

SEPTEMBER, 1947

The Harbinger of Light

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



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

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How to Conduct Scientific Research

A Cabin Vision

Glossary of Spiritualist Terms

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Clergyman's Death Premonition

The Last of the Semurians

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*"Dawn approaches, Error is passing away, Men arising shall
hail the day"*

THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

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

FOUNDED 1870

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EDITOR: REV. J. T. HUSTON, N.D.

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SEPTEMBER, 1947.

A CABIN VISION

As told by a Ship's Doctor

In "Psychic News"

Dr. W. T. O'Hara, a ship's doctor on the old White Star Line, recounts how on one of his voyages on the Yokohama route, a charming ten-year-old girl had been entrusted to the captain's care.

She was an orphan and was returning to Japan, where her relatives were awaiting her. She was so pretty, good, and intelligent, that she soon won the hearts of the crew and especially the officers, including the doctor.

When the ship entered the China Sea, the girl fell seriously ill with tropical fever, and in spite of all the doctor's care, she grew rapidly worse, until it became evident that her illness would end fatally.

A Presence

At this point the doctor stated that while he watched by the girl's bedside he became aware of a presence he was unable to see.

The child's pulse still beat softly, and as he looked at her face the room grew brighter, slowly and almost imperceptibly, although it was not near morning.

The light increased until it was bright as full dawn; then it seemed to gather together in flickering, uncertain waves of blue and white and gold directly over the body of the child.

It remained for a moment and then disappeared, leaving the room in darkness except for the light of a shaded night lamp.

The child looked up at the doctor questioningly and murmured, "Oh, look! How beautiful!" and her fingers closed over his as she spoke.

Continuing, the doctor wrote:

"She turned her eyes upward, and, looking, I saw close to the ceiling, straight over her head, a blurred, misty luminous globe, like a distant light diffused and glowing in a heavy fog.

"This grew slowly, almost imperceptibly, as before, until it hung a quivering sphere of bluish-white wavy light. It was more clearly like the St. Elmo's fire that clings about the ends of the spars in a heavy electrical storm than anything else I can compare it to.

"See," she whispered, "Oh, see!"

"Slowly, so slowly, that I did not notice it at first, the ball of light descended until it seemed to envelope her face and hair, giving the peaceful, pleased look to her face, a glory and radiance such as we think of the angels having; the sweetest, the most heavenly vision I ever saw or ever expect to see.

Way Revealed

"As it lay for a moment wavering about her pillow, I felt the child's hand grow tense in mine; her body trembled slightly, and she made a feeble effort to raise her head as she cried out falteringly:

"Oh, Mamma, Mamma. I see . . . the way . . . and it is . . . all bright . . . and shining!"

"And as the voice died in a low whisper the light rose rapidly, dissolving and disappearing as it reached the ceiling; the curly head lay quietly back among the pillows; there was the faintest breath of a sigh, a nervous flutter of the muscles, the fingers of the hand

relaxed, the pulse was lost, and she lay very still and white, as I knelt beside her couch, alone with death.

"I placed her hands across her breast, and, mechanically again, I looked at my watch; it was 2.30 o'clock. As I rose to my feet I heard the door open and the captain entered, followed by the first and second mates and two other officers.

"The captain stepped to one side of the bed and placed his hand on the child's forehead, then, turning to me, he said, 'I thought so!'"

Captain's Evidence

The captain added: "Doctor, I don't believe in ghosts and spirits and that sort of thing, and I don't think there are any of us where who do, but these men and myself have just seen something that was very queer; and it was so real and plain that there is no mistaking that we did see it.

"There was a ball of blue fire," he continued, "just like the St. Elmo's fire in a thunderstorm, that appeared right over our heads in the smoking-room, and when we looked at it the thing floated straight across the room to the door.

"There it hung for a second, turned in this direction and disappeared. When it had gone I said right away, 'Boys, that little girl of ours is dead!'"

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HOW TO CONDUCT A SCIENTIFIC RESEARCH

By Gertrude Ogden Tubby

From "Psychics and Mediums"

1. Use no name or an assumed name until you have secured good evidence. Go alone.

2. Be prepared with several sharp, soft lead pencils and a thick pad or note book whose leaves you can turn without noise. Take verbatim notes, if possible. Include your own remarks or questions in parentheses.

3. Note down all that is said in the language in which it is given, whether you understand its meaning or not. Later developments often throw light on obscure or misunderstood statements of the psychic. Do not prune to suit your own judgment at the moment.

4. Speak little. Mention no names or personal affairs in conversation with the medium, at any time. Only thus do you preserve the value of that evidence of identity you receive from communicators.

5. When asked a question by the psychic, respond non-committally. Give no unnecessary information. It confuses the medium and the communicators to have you do so. Parry with a counter question or a word of encouragement to draw out the reason for the medium's enquiry. Show yourself courteous and interested. If you do not understand the meaning of what is asked you, say so in a way to lead the communicators to explain further. In short, treat the matter with the open-minded courtesy you would show to a long-distance enquirer by telephone, trying to introduce himself or herself to you.

6. When a correct fact is given, tending to identify the communicator, recognize it frankly and express your gratification, but do not state its bearings. More may come spontaneously. Do not spoil evidence by gratuitous information.

7. When you do not understand a reference, do not deny its pertinence, but make a note of it and try to

find out the meaning later. It is often thus that the best identifications are obtained.

For example:

Medium: "Do you know somebody by the name J.? I don't know whether it's J-a-y or J. for Joseph or some name beginning with J."

Ans.: "I shall be glad to hear further about J." (Not: "Oh, of course everybody knows a J., that doesn't indicate anything definite enough to be sure of, etc., which would discourage anyone in this life from giving further communications, even though he had something important to say.")

Medium: "Well, I don't get the name, but I am seeing a lady, now, who has lots of light hair and wears it high on her head. I don't know whether the J. belongs with her or not. She smiles, and nods her head."

Ans.: "Yes, I see the meaning of that. Go on." (Not: "Oh, yes, that's my daughter Jennie," etc.) Or, if the meaning is not clear, just let the evidence come freely, merely remarking: "I'll make a note of it, and find out about it later."

8. Do not be disturbed at physical symptoms of pain or distress when the medium is at work. These are but the dramatic play which represents as in a living picture, and for the moment only, the remembered physical experiences of one or another of your communicators. Recalling the past naturally brings up his memory of a last illness, failing health, or the like. State that you know why the psychic reacts in such a way, and that it need not continue, as the physical suffering is over now — and it will pass in a short time. Communicators are not always aware of the effect they are producing until we note it in this manner in the seance.

9. Do not touch the medium while he or she is at work. The shock may disturb the work. If you wish to hand him or her an article to hold in identification of some communicator, have it carefully wrapped to hide its character, and when you place it in his or her

MY RETURN FROM AUSTRALIA

By Mortimer Noyes

In "Light"

In 1945 and 1946 I was stationed in Australia, with a small British unit, and was quartered in Ingleburn Camp, about thirty miles outside Sydney, where there were a number of Australian Army formations and units as well, including a Civil Affairs Unit, the Australian counterpart of ourselves. One of the officers in this latter unit was interested in psychic matters (his father is a well-known Australian Spiritualist, and he formed the opinion that I was inclined to be psychic. I had never "done anything about it," although I rather shared his opinion.

Through this Australian officer I got into touch with Mr. Rayner (I hope the latter will not mind my giving his name), the Secretary of the Society for Psychical Research in Sydney. Mr. Rayner is a medium of, to me, unusual and most convincing power. He was able, without going into trance, to describe to me my relations, both those alive and those who have died, in a remarkable and most accurate manner, usually without my thinking of them. In some cases he described and gave me messages from those of whom I had not even thought for years and had nearly forgotten.

lap, state that you are about to do so, thus preparing the guide for the sensation.

