convinced of the soul's survival. Spirit manifestations of the most startling character began in the rectory of his father in 1776. In a letter to John Wesley's brother Samuel on January 12, 1777, Mrs. Wesley wrote:

"Night after night, the loud knockings go on. Last night after bedtime, your father and I arose, and went down. Just as we came to the bottom of the stairs, having kept hold to support each other, there seemed as if somebody had emptied a bag of money at my feet."

The Wesleys came to name their unseen guest "Old Jeffery." Later it was discovered that Jeffery was a Jacobite; and disliked everything connected with the Georgian period of the time. Mrs. Wesley seems to have partly shared this political dislike; and her outspoken opinion against the Prince of Orange at that time caused domestic discord, but no doubt pleased the spirit of Old Jeffery.

Many interesting incidents connected with these nightly manifestations, have been left for our amusement and wonder. One is of a new maid engaged because of her entire disbelief in spirit-life, and a bold declaration to face anything else there might be. That night, on going into the dairy, still laughing at her companions fearing to go there for butter, Jeffery made his presence known in a spectacular manner. We read that "she dropped her tray and ran for her life."

Mrs. Wesley again writes:

"The next night, your father would get the Vicar of Haxey to lie at our house: and we all sat together until one or two in the morning, and heard the knockings as usual."

For two months the Wesleys had Old Jeffery as a nightly visitor. Old Jeffery has, in fact, become Methodism's famous ghost.

Robert Louis Stevenson once said with regard to his books: "The spirit-brownies do half of my work for me during sleep." Stevenson saw the window-scene in "Jekyll and Hyde," as a vision one night. He said that he went strange journeys and saw great cities in his sleep; that he read far more wonderful books in his sleep than existed on earth as literature. He said that he had been given chapters in sequence; and each night the book would be given him from the place left off the night before. "Olalla" was "given" to him, he said, "in bulk and detail."

Again, Mrs. Shelley always attributed the celebrated romance of "Frankenstein" to a vision given her in sleep. She wrote to confirm this: "I saw the whole phantasm of man stretched out, and then, on the working of a powerful engine, the figure showed signs of life, and began to stir with an uneasy, half-vital motion."

There are even more interesting instances of spirit-help. Writers have risen in deep sleep from their beds, and to a voice that dictated the words to them, wrote stories, plays, and poems. The great Abercrombie has told this of a lawyer he knew, who was much perplexed over a legal opinion he had to deliver. Still worrying about it the night before counsel's opinion was to be given, the lawyer went to bed. In the early hours, he arose in sleep, went to a table, took writing materials and wrote steadily for some two hours, after which he returned to bed. When he awoke, he told his wife he had had a strange dream in which he had solved the whole problem in the case, but could not remember a word of the solution.

"But you got up and wrote for over two hours," said his wife.

"Oh, you are dreaming, my dear," he said.

Now it was the wife's turn to be amazed. "No, no," she said, "it is yourself who has been dreaming." Then going to the table she picked up some sheets and handed them to him. He gazed at them in astonishment. The whole case was there for presenting in court. (And so to bed.)—"Spiritual Vision."

WHEN THE TWIG BENDS

By a Special Correspondent

In Sydney "Morning Herald," June 19, 1947

New dignity was imparted to the curious occupation that used to be known as "dowsing," or water-divining. Now it is called "radio-perception," and dowsers are regarded as human radar sets. Furthermore, they have formed an international Congress to further their interests.

Besides possessing the five faculties of sight, hearing, touch, taste, and smell, some human beings credit themselves with a sixth sense — that of psychic awareness, like the instinct that warns animals of things they can neither see nor hear.

Once it was called "dowsing." But the art (which some people think is hocus-pocus) has achieved recognition in Britain and Europe, and the new name for it is "radio-perception."

For long this "sixth sense" was denied recognition, but to-day all is changed. Practical demonstrators of psychological reactions are the "dowsers," "rhabdomancers," or "radio-perceptors" — in other words, water-diviners. They have reached a real status with the activities of an organization called the International Congress of Radiesthesia, which first met at Liege in 1939.

"Dowsers" will also play their part at a meeting in Paris this year of the Association Generale Des Hygienistes et Techniciens Municipaux. Papers will be read and discussed on every aspect of water-supply and water-location, and it is likely that they will examine most recent world-wide findings of dowsers, particularly their work during the war.

It is known that Hitler called in water-diviners to test the dryness of the emplacements in the Siegfried Line in the winter of 1939. At the Liege Conference, a sensation was caused by reports from medical men on dowsing as a means of diagnosing, and remedying illnesses.