10. Do not move about the room during the seance. Sit still and be quite and wait for the seance to end itself. Do not shake or try to rouse the medium. The guides will see to closing the seance at the proper time.

11. After the seance, do not repeat what the medium said, while in trance or while at work, saying that this or that was the case in your family, etc. State your satisfaction at having heard a number of facts you could recognize, but do not discuss them. Be grateful, not garrulous.

12. Make mental appointments with those from whom you would be interested to hear, if it were possible, when you book for a mediumistic experiment.

About twice in each month while in Australia I used to go to have a chat with Mr. Rayner, who was of the same opinion as my officer friend, in fact he went a little farther and said that he thought that I was a potential medium.

The war being over, there was nothing more for me to do in Australia, and I had received permission to return to England by the first available ship after February 28, 1946. In spite of all my efforts, by March 15 I could get nothing more definite out of Movement Control, the authority for my passage home, than vague suggestions of "mid June" or "some time in July" as the "first available ship."

I visited Mr. Rayner on March 15, and almost at once he said in his usual quiet tone of voice: "Your mother is here," and then went on: "Your mother says that it is most important that you get home as soon as ever you can. Your father, she says, will need you. Can you go to your H.Q. here and see about a passage again — it is most urgent — you should do something at once — can you do anything?"

"Yes," was my answer, "I will go and see H.Q. again to-morrow, and tell them once more than my passage is urgent."

The medium replied: "To-morrow may be too late — your mother says, 'Go at once' — it is of the very first importance."

I was so impressed by the urgency of the need as expressed by my mother's spirit through Mr. Rayner — whose voice had been almost desperate in its emphasis — that I went to Eastern Command H.Q. at Victoria Barracks, Sydney, directly after lunch, and seemed to make a little headway over the passage question. I told them that I thought that I could get an offer of a passage through the Royal Navy Office, Accommodation Staff, in Sydney, from which I had had two previous offers of a passage, and I asked Eastern Command if they would sanction such a passage if I obtained the offer. The answer was that I must let them know

the name of the ship at once (I had done so on each previous occasion), and they undertook to do what they could, repeating their former statement that they had no vacant berth until June or July in any ship going to the United Kingdom. I then went straight to Barrack House, where I saw an officer of the R.N.R. who put my name down tentatively — that is pending definite acceptance — for a passage in the United States ship "Georgetown Victory," due to sail for England in a few days.

I saw Rayner again the next day, and he greeted me with: "So you have a passage and will be sailing before the end of the month," and I told him that I hoped to do so. The next thing that happened was that Eastern Command H.Q. refused me permission to sail in "Georgetown Victory." I was very concerned and distressed, and made no end of fuss, and bothered Eastern Command H.Q. daily. On Saturday, April 20, I got really angry, and said that if I did not get a passage by midday the following Tuesday I was intending to request an interview with H.R.H. the Governor-General. At 9 a.m. on Tuesday, April 23, I got a telephone message to say that I was booked on the "Tamaroa," sailing May 4.

I saw Mr. Rayner again and told him. The medium was not surprised, and said that my mother knew that I had done all I could to get a passage earlier, that I was not to worry at having missed the "Georgetown Victory," that the ship in which I would be sailing would be more comfortable and better in every way, and that I should soon know that it was all for the best that I had not sailed in the previous ship.

On April 30 I received a cable from my father saying that someone had died of "heart." Through most culpable carelessness the cable had been kept at Ingleburn Camp Post Office for four days, the post office being within half a mile of my quarters and the mess where it was known that I was living. The name in the cable had also been mutilated in transmission; as

received by me the meaning was that either my wife or my brother had died. After an interval of some hours — which it does me no good to remember — the name was repeated, and it was my brother.

On May 2 the Sydney papers had the news of the "Georgetown Victory" striking on Southern Ireland and becoming a total loss. The ship had broken up, and although no lives had been lost, not a single article of baggage was saved. On May 3 I saw Mr. Rayner again, who knew of my loss, and of the wreck of the ship. He said my mother had been anxious for me to be at home when my brother had died, in order that I might help my father. She had known when my brother would die. She also said that then, May 3, he was sleeping and resting, and would soon be able to start his new life, and that it should be very easy for the two of us to get into communication with each other when I got home. Mother said that she was so happy to have my brother with her again.

"Tamaroa" sailed from Sydney on May 8, and while I was on board I am certain that my brother was trying to communicate with me; on several occasions I felt a distinct touch — and it was not the wind — on my arm or shoulder, and once or twice in the way my brother used to touch my shoulder, a light punch, to emphasize what he was saying or when he had succeeded in "pulling my leg." I think that his spirit was trying to warn me of what lay just ahead of me. "Tamaroa" arrived at Tilbury early in the morning of Tuesday, June 18, 1946. I arrived at my father's house — my home — that evening. My wife met me at the door with the news that my father had died on Sunday, June 16.

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Not until we can love all races, all so-called nationalities, as Jesus loved them, are we on the road to peace on earth.—Sir Wilfred Grenfell.

PEACE THROUGH THE CONSCIOUSNESS OF LIFE AFTER DEATH

By Jean Allison

In "Nautilus Magazine"

The one thing I have been grateful for more than any other is "That peace that passeth understanding."

This peace has not been the result of a placid life. On the contrary it has been necessary to face some of the deepest and most trying problems life can offer. Yet in the depths, when the outlook was still very dark, I knew "that peace that passeth understanding."

In attaining this peace, which is the outgrowth and development of understanding, there have been several factors that helped me and which may be helpful to others in attaining that peace.

One of the first steps is learning to face our problem. "For, the moment you begin to face a problem that moment it begins to depart." Every night for months I came to face to face with death. Each night I would resolve to make my will the next day. During the day, death seemed far away and I would not do it. Then, one night, as I struggled with the thought of what my relatives would do if I passed on (I lived alone) I decided to let my relatives do as they pleased. I was through considering any such possibility as death. And that was the last night I faced death.

It is my belief that the most important step toward peace is the realization or conviction that life is eternal. But how do we attain this conviction?

I was born with more than usual intellectual interests and spiritual desires. Intellectually I believed in eternal life, yet I could not realize how life and consciousness could follow death and unconsciousness. I saw people waking from sleep, yet I did not have the conviction that people wake from the sleep we call death. It was not until my mother's passing, and the experience which followed, that conviction came to me.

I am not now a Spiritualist and at that time had never heard of communication with the spirits of the departed. My mother had been unconscious for the greater part

of the week before her passing. Yet, not two hours afterward, I heard her voice speak my name several times as if to arouse me from, and rebuke me for, my grief.

I could no longer question life after death. Even though partially paralyzed and unconscious so short a time before, Mother was now apparently more alive and conscious than I who was numbed with grief.

All people who find peace do not have such an experience as mine. Then how can this aid them in finding their peace? The same conviction can come through the practice of the Silence. If we can be still, God Himself will speak peace to our hearts.

Even after the conviction came that life is eternal, I did not yet realize its full significance in relation to my personal life. The problem of ill-health, and the unrest that comes from frustration in accomplishing the things I desired, was still unsolved. In answer to an insistent prayer a revelation came to me which has been one of the outstanding experiences of my life.

As I awakened in the early hours of the morning I heard the words "Would'st thou know the secret of Life?" I listened. Then I saw a nut shell. It fell open revealing these words: "Be still." Through silence comes guidance and through guidance comes all things. Calmness of mind develops that crystal clear substance through which we can foresee the future and gain the wisdom and guidance essential to success in every endeavour.

Much unrest comes from a false evaluation of things. Money — what is its value? Only what it can be exchanged for. We cannot eat it, we cannot wear it, we cannot take it with us. "There is no pocket in a shroud." There are other mediums of exchange which open the door to supply — friendship, good will, good cheer, service. These are really the end desired, yet we destroy these very things in our struggle for the means to attain them. When we lose our inner peace and poise we have lost one of the greatest powers to attract what we desire in the outer.

WORLD CENTENNIAL CELEBRATION OF MODERN SPIRITUALISM!

(Rochester, New York, U.S.A., July 4 to 25, 1948)

In maintaining mental and emotional stability, memorizing such lines as "Serene I fold my hands and wait" and —

O Thou who art the music of the stars

Make me Thy harp and tune my soul to peace
help immeasurably.

Unrest also comes from a consciousness of time. Opportunity seems to be limited. When we begin to realize that life is eternal we also realize that opportunity is eternal. Regret for the past is lost in hope for the future.

God is, I am, life is eternal. Meditating on this truth and letting it govern our thinking and living will steadily and surely establish peace within. With this realization we stop in amazement. Why this mad rush for wealth, pleasure, friends? Why worry? Why covet? Why be jealous? If life is eternal, substance is exhaustless; love is not limited to time, place, or person; opportunity is endless. Greater opportunities for love, joy, wealth, success will come, provided I get myself in tune. Why grieve for friends departed? We shall meet again in a fuller realization of love and understanding.

Going forth in this realization has brought me health, supply, and peace.

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WHAT ARE THE SPHERES?

By M.J.F.

In "Psychic Times"

One frequently hears the expression, "They are not on the same plane" or "They are in different spheres." What exactly do these words mean? A sphere, strictly speaking, connotes a circle with not only plane measurement, but also thickness, as in a ball. We have therefore come to look upon the spheres as being of the same shape as our own earth, and since they are beyond us, as surrounding our earth. In other words we tend to regard ourselves as centre of a series of concentric circles which form spheres in a certain fixed order.

Is this correct? From all the communications received by means of trance, or of good clairvoyance, or more rarely of good automatic writing, it would seem that the word "sphere," denotes something quite different when it is used by a discarnate entity (which we usually call a "spirit"). We have to remember always that they look at the whole universe from a quite different angle. They are not as we are, placed in one spot and one spot only, and looking from there.

Nor is sight their chief means of awareness. They use much more what we call a "sixth sense," that is, they either feel a thing to be what it is, or they just know it to be so.

So it is that a "sphere" to them is not a place, set in a certain position. It is rather a state of being, or a psychic condition, emanating from the spirits who are together in that "sphere." It may not be above or below, but may be parallel with, or part of, another sphere. Let us compare an audience listening to a concert which gives the majority great joy. Into the concert there wanders, by mistake, a man who thought that a lecture on mathematics was in progress. He dislikes music very much. He cannot get out, since the conductor has already raised his baton, and so remains there, miserably waiting for the moment to escape. He is to a watching spirit not of the same sphere as his fellow-men in the room. His spirit is

not happy at that moment, as theirs are, nor are his aspirations and tastes similar to theirs.

This is an example of a temporary separation into different circumstances, but it serves to illustrate something of what the World of Spirit sees in people. It is easy to extend this idea — widely differing tastes may be catered for in a more permanent sense in the same sphere, provided that from a spiritual viewpoint all those tastes are of similar values, and all good, or alternatively all bad.

The mathematician who dislikes music may be spiritually upon the same plane as the musician. What separated him on earth at the concert was his unhappiness, which was an element foreign to the rest of the audience.

It is necessary to remember that an ugly plane here does not inevitably mean a low spiritual sphere for all the inhabitants. On the contrary, some very beautiful souls may be temporarily misplaced, and vice versa; beautiful surroundings on earth do not necessarily mean a high spiritual sphere.

The sphere, then, connotes a common interest, a common desire, a common character, among a group of people, carnate or discarnate. It is not ruled by physical or social relationship, since it is a purely spiritual term, and independent of material conditions, having no place and no time.

ST. MICHAEL'S AND ALL ANGELS

September 29

Angels doubtless have appeared even before man was on this planet to see them. An ancient legend tells that the Creator delegated part of His creative work to angels, who vied with each other in producing the most wonderful or beautiful forms of life.

The word angel means "messenger," i.e., one charged with a mission to mankind. They are a distinct creation from man, never craving a physical existence. The Ministry of Angels, as distinct from the Ministry of Ascended Spirits, is an accepted teaching of Spiritualism.

St. Michael is mentioned in the Bible in the Book of Daniel, in the Epistle of Jude, and in the Book of Revelation.

Tradition celebrates three appearances of this Angel — one on Chonos (formerly Colosse) in Phrygia, one on Mt. Gargarius in Rome in the sixth century. A plague had devastated the city and a penitential procession marched through the city, and as it was crossing the Tiber St. Michael was seen on the top of Hadrian's tomb in the act of sheathing his sword, as a sign that the prayers were heard and that the plague was stayed. Henceforth the tomb was known as the Castle of St. Angelo.

The third appearance was at Tomba, on the sea coast between Normandy and Brittany. At each of these sites a church was built and dedicated to the Angel.

A church was erected to his honour by the Emperor Constantine, called Michaelion, about four and a half miles from Constantinople, and was frequented by numbers, who declared that the Archangel frequently appeared there and cured many diseases.

In the process of time no fewer than fifteen churches in Constantinople were dedicated to him. It is noticed that all churches in England dedicated to him stand on elevated ground.

WORLD-RENOWNED LECTURER TO VISIT AUSTRALIA AND NEW ZEALAND

Mr. Horace Leaf, world-famous lecturer and author, has accepted an invitation from the Federation of Spiritualist Churches in America (U.S.A. and Canada) to tour those countries as International Goodwill Builder in connection with the Spiritualists World Centennial Celebrations. This will keep him in America about twelve months, when he plans to come to New Zealand and Australia, not forgetting Tasmania. He writes: "I have just received my American visa and am arranging to fly over, arriving there about August 11." That explains why nothing has yet appeared in the "Harbinger of Light" until now.

INEXPERIENCED SITTERS PREVENT MANIFESTATIONS

By W. H. Wallis, Elsternwick, Victoria

At a seance one night with Mr. John Taylor at the Manchester Central rooms, to which I had taken a Mr. Rubery, traveller for Reid's, manufacturing chemists of Birmingham, it appeared as if it would be a failure, owing to lack of knowledge on the part of those in charge.

There would be about twenty sitters, and all seemed to think they were expected to open up and discuss any subject they liked.

Mr. Taylor sat there as if he were an outsider, and, no progress being made, I asked the person whom I supposed to be in charge, if he had sat with Mr. Taylor before or knew what was to be expected. He admitted he knew nothing at all of the subject, he having become a member of the church only a few weeks before.

Mr. Rubery then spoke up and said, "I think my friend could manage this affair very well, and I would suggest he take charge."

With that I made it clear that all talking must cease and that we approach the matter in a happy mood, cheerfully sing a verse or two of favourite hymns, and carry out instructions that the medium would give as soon as he became entranced.

The effect was electrical. The meeting became quite orderly and Mr. Taylor became a changed man, and spirit people through him spoke freely, telling us what to do.

We soon had the usual table movements and blue and golden lights, two heavy men on the table raised to the ceiling, and one lady, Mrs. Smethurst, of Sale, near Altrincham, bodily lifted in her chair and carried over our heads round the room.

The evening turned out an unqualified success and everyone realized how necessary it was that conditions meant everything.

"FIRST STEPS IN MEDIUMSHIP"

Supplementary Home Training for Novices

By J. Stuart Morrison

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The third 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"

How to Determine Psychic Tone

In our last lesson we learnt of a vital field surrounding and inter-penetrating the physical body. This aura is a blend of a variety of forces, some physical, some psychical, and some partaking of the nature of both aspects of being.