It was declared that the methods of medical diagnosis of Larvaron, Lecourbe, and Turenne had proved their value. Larvaron is a lecturer at Rennes University, Lecourbe is a Paris pharmaceutical chemist, and Turenne is the head of a Paris firm of hydraulic engineers who undertake well installations, and, by dowsing, recommend shaftings and borings.

Turenne teaches methods for defining degrees of illness based on the theories of the famous Dr. Nebel, of Lausanne, who presided at the most recent International Conference of Homoeopathic Practitioners, held in Switzerland. He has perfected a "health-indicating board," fitted with a coiled conductor, which can also be used for controlling qualities of wines and beers during maturative periods.

In many countries hard-headed municipalities, Government departments, firms, and institutions which not long ago derided dowsing as so much mumbo-jumbo, now have the greatest faith in it. In 1946 at least thirty local government bodies in Britain called in water-diviners when drought threatened, and it is now usual to find a dowser attached to a firm of hydraulic engineers.

Just returned to London is Mrs. Norah Millen, for the last seven years official dowser to the Government of Ceylon.

"At first," she says, "my activities were looked upon as superstition. In some quarters I was christened Mrs. Moses! I undertook to find emergency water-supplies without engineers, assist malaria control surveys, village colonization schemes in dry zones, prospect for rubber and tea factories, and locate emergency wells for schools, hospitals, and institutions.

"When the island became a fortress, thousands of service personnel had to be housed in big camps, and my job was to make water-divining survey reports of these districts.

Mrs. Millen used guava twigs for actual divining and found water in most unlikely places from which over two hundred camp-areas were fed, supplying an entire army.

The theory behind it all is that all matter gives off a ray which causes a change of tone in certain muscles of the forearms of people sensitive to such "waves." The "tone" change induces a reflex action of the muscles, causing the twig, rod, piece of whalebone (or whatever the dowser) uses to twitch violently.

The natural dowser is, it is claimed, a human radar set, and this radio-perceptive power is not limited to the finding of water. Oil, metals, minerals, buried treasure, and any geological abnormalities can also be detected.

Dowsers advance the theory that the mathematical perfection of the universe results in everything having a certain "wave length" which can be tuned into, in exactly the same way as one selects a radio station by turning a knob. There is, they say, an electro-magnet field round every human body — the "aura" of spiritualistic vocabulary.

Staveley Bulford, famous psycho-physical investigator, says: "During the last twenty-five years of research work, I have discovered a method by which the human emanation, particularly from hands, may be made visible to any observer by purely mechanical means. A large number of people have witnessed demonstrations of this, and to the best of my belief, no one has failed to see the energy streaming in straight lines from the finger-tips."

So many are the directions in which the practised dowser can now direct his powers, that mere water-divining may actually become the least exciting side of his work.

Efforts to trace two youths who disappeared from their Devon home last year having proved fruitless, the police called in a well-known local water-diviner, William Burgoyne. Burgoyne hung some of the lost youths' wearing apparel over his arm, took a slender whalebone rod in his hand, and roamed the district. Feeling an urge toward the river near Kingsbridge, he felt the piece of whalebone "turn and twist like a live thing" in his hand. The police dragged the river and found the bodies of both youths.

ROME COULD NOT HELP, BUT SPIRITUALISM DID

In "Psychic Truth"

By Leah Woods

On February 2, 1939, our little girl, Shirley Ann, passed on after an agonizing fortnight spent in a London hospital.

I was at that time a Roman Catholic. Up to a point my faith helped me through this terrible and difficult time.

My husband and I numbered among our friends two or three Spiritualists. As the weeks and months went by, one by one, from entirely different sources, came messages purporting to have been sent by our little girl. I was disturbed. Many questions which the Catholic Church could or would not answer were chasing each other through my mind.

Early in 1941, two things occurred, one I call an "inside" happening, and the other an "outside" one. In the first I saw in my imagination a door shut fast. I was on this side, and on the other was my little daughter, calling incessantly, "Mummy, Mummy."

I was afraid . . . afraid I was being deceived, afraid to listen to reason and conscience, until at last I could no longer bear to listen unmoved to the pleading, loving tones of the little one on the other side.

The door was pulled open and the light of knowledge streamed in.

The second happening occurred in the confessional. In a moment of sorrow and loneliness I asked the priest, "Father, shall I ever see my little girl again?" He answered, "If you are good, my child, you will."