By now the average student will have mastered the initial stages of Exercise 2, and so learnt from experience that the forces of the aura may come under the influence of the will-controlled mind and be projected in any desired direction. In a circle or developing class this extension of the aura may be used to stimulate the forces of other sitters. Naturally, as you may influence others by this means, others may influence you. In fact, such an inter-reaction of psychic forces is continually going on between the various members of the human race. With every thought and emotion, every wish and desire, every impulse of hate or love, every reaction to pleasure or pain, and so on ad infinitum, we automatically and subconsciously broadcast thought-forms, waves, and vibrations, each accompanied and charged with its appropriate psychical, mental, or emotional content. These forces influence others, and at the same time bring us under the sway of similar vital auric powers generated by people of like mood to ourselves. Transient moods, feelings, thoughts, and aspirations may merely tint the aura with iridescent flashes of colour, but our most prevalent and sustained states of mind and soul — which govern our habitual response to life — cause us to continually send out and receive auric vibrations of a certain pattern. This auric pattern is known as the dominant psychic tone of the individual.

Families, classes, churches, organizations, and groups of all types, races, nations, districts, countries, and the world at large all have "Dominant Psychic Tone" — a composite blend of the vital forces of the constituent members. The D.P.T. of an individual or group may be compared to an orchestration, having — like the bass and treble elements of music — areas of varying vitality, and varying types of psychic energy (planes of psychic activity, if you prefer it), each blending into the other.

The dominant psychic tone of the world to-day is an orchestration in a minor key. We are walled in with an aura of hate, suffering, bitterness, and general dissonance. This tends to make communications between our plane of consciousness and higher planes extremely difficult. It is not expedient that our dear ones — especially those who have so recently risen to the higher life — should descend in consciousness to our level where they would come under the sway of such conflicting forces. That is why spontaneous mediumship is so rare now. The remedy lies with us, as individuals, or collaborating as a group.

It is possible to deliberately create a desired emotional-mental-psychical environment by a sustained act of the will-controlled imagination. By aspiring toward a certain spiritual goal, feeling within ourselves the emotions appropriate to such a goal, and formulating thoughts in harmony with our spiritual desires, we may create a column of spiritual power, a sort of helio-radar beam iridescent with the opalescent colours of the higher mind, which will pierce the walls between the two stages of consciousness and forms "lines of communication" for the interchange of spiritual power and love between ourselves and our liberated ones.

Before one may succeed in this it is necessary, as in every field of psychical activity, to "get the feel" of the mechanism. Aspiration is something more than wishing. It is a yearning hunger, accompanied by the deliberate creation in the mind of an image of the state

aspired to. This sounds difficult, so let us take it in easy stages.

The Psychic Centres

Within the human aura are many whirling vortexes of power, like eddies in a stream. These are psychic centres, each associated with a certain field of psychical activity, and each charged with certain vital forces essential to such activities.

Briefly, the Coronal Centre, at the crown of the head, is associated with purely spiritual forces, intuition, and realization of one's divine nature. The Frontal Centre, in the vicinity of the forehead, the higher mind, clairvoyance, pure thought devoid of emotional content. The Laryngeal Centre, at the throat, a blending of mental and emotional faculties, clairsaudience, inspiration, and some forms of trance. The Cardiac Centre, around the heart, impersonal emotion, love, compassion, and a merging of the self with the whole. The Splenic Centre, magnetic affinity, vitality, health, energy. The Solar Centre, personal emotions, affection, affinity of psychic substance (used in the uniting of the individual members of a Home Circle into one unit, for example. The Basic Centre, etheric and personal forces.

By getting the feel of these psychic centres, and associating with them appropriate mental-emotional states, at the same time directing the vital forces of the aura from that centre, the student will learn to use his creative energies in the service of others. This is the ideal form of prayer.

The accompanying exercise should be taken a stage at a time. The important factor is to grasp the thought, not the words, and to feel within yourself a definite response to that thought. All the forces of your imagination, your powers of visualization, your feelings — both psychical and emotional, your ability to enact a role, must be concentrated in each exercise. Try to become the condition to which you aspire, and feel as if you have actually attained your goal. Do not try to accomplish too much at a time. The whole

idea is to get the feel of each centre, and to notice the vibratory changes which accompany its stimulation.

Exercise 3: To Stimulate the Psychic Centres

1. Relax as in Exercise 1. Breathe as in Exercise 2, but merely use the physical process of breathing as a guide to rhythm. Concentrate your attention on the vital forces, the thoughts which accompany them, and the centre appropriate to each specific thought.

2. **The Coronal Centre.** Imagine that there is a vortex of power above your head. You are that vortex. Centre your consciousness there. As you breathe in, visualize and feel the powers pouring into that centre.

Affirm: "I am Spirit, at one with the fountain source of all love, wisdom, and light."

Feel that you are spirit. Capture the conviction of your divinity. Dedicate yourself anew to the service of the spirit. Awaken a feeling of reverent adoration toward your divine self. Do not strive to contact a god outside yourself. "The Kingdom of Heaven is within."

3. Exhale, and feel the powers flowing out through that vortex and showering out their divine blessings like the waters of some holy fountain.

Affirm: "May the blessing of my spirit go out in love to all mankind."

Feel that blessing going out. Send yourself out with it.

4. Repeat, but with the centre of consciousness dwelling in the vortex over the **Frontal Centre** — the forehead. Affirm: "The eyes of my soul perceive eternal verities." Feel your mind stimulated into activity. Realize that a vision has been granted you, even though you may not be conscious of it. Respond in joy to that vision. Surrender to its soul-stirring beauty. An angel friend is with you.

Exhale with a thought of thanks to your spirit guide, linked with an aspiration to enlighten the darkened world. Feel the forces pouring out through that frontal vortex. Send yourself out with it. Feel the pleasure of giving. You are a channel of blessing.

5. **The Laryngeal Centre**, the throat. Inhale. Affirm: "The voice of the spirit guides my life." Listen inwardly and hear that voice. Feel an affinity with your spirit friends.

Exhale and affirm: "I share its message with humanity. Remember, the words are not important. It is the feeling. You must aspire to capture the spirit of each centre. Aspiration is effortless. It is more a surrender than an attempt to gate-crash into the Kingdom of Heaven. Relax, relax, RELAX.

Carry on with each of the centres in turn, but do not try to do too much at a time. One step successfully accomplished is worth nights of effort.

6. **The Cardiac Centre**, over the heart. Inhale and affirm: "Divine love is centred within me."

Exhale and affirm: "Its light shines forth through me to all men."

Send out thoughts of love and compassion which you must feel intensely. I have known students to weep with emotion while performing this exercise. That's the idea. Let it grip you.

7. **Splenic Centre**, in the region of the back. "The life, energy, vitality, and power of the spirit dwells within me."

"May it ever be at the disposal of all who are in need."

8. **The Solar Centre**, over the diaphragm. "Pure spirit substance sustains my life."

"I surrender my body to the service of the spirit."

9. **The Basic Centre**, at the base of the spine. This meditation will not be attempted until each of the others has been mastered in turn.

As you inhale, travel in consciousness from the Coronal Centre, through each centre in turn, to the basic. Feel the powers entering the aura at each centre.

Affirm: "Thy will be done on earth as it is in heaven."

Exhale, then with the consciousness centred at the Basic Centre, inhale. Raise the centre of consciousness through each stage to the Coronal. Exhale.

Affirm: "Consecrate me to thy service, O Spirit Divine."

There is no need to memorize the words of the affirmations, so long as you capture their spirit. Concentrate on the centre which most rapidly responds. This may be the Frontal, for we usually identify ourselves with our eyes. Master one centre and the others will awaken in due time.

The aim of this exercise is to raise the dominant psychic tone of the individual, then he or she can use the forces to raise the tone of a family, group, or organization, and to an extent, the dominant psychic tone of the world at large.

WHEN I PASS OUT

By Berton Braley

When I pass out and my time is spent,
I hope for no lofty monument,
No splendid procession marching slow,
Along the last long road I go;
No pomp and glory I care for then,
When I depart from the world of men.

But I'd like to think when my race is through
That there will be in the world a few
Who'll say, "Well, there is a good man gone,
I'm sorry to see him passing on,
For he was a sort that's fair and square,
The kind of fellow it's hard to spare.