What did "good" mean? It meant obeying the Church and denying love, reason, and conscience. The voice of my intellect said, "That is not the truth, and I must know the truth."

From that moment I have not looked back. My first sitting was in a group with Stella Hughes as the medium. No one knew I was going to this seance. I had not even told my husband.

From then on the evidence piled up, a psychic drawing by Frank Leah, a sitting packed with evidence with Estelle Roberts, and wonderful reunions through Lilian Bailey.

Then in July, 1945, two months after the end of the war, another blow fell. My husband, my little boy, and I were away for a few days' holiday in Cornwall. My husband met with a fatal accident. He fell and fractured his skull. Within nine hours he was dead.

A few days later I was met by a great friend, a Spiritualist. His first words were, "Try and remember what a terrible shock this is to him."

Can you imagine a clergyman or a priest saying those words to me? They are real; they are vital. At once you are able to put aside selfish grief and self-pity, to help the one who has gone on the great adventure.

You know they are not dead, as orthodox people think of death. But you know also that in such a tragic and sudden case the adjustment must be difficult. The fact that you know they are alive is of great help to them. Then you are able to give them the opportunity to communicate.

Although I tried to do this many times, I was told I must wait because my husband was too emotional. This was wonderful evidence to me. His friends could not understand it, but I who knew him so well and understood his reactions to that other great shock was not surprised.

I could appreciate his despair and anguish of mind at what had happened. He was very ambitious. At forty-three his life was beginning to blossom, the years of hard work were beginning to bear fruit. He had already lost his daughter, and until he found her again he was deeply bitter at the parting from his wife and son.

At last a sitting was arranged with Lilian Bailey. It was very distressing, but I knew my man. While I held the medium in my arms, through her he "wept out" much of his troubled soul.

PSYCHIC INVESTIGATIONS

(at Southend (Eng.) Psychic Research Institute,
medium Mrs. Gunning)

By D. M. Stephenson

In "Spiritual Vision"

Materialization seance, May 25: I got nothing personally at this seance, but was extremely interested. There was a very large circle — over twenty sitters, so everyone could not expect results!

One girl, who had only passed over three months before, came to her mother, and seemed so dazed and astonished to find herself there that she could only keep murmuring, "Mother, it's all so strange! I don't know if I'm here or not! Am I dreaming?" She was assured that she was not dreaming, but still seemed unable to believe it. Mr. Hartley said they were often in that dazed state at first, especially if they had known nothing about the possibility of spirit return before they passed over.

Mr. Hartley said that when Alf first came as Spirit Control, he thought it a strange affair and did not at all like the way the medium was — as he put it — "took to pieces" — i.e., the ectoplasm taken from her. It made him quite nervous. — Immediately, Alf's voice replied, "And it still does, Guv'nor! Arter all, how would you like to see your old woman took to pieces? They mightn't put her together again proper!"

We saw another "earth-bound" spirit at this seance. I didn't catch his name, but he came through complaining loudly that they'd only given him sticks to walk on. I couldn't make out what he meant; but Mr. Hartley explained that their materialized ectoplasm legs were not always quite perfect and they felt to them, as if they were walking on sticks. — The earth bound spirit stood and listened to this explanation and then agreed, "Yes, they do! How would you like it if they gave you just these sticks to walk on?" Mr. Hartley laughed and said he didn't think he would! The man's conversation with his friends was trivial, and before he had been

there a minute he said, "I think I'll stay here. I don't think I'll go back!" Evidently he felt like a fish out of water in the spirit world! When he finally did go back toward the cabinet he complained loudly, even as he began to sink to the ground, "Look what they've done to me! Sticks!" Naturally, this quite upset our dignity!

One old lady made a brave effort to come out of the cabinet, but couldn't get beyond the red light! "I think I'm fixed!" she said to Mr. Hartley. "I know," he replied understandingly, "You can't get past the light, can you? Now, you just hang on to me and pull yourself along by my shoulder, then you'll be all right." She did as he told her, and was then able to get away from the light into the circle. I asked Mr. Hartley how this happened, and he explained that when they are only learning to materialize, the light sometimes affects them in that way. It has a strong pull on the ectoplasm and they feel as if they are rooted to the ground and they can't get past the light. Once in the semi-darkness of the circle they are all right again.

Mr. MacDonald, the psychic artist, was one of the sitters at this seance. A psychic artist is one who sees spirits clairvoyantly and then paints life-like portraits of them while they "pose" for him. It was he who had painted the picture of Alf that hung in the waiting room. A spirit named Sandy, who spoke with a Scotch accent, came and approached Mr. MacDonald. From their conversation, we heard that Sandy was asking Mr. MacDonald to paint his picture, for a very special reason. They talked for several minutes. Then Mr. MacDonald invited Sandy to stand up in the middle of the circle and tell us all what had been arranged. Sandy at once turned to us and cried, "I'm going to pose for my picture!" I learnt afterwards that the picture was to be painted at the special request of the circle where Sandy acted as Spirit Control. I didn't hear where this circle was, but I think some distance away.

A Red Indian, who called himself "Red Eagle," materialized in a most beautiful feathered head-dress.

He stood under the red light and slowly turned round for us, so that we could see the head-dress in all its beauty. Red Eagle was also a healer, and came asking permission to help at the healing circles, showing the same desire to serve as some of the others had done.

In case some should ask, "Isn't God ever mentioned at these seances?" I will add, "Yes, many times." I heard spirits pray very beautiful and sincere prayers; I heard them urge us to follow in the steps of Jesus of Nazareth; and an Indian guide left us with the words, "May the Great Spirit bless and keep you all in His care."

This ended my series of seances. I went, very sceptical, and was at first shocked by the seeming levity of some of the proceedings. I came away convinced of the wonderful truth that Life goes on, and very glad that spirits retain their sense of humour! Glad, too, for all the lessons they teach of loving service.

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* * *

A well-informed public is the world's greatest security."

IN THE MIDST OF LIFE . . .

Editorial in "Psychic Truth"

"It is wonderful to be alive, isn't it? I have now told all my past . . . only the future is left for me." Grace Moore said these words to reporters at Copenhagen on the day before she left to fly to Stockholm for a concert season. The aeroplane crashed and her singing career, so far as this world is concerned, came to an end.

From the obscurity of a small village she rose to fame and became one of America's greatest singers. Life seemed full of rich promise. Like millions, however, she was unprepared for death. In her case she had turned her back on the Spiritualism she could have learned from her father, whose mediumship has given evidence of Survival to many in California.

The words she uttered to the reporters possessed an added truth which she did not realize. "It is wonderful to be alive" is the message which hundreds of thousands have triumphantly proclaimed from the spirit world.

The task of Spiritualism is to spread a knowledge of Survival and all that it implies in daily life. Far too many know nothing about their destiny, their spiritual make-up, and the purpose of their existence.

If they had this knowledge, their sense of values would be altered. Instead of an emphasis being placed only on material pursuits they would so order their daily life that all faculties, physical, mental, and spiritual, would have the development and outlet so vital to their own progress.

The thought of death is deliberately withheld. They do not wish to contemplate its coming. But the wise man is prepared for the inevitable event. He faces it with knowledge and shapes the course of his daily activities so that he is ready, come when it may.

Spiritualism proves that our purpose here is to develop character and to give expression to those qualities which are eternal. Death cannot touch them nor take away from us. When we pass to the higher life we shall be known for what we are. Then, indeed, "it will be wonderful to be alive."

AN OPERATION PREVENTED

By W. H. Wallis, Elsternwick, Vic.

One of the most outstanding cases of spiritual healing occurred with myself as patient about five years ago.

For some time I noticed my hearing was faulty with a feeling of swelling in the right ear, so I betook myself to our family doctor for an inspection. He said, "You must have had a deal of pain with this before it had gone so far." I replied, "I have had no pain at all; it was only because my hearing was impaired that made me come." "Well, you have mastoid trouble here and I'm afraid it will be a tough job doing anything with it."

The usual probing and extracting pieces of muscle caused agonizing pain until I rebelled. The doctor was of the same mind. He admitted he could do no more and recommended I see a specialist. Very well! I acted on his advice, paying several visits to the city to no good purpose. The specialist said he could do nothing more and recommended an immediate operation. "The longer it is delayed the more serious it becomes," he said. This news staggered me.

"I could take you in the hospital to-morrow if Dr. B. lets me know arrangements have been made." On returning home Mrs. Wallis went up to see the doctor. After explaining it was customary for operation patients to make a will, etc., the doctor expected my wife to give consent to the specialist's proposal, but she thought otherwise. "You cannot do anything to-night," she simply said, which rather annoyed our medical adviser, and he retorted, "It is rather unusual and a risky proceeding to take a case out of the specialist's hands." "Well, you cannot do anything to-night," she repeated, and prepared to leave the surgery.