He hadn't money, he hadn't fame,
But he kept the rules and he played the game,
His eyes were true and his laugh was clear,
He held his truth and his honour dear.
And now that his work is at an end,
I know how much I shall miss my friend.

If my life shall earn such words as those
I shall smile in peace as my eyelids close,
I shall rest in quiet and lie content,
With the words of a friend for my monument.

THE LAST OF THE LEMURIANS

By H. Randell Sly

In "Prediction"

What are the mysterious stone figures on Easter Island? Who were the men who raised great stone monuments on a remote Pacific island in the distant past? Not so very long ago one man had the chance to find out, and he let his chance slip. What light might have been thrown on the nature of a vanished race, perhaps on the whole question of the forgotten continent of Lemuria itself, had this man's decision been otherwise!

Great Southern Continent

In the year 1688, the British ship, "The Bachelor's Delight," was cruising in the Pacific some hundreds of miles off the coast of Chile. One day, when in latitude 27° South, the lookout reported land to the westward. On sailing closer in to investigate, it proved to be a mountainous coast many miles in extent. Excitement on board must have been intense, for rumours of a great southern continent in the Pacific had for long piqued the curiosity of sailormen.

A hundred years before, a Spaniard named Fernandez had actually found land in this region, and spoke of having seen great rivers and fair, white-skinned inhabitants. Until he became ill and knew that he was dying Fernandez had kept his discovery a secret, intending to return. Then it was too late, for no one would believe his story.

Now Captain Davis, of the "Bachelor's Delight," had the truth within his grasp; but, although his officers and crew were eager to land on the mysterious coast, he refused to sail any nearer. Perhaps he feared for the safety of his ship, for the land was high and rocky, and not long before the vessel had experienced a severe submarine earthquake. Whatever his reason, "The Bachelor's Delight" sailed away from Davis Land, as the crew had called it, without having glimpsed more than its rocky coastline. Although many have

since searched for it, Davis Land has never again been sighted.

No Trace of Davis Land

Some years later, in 1722, the Dutch admiral Ruggewein sailed along the same latitude and found no sign of land. Then, on Easter Day, he came suddenly upon a small island, which he named Easter Island. In appearance, it was nothing like the description of Davis Island, and, although he cruised around in a wide circle, he found no trace of the mountainous country which Captain Davis had seen. Other navigators who followed him had the same experience: they found only Easter Island, and to this day the affair of Davis Land remains a mystery.

Somewhere in the South Pacific an extensive country of mountains and rivers, reported to have been the home of a cultured white race, sank to the bed of the ocean leaving no trace of its existence. Only the puzzling monuments of Easter Island and the incomplete stories of Captain Davis and Fernandez hint at what once might have been. And the native legends of Easter Island are full of references to neighbouring lands now sunk beneath the ocean.

Remains of Davis Land?

Situated some three hundred miles eastward of Easter Island is a little rocky islet called Sala-y-Gomez. All around it are sunken reefs, and for miles in every direction the ocean is comparatively shallow. Could this speck of rock be all that is left of the mountains of Davis Land? It may well be that beneath the shallow waters that encircle Sala-y-Gomez on every side, the last of the Lemurians met their death little more than two centuries ago.

And, tantalizing thought, the answer to the mystery was once in the hands of a European, and he cast it away.

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CHARLES BAILEY

By Charles Neil, Kirribilli, N.S.W.

The career of Charles Bailey, the world's greatest apport medium, who commenced his mediumship at the age of eighteen, is very interesting and remarkable. He was small in stature (about five feet five inches in height), of delicate and slender appearance. He was an instrument for our unseen friends, and in himself, quiet and unassuming. Although he earned a fair income from his seances, he was always poor in purse and badly clothed, as he had a very generous disposition and gave most of his earnings away.

He spent eight years in Melbourne, where he became famous for his weekly circle with Mr. Stanford, and produced an abundance of apports. He travelled four times to Europe, and afterwards gave demonstrations in Sydney for thirty years, usually on four evenings a week.

For ten years the late Mr. George Gascadden had a circle at his home in Manly, Sydney, once a week. Charles Bailey had a Shastaphone made of wood from which voices from our unseen friends gave individual messages to over twenty people. Apports were also forthcoming. In Europe large numbers of people were puzzled as to where the apports came from. Although Bailey was bound and placed in a cage, the apports came just the same. Conjurers and others were employed to discover how these things occurred, and state that they could not discover how these apports arrived. Nor could they produce the same results under the same conditions.

A Sydney Lady Gives Her Experiences

Mr. Charles Bailey conducted a meeting at the Glebe for eighteen years consistently. During that time he demonstrated every known psychic phenomena — direct voice, materialization, and apports, many of which were of considerable value. Live birds were also apported, and seeds were grown.

One evening at a Mosman meeting, among the apports a piece of bamboo was brought encased in wet mud. When the bamboo was opened, it was found to contain pure gold and was reported to have been apported from China. Among members of the circle was a well-known dentist who had the gold weighed and distributed the value of the gold amongst the sitters, each of whom received eighteen shillings. This gold had been hidden for years and the Chinese owner, who had passed on, wished the sitters of this class to have the gold.

At the Glebe meeting, the Little Flower (Sister Therese) materialized and was seen by all the sitters. She also moved about and appeared to have a very beautiful face, and was clothed in her nun's cream robes. On the same evening, a beautifully formed arm and hand materialized, and moved about the room, and was recognized by a lady sitter to be that of her mother. The hand collected some white carnations from a vase in the room, shook the water from them, and then placed them on her daughter's head. The hand then picked up a lead pencil and wrote a message for the daughter from her deceased husband. The writing from the lead pencil was green, and was recognized by this lady as her mother's handwriting.

All sitters at Mr. Bailey's meetings received great comfort from the direct voices of their loved ones who had passed over per medium of the shastaphone, and sometimes without it. With the passing of Charles Bailey, the wonderful work of the greatest medium of this age comes to a close on this earth plane, and we who were fortunate enough to witness his powers were indeed privileged.

Charles Bailey's family name was Beasmore. He was born at Richmond, Victoria, on August 21, 1857, passed to the higher life on April 19, 1947, was cremated on April 21 at the Rookwood Crematorium, N.S.W. The day was beautiful, the service peaceful and reverent. Wife, relatives, and friends attended the Spiritualist service at the Crematorium, and so ended his work on earth, and so began his "New Birth."

GHOSTS IN FINLAND

In "New York Spiritualist Leader"

Antics of poltergeists in Finland (at Sockenbacka — prophetically named — near Helsingfors), have been extensively reported recently by Finnish newspapers "Helsingin Sanomat" and "Uusi Suomi," as witnessed by several electricians, a workman's wife, and a policeman, in addition to the family involved (seventy-five-year-old August Heinonen, his sixty-seven-year-old wife, a middle-aged daughter, Elsa, and her fourteen-year-old son, Martti Rantanen).

These latest antics seem to have been spirit-engineered to out-poltergeist all former poltergeistings! . . . It all started with mysterious showers of stones, continuing for two weeks, with no "throwers" located in spite of the most diligent searching by police as well as the family. Then the real work started inside the house. Every afternoon from three to seven, or at night from seven to ten if there were too many people around in the earlier hours, the ghost-visitor played at throwing such things as the coffee-pot, a cardboard box, a flat-iron, pans of water, firewood logs put into the oven to dry, etc., and pulling saws and paintings from the walls — then lifting a heavy table into the air. . . .

But the tricks with the electricity seemed to afford the most satisfaction to these poltergeists. They turned lights off and on spasmodically for weeks, then turned to something more spectacular, blowing fuses "straight out of the meter"! When a basker-cap was nailed tightly around the fuse — bingo, the fuse penetrated the cap and fell into the next room, but the cap was still in position, undamaged, and not even one nail was loose! So, as a compromise with the ghost, to have lights even if he did choose to play with fuses, the electrician finally ran extra wiring to let the current run past the meter to the lights, and screwed in the now unimportant fuse. It blew again, but this time the poltergeist had been beaten at his game, for

WHAT IS THE DIFFERENCE BETWEEN PHILOSOPHY AND RELIGION?