"Very good, I'll be down first thing in the morning and then we can see what to do."

Mrs. Wallis returned home; we had a light supper and retired.

Speaking aloud in space I just said, "Now, friends, for over thirty years we have relied on your assistance in cases of this sort. I'm going to sleep and you can

get on with your work of clearing up all this ear trouble so that there need be no operation." I fell asleep and didn't waken until the doctor knocked at the door, nine o'clock. My wife admitted him and he came to the bedside and asked how I felt. "Pretty much as usual. I haven't had time to take stock." "Let me look at you," and I sat up in bed.

The doctor pulled out the dressing, shone his torch, and peered into my ear. "Um, ah, um, ah," he growled, "Um, ah," and more silence.

As if she had known what had taken place, Mrs. Wallis asked, "What's the matter, doctor?" "Um, Um," he replied, "there's no need for an operation, the proud flesh has disappeared and the inflammation all gone. I could practically dismiss you now."

"What will the specialist say now, doctor?" "It doesn't matter what he says; there's no need for an operation. I will give him a ring." Turning to me he said, "You had better come and let me see you occasionally," but not for three or four years did I see him again, and then one day whilst in his surgery on another matter, I said, "Whilst I am here, doctor, you might like to have a look at my ear." "Yes," he agreed, and squinted in. "It's as clean as a child's — not a mark on it."

Smiling, I remarked, "You made a good job of that, doctor." He knew better!

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Millions are blind, deaf, and dumb so far as spiritual realities are concerned. They are not fulfilling the purposes of earthly life.

GLEANINGS

Henry Ford's Belief

Henry Ford, described as "the world's first billionaire," who passed on recently, was not so far removed from Spiritualism. A reincarnationist since he was twenty-six, he once declared, "Somewhere there is a master mind which sends brainwaves or messages to us," and on another occasion he said, "I am sure that some day it will be possible to measure the soul."

He told Hamlin Garland, the famous American author, "I believe in the invisible; all forces are invisible," and also, "I make my decisions in accordance with what people call hunches. That is to say, I follow suggestions from the inside — suggestions which come from meditation."

And to James Bone, a journalist, he said: "The whole thing that matters is what experience we brought from a former life, and what we gather in this life, and what we gather in this life to pass on to help other people on to a next life."—"Psychic Truth."

Investigated Hauntings

Sir Ernest Bennett, who passed on the other day, was a psychic researcher who specialized in investigating hauntings. In a broadcast he declared that the best theory to account for appearances of ghosts was telepathy from the "dead." He attended seances with Florence Cook and Eusapia Paladina. — "Psychic News."

Haunted Pre-fab

From Bristol — via the "Daily Mirror" — comes the story of Britain's first haunted pre-fab, No. 51, Langley Crescent, Ashton Vale, Estates, Bristol.

Night after night the tenants, Mr. and Mrs. Moss, have heard things that "go bump under the floorboards." So terrified did they become that they "swapped" houses with the Armstrong family, who heard nothing.

But Bristol Housing Department did not authorize the change and have ordered the two families back to their original houses.

Mr. and Mrs. Moss, who waited four years for their pre-fab, refuse to go back!

Rome v. Freedom

A reporter who smuggled himself into Spain after being refused a visa when he announced he wanted to write about religious liberty, says in "Reynolds News": "Spain is to-day the only country in Europe where the Bible is forbidden literature. It is an offence to print, import, or sell a Bible in Spain."

The Roman Catholics who supported Franco, the "gallant Christian gentleman," are having their reward. The reporter writes, "The Protestant Churches are not allowed to print any magazines or newspapers for public circulation."

Where Rome rules, freedom is absent.—"Psychic World."

Good Reason for Faith

That every avowed Spiritualist has good reason for his allegiance to this faith, is a fact overlooked by many critics. . . . Every day the other-world's good guidance, for one whose heart is open to receive, becomes markedly stronger. . . . Co-operation between the two worlds holds all — for peace!—"N.Y. Leader."

True Faith

True faith is to see, in imagination, a spiritual venture completed and successful, and to hang on to that vision with all one's strength.

God is beyond and beyond and ever beyond, right in the depths of our own hearts. Only he who can overcome the colossal darkness of the human mind shall attain to a realization of God.

God embraces sin within the arms of Love. Divine compassion enfolds all loneliness and misery. Herein lies the secret of Life.

We shall never solve our problems until we learn to regard the spirit of man as the Spirit of God.—"Psychic Times."