By Professor Walter Murdoch

In "The Advertiser," South Australia

I have sworn by the hilt and the haft of the Khyber knife not to shirk any question merely because of its weight, or merely because of its lightness. But for that solemn vow I should certainly run away from this tremendous enquiry of yours.

But this column is designed for the discussion of the questions, solemn and frivolous, serious and silly, which the ordinary Australian discusses with his neighbour; its purpose is to hold up a tiny mirror to the Australian mind.

And the Australian mind is more worried about questions such as yours than appears on the surface. But you have set a task from which wiser and braver men than I am might well shrink. You really ask me to define philosophy, and to define religion.

I daresay philosophy can be defined, though I have never yet come across a satisfying definition of it.

But religion cannot be defined, because by its very nature it is something that breaks through the net of language and escapes.

I shall answer your question by saying that philosophy is an activity of the human intelligence; whereas religion is an activity, not merely of a man's intelligence, but of his whole being. Philosophy concerns one side of

the lights stayed on! The hauntings stopped, but the family is still being pestered by religious fanatics, dubbing them as sorcerers. . . . Since the fourteen-year-old boy was at police headquarters for questioning once when phenomena occurred at the house, it is thought that his mother is "the medium." She is "recuperating from sleeping-sickness" — if that sheds any light on the phenomena-with-fuses!

you, the intellectual; religion concerns your total personality.

Philosophy is not the effort of a few choice spirits to explain to other people the mysteries of the universe. Philosophy is a game we all play.

We are all philosophers when we try to give a reasonable account of our attitude toward life — when we reflect critically upon what we are up to in this world.

"Life," says Royce, the American philosopher, "involves passions, faiths, doubts, and courage.

"The critical enquiry into what all these things mean and imply is philosophy." Philosophy is reflection about something; religion is not reflection about anything. Religion is experience, not a reflection.

The philosopher can put his reflections into words, and the words of one philosopher may fill many octavo volumes. That branch of philosophy which we call theology can be put into words and fill whole libraries.

But religion is by its nature incommunicable by words; and that is why the churches have always called for help from the arts which tell us more than words can.

I remember once standing in the vast cathedral of Milan, its upper parts hidden in mysterious twilight, the rest of it bathed in a subdued and lovely light from the great stained glass windows; and upon this scene of gloom and glory came of a sudden the sound of chanting by an unseen choir; and in that unforgettable moment I understood more than any words of creed or liturgy could ever tell me about religion and its endless effort to communicate itself to the minds and hearts of men.

Another difference: we build up our philosophies day by day and year after year, patiently adding something here and taking something away there; but religion comes in flashes, in moments of illumination, when we see ourselves not as aliens and exiles in a hostile or indifferent universe, but members of the family, brothers of clouds and flowers and stars and insects.

CLERGYMAN'S "DEATH PREMONITION"

The Rev. Eric Loveday, vicar of St. Martin-in-the-Fields, London, who died suddenly in Melbourne recently, appeared to have a premonition of his untimely death, said the Rev. Gordon Powell at St. Kilda Presbyterian Church.

The day before he died he said to a group of clergymen that he had been thinking very much of the the gates of pearl. A pearl was the symbol of victory over pain, the reward of endurance, and the emblem of man's greatest good.

He regretted that Protestant ministers did not preach more on life after death. In thousands of sermons delivered by leading preachers over the B.B.C. in recent years, only ten had been on the subject of heaven, he added.

"People persist in thinking of death as a punishment, or an enemy," said Mr. Powell. "If they would only remember that it is a gate — and a gate of pearl at that — they would understand more fully why the best seem to be taken."

EMERGENCY FUND

We acknowledge with thanks the following donations to the Emergency Fund:

Mrs. M. R-C., Camberwell, 100/; T.O., Westport, 80/; H.W., Norfolk Island, 20/; S.M., Midland Junction, 15/; H.J.T., Middle Brighton, 11/6; G.L.T., Seddon, 11/; M.C., Perth, 10/6; J.J.C., Hawthorn, 10/; W.A.P., Coburg, 10/; W.G.M., Havelock North, 9/6; R.S., West Pennant Hills, 5/; "Smilin' Thru," 5/.

The extra sixpences added to the subscription totalled £4 7/2 for twelve months.

Afterwards comes in morality to tell us, coldly, what we ought to do; and philosophy to tell us what we ought to think; and those moments of vision grow rarer, and the world is too much with us.

But who am I, to talk of such matters?

BRITISH SPIRITUALISTS' LYCEUM UNION**Fifty-fifth Annual Conference****May 24 and 25, 1947**

(Abridged)

President (Albert E. Fruin's) Address

Fellow Lyceumists and Friends,

To-day I consider this is one of the most important conferences we have held for many years, and as your President I feel a very deep sense of personal responsibility concerning it.

In this respect I cannot help thinking of a hymn I used to sing when I was connected with the Wesleyan Church, over thirty years ago. It was written by Charles Wesley, whom I believe I should be justified in saying was a great leader of men, and one who held Spiritualistic views. The words are:

A charge to keep I have,

A God to glorify,

A never-dying soul to save,

And fit it for the sky.

To serve the present age,

My calling to fulfil;

Oh, may it all my powers engage,

To do my Master's will.

Although my views have become broader since those days, the sentiment in these words, with certain translations, still expresses my feelings to this Cause. I therefore appeal to all present to share with me this spirit, and by putting first things first, realize we are here to-day because we have a charge to keep for God and the Angel World.

There are some who look upon this gathering as just the annual meeting of the Union. To me, however, we should meet as a band of workers awaiting the power of the Spirit to take hold of us that we might go away from this conference resolved to face one of the greatest tasks we have ever undertaken for the cause of Spiritualism.

First let us consider the question, "Are Lyceums still necessary?" I have no hesitation in claiming that they

are more essential to the cause of Spiritualism to-day than ever before. The Lyceum system of training is not to create saints, much as we trust some of our members may reach this exalted position; our system is to make good citizens. By our educational teaching of personal responsibility, even from the child stage, we can assist in preventing theft and crime, which is rampant in the world to-day.

The teaching of Universal Brotherhood should eventually remove from our midst war or the fear of war. The inculcation of a method of Self-reliance by the adoption of individual efforts of our members removes the spirit of doubt, fear, or inferiority complex, while the unfoldment of the Spiritual leads them in the highest reverence of the Divine.

There are, however, some people who consider it matters very little what the child is taught to-day, for when the day comes for them to choose for themselves, they will go their own way. We have to start character-building at the earliest age on a firm foundation of our beliefs, and not wait until it is a case of endeavouring to build on some bombed-out site of misunderstanding. Therefore, let us maintain our Lyceums as a charge for the Angel World.

Last year I said in my presidential address that I wanted delegates to go away from conference in an optimistic spirit. I am going one step further this year and say very definitely that you can go away this week-end with renewed confidence. The turn of the tide is an established fact, and although it has only recently turned, I prophesy that the next five years are going to be the most important in the history of this movement. I say five years, judging from the exceptional figures of the present birth-rate. It proves that at the end of this period we shall again reach a possible peak attendance as we did in 1925, 1926, when we had 16,945 members.

This brings me to one of the most important points in my address. Call it a Five-year Plan, if you will. If necessary, we shall have to prune the roots of our

organization in the same way as we do a fruit tree which has failed to supply its reputed fruit supply. It means we have got to go away from this conference resolved to play our part in bringing into being the greatest children's and youths' movement Spiritualism has ever seen or known.

In the future I am visualizing a great change in the relationship between churches and Lyceums. We, as Lyceumists, will no longer be non-paying tenants of the Church, but co-partners in spreading the Gospel of Spiritualism.