Editor Who Knows

The "Guardian," a weekly newspaper published in Perth, Western Australia, is unique in that it prints

general news, sports, and psychic happenings in almost every issue. But then, its editor, Carlyle Ferguson, accepts Spiritualism.

In one issue the front page was led with a story, headed "Hanging Does Not Destroy Life," in which Spiritualist arguments against capital punishment were used in a report on a murder case. In the following issue there was a three-column reprint of the teachings of Silver Birch, taken from "Psychic World." In the next issue the editor described how the Rev. C. H. Spurgeon, the famous Baptist preacher, regularly returned through a local medium, a blacksmith.—"Psychic World."

Crawford Memo

Worth remembering — it's not the ectoplasm, but the medium, that suffers from exposure to light. By shielding the medium with black cloth, W. J. Crawford obtained many good flashlight photographs!—"N.Y. Leader."

Thoughts Cross Ocean

A successful telepathic experiment by transatlantic telephone is reported in the "Sunday Pictorial."

From a theatre in Clacton, Essex, where Maurice Fogel exhibited the mind-reading act he does on the halls, a reporter telephoned Professor J. B. Rhine at North Carolina, U.S.A., asking him to choose a familiar object from a list of forty.

Before the professor indicated his choice, Fogel scribbled a rough drawing. Rhine then said he had selected "Boat." The drawing by Fogel, who was never at the telephone, was of a boat.

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NEWS AND NOTES

The total printing cost (£3 10/-) for this August Supplement has been donated by an Auckland business man, a regular subscriber to the "Harbinger," who wishes in this practical way to show his appreciation of the N.Z. contribution. We certainly appreciate his generous gesture and say "Thank you" most heartily!

* * *

We will be glad to hear from readers their opinions on the Supplement, for if no one bothers to write, either in praise or otherwise, we feel little inspiration to carry on, and decide that no one is interested. Well, ARE you?

* * *

If you have any problems concerning psychic matters, we have an opportunity of placing them before spirit teachers, who have agreed to answer such questions to the best of their knowledge.

Such questions as would be of general interest would be given preference, probably, as space is so limited.

* * *

We regret that this issue is too late to report with interest for the readers the doings of the N.Z.S.C. Conference, held in Auckland during Easter, but the following are the names of the officers elected for this year:

National President, Mr. A. A. Hastings (Napier); Vice-President, Hon. M. M. Dreaver, M.B.E., M.L.C. (Auckland); General Secretary, Mrs. A. M. Richards (Auckland); Treasurer, Mr. J. McPherson (Auckland). Executive: Mr. C. G. Rhodes, T. Derbyshire, Miss L. Gerard, G. W. Baird, Miss D. Sturgeon, Lyceum conductress, with Mr. R. N. Ridd and Mr. C. Champness, hon. Executive members.

AN UNUSUAL MATERIALIZATION

By Helen Harris

The phenomenon of materialization is well known to Spiritualists and has done much to attract thoughtful seekers after knowledge. Apart from the conviction of survival brought to many by the apparent presence of individuals known to have passed beyond mortal vision, this phenomenon takes us to the even more significant conclusion that there are skilled and learned people bringing about the marvel for us, when we supply our small modicum of necessary condition. These scientists are, of course, beyond the Veil, playing their special part in the great campaign to attract the attention of mortals and to convince them that there is not only life beyond the physical for the human race, but that it is a life full of limitless opportunity for the exercise of God-given powers.

It would seem that this may have been the purpose of a demonstration at a sitting held in Taranaki a few years ago.

The seance was not held under test conditions, but evidence given by several presentations of materialized forms and voices of departed friends was entirely conclusive to the sixteen sitters. Further evidence, startling to the recipient, was the appearance of the face and form of a friend, still, to the best of his knowledge, in the flesh, and in Australia. Questioned afterwards, he said that she did not speak, but her expression was as if she were passing through a tragic experience. This young man, not a Spiritualist, had studied science under Sir Oliver Lodge, and he was so overwhelmed by his encounter that he declared that he would communicate with Sir Oliver and ask if it were possible for a living person to "materialize." This is an expression of ignorance, for the individual does not materialize, nor does the medium "produce" the phenomena; conditions being suitable, only the unseen operators can demonstrate.

In short, however, the young man succeeded in contacting, through vigorous enquiries among mutual friends, the lady whose likeness had appeared to him. She had indeed been through deep waters, was lonely and in need of a friend. It seemed that someone on the Other Side had prevailed on the unseen operators to use this means of bringing the young man to the rescue of the woman he loved, for, thus reunited, all ended well and they were happily married.

The lady asserted that she knew nothing of psychic matters, but she could remember that particular evening, that she had sat alone, and seemed to dream and to be "a long way off."

This would raise the question whether the subject of a materialization need be present, or even aware of what was happening.

A PSYCHIC EXPERIENCE FROM NORTHERN NEW ZEALAND

A lady relates how, while sitting quietly in the evening sewing, in her new home in one of the northern towns of New Zealand, she would see passing through her lounge room a procession of Maoris. They would stop, gaze at her in a friendly manner, and go on their way. This continued night after night. Being interested to know the reason why, she decided to make enquiries regarding the life and habits of the early Maoris in and around the district. She learnt that her house had been built across a track through the bush leading from a Maori settlement on the one side, and the water on the other. The Maoris in bygone days used this track daily, and to all appearances still continued to do so, not knowing that they were no longer embodied on this earth plane.

AN AFFIRMATION THAT WORKS

For those who like to have an affirmation during their periods of concentration, here is one that has been found most helpful:

God the Good is ALL and in all, the Only Presence and the Only Power working in and through me (or my affairs), adjusting all in Divine order.

OBSESSION (OR POSSESSION) TREATED BY ELECTRIC SHOCK

A few years ago, a N.Z. medical man, Dr. C., had brought to him by her relatives a woman in a distressing mental state. Her husband was anxious and puzzled by his wife's apparent state of insanity, yet convinced that there was no past history of any mental trouble in the family, therefore her illness was a great shock to him.

Asking a few questions, the doctor, who was an experienced Spiritualist, as well as having had considerable experience in mental hospitals, learned that the patient had been a competent accountant, and prior to her breakdown had handled all her husband's business. Indeed, it was due to her efficiency that a slowly deteriorating business was made to pay, and pay well, but because of the anxiety entailed, she had been unable to relax at nights, lying awake calculating, planning and generally worrying, hence she suffered this mental collapse which differed from the usual description of this type of illness in this respect — she became an entirely opposite personality. Acting in accordance with this new personality, the patient was undisciplined, restless, unamenable to control or reason, calling herself by an entirely different name. In short, she had become a foreigner to her family and friends. There was no rest for the patient or her family, night or day. She would disappear for hours, evincing great cunning in eluding her guardians, and when found by anxious searchers and addressed by name, she stared in amazement and refused to acknowledge her identity, persisting in claiming this other name. Matters grew more serious as time went on, the family, dreading an asylum, put off seeking medical aid. Finally, they were forced to do so, with the result that they consulted Dr. C., who assured the husband that his wife could and would be cured, if he endeavoured to understand and co-operate with the doctor. Thereupon Dr. C. explained obsession to the man, who, while very amazed, readily agreed

to any plan the doctor might have in mind. It was then arranged that the patient be brought to the surgery thrice weekly, there to be treated with electric shock. In a few weeks, the result of this treatment was a complete cure, for the doctor, by tactful persuasion, plus electrical shocks (per the diathermy machine) succeeded in releasing the spirit entity entangled in the aura of the patient, who proved later to be unaware of her previous identity; in fact, she awoke one morning quite normal, but surprised at her long sleep, for she recognized that her consciousness had been in abeyance for some time. The doctor recommended that she should not be told the actual facts of her illness for fear of attracting a like state, due to apprehension of further trouble.

To this day, the patient — once a serious case of obsession — is a normal, happy housewife.—M.S.D.

(Fairly recently, this N.Z. doctor read with great interest the work done for "obsession" and "possession" cases by Dr. Carl Wickland, of Los Angeles, with his co-worker and medium, Mrs. Wickland, in "Thirty Years among the Dead," a book we wish could be in the hands of all medical people.—Ed.)

THE SPIRITUALIST CHURCH OF N.Z., INC.

It is interesting to note that the N.Z. Spiritualist Church has the dignity of official status by Act of Parliament, September 22, 1942, a position that is being strenuously sought after by fellow Spiritualists overseas.

Within this wider scope lie greater opportunities, which we would like to see grasped with wise and courageous hands — people are needing our facts, from whatever angle they can be given, the religious, the scientific, the philosophic, for the great truth of Survival, rightly understood, with all its implications, could be a tremendous factor in helping to solve world problems.