In the past the Lyceum Movement has provided Spiritualism with some of its finest workers. What we have done in the past, we can accomplish to a far greater degree in the future, for the foundation of Spiritualism is its philosophy rather than its phenomena, although both are necessary and must be of the highest standards, and from the Church side we have been blessed with many officers, mediums, and workers who have always given their ready support to the work of the Lyceums. There still remains, however, a vast field of service before us in gaining the interest of officers of the Churches, who are not yet catering for the young.

Therefore, in view of next year being the centenary of Modern Spiritualism, I am going to appeal to you to-day, that from the very commencement of this conference we launch one of the greatest Lyceum propaganda drives we have ever undertaken, and so make this section of the movement a great asset to our Cause. The following are my suggestions:

1. District councils endeavour to hold a propaganda session in each non-Lyceum church in their district.

2. District visitors visit non-affiliated Lyceums in their district with a view to getting them to unite with us by joining the Union.

3. Lyceums to start youth clubs, also open study groups for the training of conductors, speakers, and other officers.

4. That we appeal to churches to give youth the opportunity of expressing themselves on their church platforms.

5. That we ask churches with Lyceums to include notice of the Lyceum in their advertisements in the press.

6. That we endeavour to make this section self-supporting. This can best be done by following out the suggestions I have outlined.

In conclusion, I want all to get above the depression the world is suffering from to-day by putting our hands to the plough with a greater hope and enthusiasm. I believe the fields are white unto harvest, we are the reapers to bring the harvest home. In this work there will be no question of a five-day week plan; it is something which will be a part of our daily existence. The harvest I refer to is the one I hope to see in my day; following this, there will be successive periods of sowing and reaping which will belong to the next generation.

It is for this reason I want to make a special appeal to youth of to-day to come forward and devote their lives to a cause which will bring enlightenment to the world.

To them I say, "This is your opportunity to serve Spiritualism, take it with a willing heart. You will undoubtedly have your own conception as to how you think the movement should be run. You will want to advance with the times. It is only right that you should. Yours is a great calling, freed from creeds and dogmas. I ask you to join our Lyceum drive and thus bring our movement to the fore."

To this end I wish you all the blessing of God and the Angel World in all you undertake for the Cause.

Evolution of mind predicates ignorance until the mind perceives objectively, through the senses, the phenomenon of right and wrong.

Satan is the most popular name for ignorance, and when a man becomes God-like, Satan ceases to exist for him.

WHAT IS MAN?

By A. S. Watkins, Perth, W. Aust.

If you interrupted a man busy with the active engagements of every-day life, and asked him the question, "Apart from your name and daily activity, what are you?" He would probably tell you that he was just a man. He would, of course, be right in stating what he would deem to be a simple fact, but would he ponder and reflect just what a man is? Would he realize that his body contained millions of tiny lives — that every cell and blood corpuscle had a separate existence within him, and that he was equipped with a marvellous photographic outfit, providing him instantaneously with beautiful panoramic views of the earth's wonders in his vicinity — that he was provided with a super automatic tuning radio receiver, and a small, powerful, self-starting engine, to keep the whole of his human equipment working.

All this, and much more, regarding his body you could with truth tell him, as facts which he would accept as brooking of no argument, and if he knew you well, he might say, "So what?" Then, if you pointed to a machine which caught your eye in a corner of his office, and said, "What's that thing over there?" He would reply, "That's a calculating machine — a wonderful gadget which almost thinks." Having got him this far, you could point out to him that an operator was necessary to press the right keys, etc., on the machine, to bring about the desired result, all of which he would say was obvious. He might pay a compliment to the operator, and say, "She's a good girl, that — keeps her mind on her work, and uses her brains and intelligence."

When you had pointed out to him that the girl had to use her intelligence and think about what she was doing, and without such external intelligence, with power to think and concentrate, the machine would be so much junk; he, being intelligent himself, would have to agree.

Well, you and I are like that machine, so far as our bodies are concerned — without the operator — just a heap of junk. But we know that from the moment we were conceived, the Operator was at work, and has remained at work ever since. Unlike the calculating machine, however, the human machine has within itself the power to absorb and become one with the Operator who made it, and to develop within itself all the inherent goodness of the Operator, who is the Life Force which we call Spirit, or God. In the Master, Christ, we have the example of the perfect understanding and use of that Spiritual Power.

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A GLOSSARY

Including the Specific Meaning of some Common Words as used in Psychic Science

Abeysance: Held over, state of suspended action.

Abnormal: Irregular, departing from type, standard, or rule.

Agnostic: An open-minded person who does not know of, and neither denies nor affirms the existence of God (i.e., Infinite Intelligence) or of the ultimate nature of things.

Allah: The Mohammedan name for the commonly recognized, limited personal idea of Infinite Intelligence.

Anoint: To pour oil upon. To set apart by anointing, as a king, priest, prophet, etc.

Angel: A messenger. Usually alleged to be of a mythical, supernatural type.

Animal: An organized sentient animate mobile body. An inferior being.

Anathema: Accursed.

Avatar: The supposed incarnation of a god.

Apports: Things produced or moved from place to place by psychic power.

Astral: A generally used translation of the oriental term signifying psychic.

Atheist: One who disbelieves in or denies the existence of a personal God (i.e., Infinite Intelligence).

Aura: A subtle essence of varying form and colour, surrounding and permeating the human body. Visible naturally to some persons, and, by the proper training of latent faculties of vision, possible for all to perceive.

Automatic: Self-action independent of the will.

Bible: Biblia; a collection of books.

Bioplasm: Living germinal matter, formative (as distinguished from formed) matter.

Brahm: The Hindoo name for the commonly recognized limited personal idea of Infinite Intelligence.

Boudha: A Hindoo Christ. The first avatar (or alleged incarnation) of the second person of the Hindoo Trinity about 2160 B.C.

Catalepsy: A condition of deep trance, varying in degrees of profundity.

Catalytic: One whose presence provides properties which enable combinations of psychic material to be effected more readily.

Character: The sum of inherited and acquired ethical traits which give to a person his essential moral identity or real worth. The higher development of self in response to sublime moral, ethical, and spiritual influences.

Christ: An anointed one. One set apart for special service. Also the name of an alleged incarnation of the second person of the Christian Trinity about 1 A.D.

Chrishna: A Hindoo Christ. The eight avatar (or alleged incarnation) of the second person of the Hindoo Trinity about 575 B.C.

Clairaudience: The faculty of hearing sounds beyond the range of the physical ear.

Clairsentience: The faculty of being aware of things and ideas beyond ordinary cognition.

Clairvoyance: The faculty of seeing things not perceived by the physical eye.

Cognition: The process and general nature of knowing.

Communion: Intercourse between persons, especially intimate or spiritual.

Consciousness: Awareness of thoughts, actions, and things.

Cryptesthesia: The sensing of vibrations not cognized by the ordinary senses.

Death: That state of animal or vegetable matter in which all animate or vital forces have ceased to act.

Dematerialize: To dissolve material matter.

Demon: A mythical evil spirit. Anciently, a good spirit guide, such as the Daimon of Socrates.

Demonstration: Proof beyond the possibility of doubt.

Devil: A false God. A mythical fallen angel.

Dimension: The measured extent of a body.

Direct Voice: Vocalization through a larynx psychically formed of ectoplasm.

Ectoplasm: A refined, physical substance permeating the cells of all physical bodies.

Discernment: Acuteness in judgment.

Discretion: Prudent. Circumspect.

Disintegrate: To separate into component parts.

Double: A person or thing exactly resembling another person or thing.

Ego: The essential self. The "I."

Esoteric: Sacred, profound, doctrines taught secretly.

Entelechy: The final stage of the process from potentiality to realization. Actuality.

Entity: An independent being.

Entropy: Available energy.