A MEDIUM TREATS POSSESSION

A medium, who has been particularly successful with cases of obsession and possession during many years of healing work in New Zealand, has been good enough to send us records of some of her cases, which should be particularly interesting to students of healing, psychology, psychiatry, etc., and those interested in the vexed question of a "split personality." The following is the case of a young girl who was saved from a mental hospital by the healer's clairvoyance and understanding of psychic laws.

I was once called to a case that had baffled six or seven doctors; the patient, a girl of nineteen years, had been in bed for four months, in such a condition that the doctors considered her insane. Her limbs were rigid, she seemed never to sleep but lay staring upwards with her eyes wide open, and, as she refused to eat, had to be forcibly fed once a day by the doctor.

When at the request of the mother I saw this girl, Nellie, she said to me, "This woman here is not my mother, I am not her daughter, and I have never seen her before they brought me here. This room is not mine, and everything is strange." I agreed with her, saying, "Yes, that is right; you are not Nellie." "Then you believe me?" she queried. I replied in the affirmative, "Of course I do." Leaving the room, I told the mother that it was a case of complete possession, that I would take the case, and straightaway gave the first treatment.

Next day when I arrived, I found that Nellie had slept all night and, asking for food in the morning, had eaten a good meal. I then turned my attention to the spirit I could see in possession, and, explaining the position, told her she was injuring this girl's body.

She asked quite naturally what she should do, so I told her to pray earnestly to God to be released, so that she could go where she belonged. She begged me to help and pray for her and related how she had been in hospital undergoing an operation, from which she

now realized she had not recovered. It was quite evident that the spirit had not been long out of the physical when she took possession of Nellie. Nellie's nerves were treated to strengthen her mental powers and the possessing spirit helped to leave, which happened in about five days. In twelve treatments Nellie was her old self again, on the third day was able to walk about, and was sleeping and eating well. It seemed that this girl with a friend had been camping at a beach, and as they were coming home on a boat, all at once Nellie said she did not know where she was, who she was, or who was her friend, and when brought home did not even recognize her mother or her fiance. Apparently, Nellie was in a low nervous condition, and it was easy for the spirit to take possession as the girl was a sensitive, but had no knowledge of psychic matters or how to protect herself. I saw her after six years; she was quite well and had remained her normal, healthy self.

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Two thousand years ago, Plato wrote, "This is the greatest error in the treatment of sickness, that there are physicians for the body and physicians for the soul, and yet the two are one and indivisible."

CAN YOU IMAGINE GOD?

A Teacher from the Beyond Explains

In answer to a query concerning the nature of God, a philosopher in a certain Home Circle in Auckland spoke thus:

"My friends, why try and define God? He is only what you or we believe Him to be. To you, He is Service, Love, Truth, and Light; to an orthodox person, He is a Father; to a preacher of hell fire, he is a terrible Avenger. So He is to all men what they believe, but to us He is the All-Wise, All-Loving, All-Helpful Father. He is a guide and comfort to each and every soul, whether they know it or not. He is a father, or mother, or child, or husband. He is

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SPIRIT ANSWER TO PRAYER

Although not the usual night for communicating with our spirit friends, we felt greatly impressed that someone was wishing to get a message through, so we gave the opportunity. Almost immediately, a young friend who had been accidentally drowned in the Auckland harbour was communicating. We knew him well, his mother was a very dear friend, but this was the first time he had contacted us since his passing. His first words were, "Tell Mum I am happy, and tell her to cheer up and she will please me." Very simple, but how significant we were to find out later! There followed personal names and incidents, but we were not satisfied and asked that he give a special message for his mother about something outside our knowledge. He did so, and it proved satisfying, but it was not the important part of his contact with us. We promised to send his messages home, though we were rather timid about the whole matter, as we were afraid they might prove more upsetting than helpful, the mother being an orthodox churchgoer and not at all inclined to our philosophy, as far as we were aware. Her reply was anxiously awaited, and what a surprise we received! On the very day the boy visited us in the evening at our circle, on a lonely farm, hundreds of miles from us, the mother had sought a place of solitude, and heart-broken with the loss of this only boy, wept and prayed for a long period that some sign be given her, if it were possible, that she should know all was well with the lad.

"Tell Mum I am happy, and tell her to cheer up and she will please me." Could anything more comforting have been given?—From a Home Circle.

the flowers we love, the sky so magnificent, the sea so vast, the earth so fruitful. He is all to all men; He is the Beginning and the End; He is the Circle with the Light in the Centre. (This had been given to the group as a spiritual symbol at a previous meeting.) He is all we can ever conceive and **then** a thousand times more!

"So now, friends, can YOU imagine God?"