Epistemology: The study of the nature and limits of cognition.

Eternal: Without beginning or end. Existing outside of all relation of time. (Greek equivalent: agelong but not necessarily endless.)

Etherialization: The shaping of a rarefied ectoplasm into a dim, transparent form of a person, plant, or thing, by an unseen psychic entity, spirit, or intelligence.

Etheric: Of the nature of ether, extremely tenuous and elastic.

Evolution: Gradual development of growth from simple forms or types to higher or more advanced forms or types.

Existence: The state of being.

Exoteric: Generally known. Doctrines taught publicly.

Experiment: Testing. The operation of subjecting objects to certain conditions and observing the result in order to test some principle or supposition, or to discover something new.

Ghost: Apparition, an appearance supposedly of a deceased person.

God: The Western name for the commonly recognized, limited personal idea of Infinite Intelligence.

Harmony: Accord or agreement in action, feeling, or sentiment.

Heaven: A state of mind, sometimes alleged to be a place of happiness and reward.

Hell: A state of mind, sometimes alleged to be a place of suffering and punishment.

Holy: Pre-eminently good. Sacred.

Hypnotism: A method of inducing a trance-like sleep. Analogous to mesmerism.

Hysteria: A nervous affection characterized by a sensation of choking, laughter, and weeping alternately, frequently simulating other diseases.

Identity: Essential sameness.

Immortal: Not mortal or subject to death, imperishable.

Impressions: Images in the mind caused by something external to it.

Inspiration: Creative influence of genius, elevating influence of spiritual beings and ideas.

Individual: A single person, thing, or entity.

Infinite: Absolute, without beginning or end, indefinitely extended, boundless, so great as to be absolutely incapable of being measured or counted.

Inorganic: Destitute of organs, not produced by living organisms.

Intellectual: The state, or condition, of being which is on the plane of reason and consciousness.

Intelligences: Entities having the faculties of reasoning.

Intuition: Immediate or direct awareness of ideas, events, or conditions.

Jesus: A common name among the Jews. In the Greek form, Jason or Joshua.

Jehovah: The Hebrew name for the commonly recognized, limited personal idea of Infinite Intelligence.

Knowledge: The result of cognition. Only those facts in nature which may have been identified, verified, and acknowledged by human intelligences.

Law: A proposition which expresses a constant or regular order, or mode of action of certain phenomena.

Levitation: Power to rise and float in the air.

Life: The principle or state of animate existence.

Lucidity: Clearness of conception or expression.
Intellectual transparency.

Materialization: The shaping of ectoplasm into the form of a person, plant, or thing, by an unseen psychic entity, spirit, or intelligence.

Medium: One whose organism is sensitive in various ways to vibrations and impressions beyond the normal.

Mesmerism: The art of inducing an abnormal state of the nervous system in which the thoughts and actions of a patient are controlled by the will of the operator.

Metagnumy: Knowledge of things beyond the normal, relating to human lives.

Metaphysics: The study of the nature of material things.

Metapsychics: The study of the nature of non-material things.

Mineral: Any inorganic matter found on the surface or in the earth.

Ministry: Act of ministering, serving, or assisting.

Miracle: A wonderful or extraordinary occurrence, not attributable to any yet recognized operation of nature or act of man.

Mysticism: The doctrines of the mystics who professed a pure, sublime, and disinterested devotion, and who aspired to a more direct intercourse with God (i.e., Infinite Intelligence) through the inward perception of the mind, than is afforded by external revelation.

Natural: Relating to the existing system of things and the laws (known and unknown) regulating their action.

Neurosis: Nervous disease.

Normal: According to rule, within the comprehension of the ordinary faculties.

Objective: External to the mind. Physical.

Obsess: To take possession of the mind, as an idea, hate, love, etc. Also an alleged possession of the mind by an external intelligence.

Occult: Secret, hidden, not apparent to mere inspection, but discoverable only by experimentation.

Ontology: The study of the nature and essence of being.

Orthodox: In accordance with accepted ideas.

Organic: Composed of, containing or produced by organs.

Passivity: State of rest or non-resistance.

Pathological: Pertaining to disease.

Personality: Acquired manners or appearance indicative of a specific individual. The self as moulded or adapted to a given environment. Persona, a mask; something exterior which conceals the real individual.

Philosophy: Love of knowledge and wisdom. Speculation on the nature of things, existence, freedom, truth, etc. The body of highest truth. The organized sum of science.

Physics: The study of material things and their relationships.

Phenomenon: An appearance. Something as it is perceived by experiment or observation.

Polarity: The property of bodies by which they arrange themselves in certain directions, or tend to certain given poles. As when magnetized, etc.

Precipitation: The separation and deposit of matter from a solution.

Prediction: The declaration of a future event.

Premonition: Anticipation of an event without conscious reasoning.

Presentiment: Previous apprehension of something about to come or happen.

Pre-vision: Foresight or foreknowledge.

Proof: Convincing evidence, test, or experiment.

Projection: The act of sending out.

Prophet: A teacher or interpreter, who also may be a seer.

Protoplasm: An albuminous substance constituting the physical basis of life.

Psychics: The study of non-material things and their relationships.

Psychiatry: The study and treatment of mental diseases.

Psychic Force: An obscure force of which little is yet known.

Psychology: The study of mental phenomena.

Psychometry: The faculty of obtaining impressions from contact with material things.

Psychoplasm: See ectoplasm.

Purgatory: A state of mind, sometimes alleged to be a place of purification.

Radiation: The emission or diffusing of rays such as heat, light, etc.

Reaction: Opposite forces or action in response or resistance to another force or action.

Resurrection: A springing again into life. A return to a previous mode of existence.

Repercussion: Striking back or rebounding.

Religion: A way of life in accordance with a correct understanding of the spiritual relationships between man and Infinite Intelligence or God.

Rhabdomancy: Dowsing, the art of discovering concealed things by means of a rod or twig.

Sagacity: Readiness of apprehension.

Saint: One characterized by, or eminent for, piety and purity and uprightness of life.

Science: Knowledge gained by systematic observation, experiment, and reasoning. What is known concerning a subject, systematically arranged.

Seance: A gathering of persons for the demonstration of psychic phenomena.

Seer: One who foresees future events.

Skotographs: Impressions produced on sensitive photographic plates by psychic power.

Somnambulism: The act of walking in sleep.

Sleep: Inactivity, rest, to spin rapidly and smoothly.

Slumber: State of inactivity or negligence, doze, sleep lightly or fitfully.

Sorcery: Divination for evil purposes.

Soul: The psychic or spiritual body, animating and coinciding with (yet independent of) the animal body.

The vehicle or medium through which spirit is enabled to contact with, and become manifest through, the physical senses.

Spirit: The continuum of the principle or state of intelligent, conscious, animate existence, as distinct from the animal body and the soul, or psychic body.

Spiritual: Possessing the nature or qualities of spirit.

Spontaneous: Acting by internal influence or natural law.

Sporadic: Occurring separately or apart from others of the same kind.

Subconscious or Subliminal: Awareness, knowledge below the plane of the normal faculties.

Subjective: Mental, derived from one's own consciousness.

Sublime: Exalted in nature, elevated in manner or style.

Superconscious: Awareness, knowledge above the plane of normal faculties.

Supernatural: Something alleged to be beyond the powers or laws of nature. Mythical.

Supernormal: Above or beyond ordinary knowledge.

Superstition: Reverence for and belief in the myth of the supernatural or objects not worthy of worship, or which are false, or do not exist.

Survival: Continuance beyond the life of another.

Telekinetics: The production of the movement of an object without contact with the body causing the movement.

Teleology: The study of final causes.

Telepathy: The transfer of ideas directly from mind to mind by other than normal means.

Teleplasm: See ectoplasm.

Theology: The study of the relationships of Infinite Intelligence and the Universe.

Trance: An unusual, natural condition in which the normal action of the physical senses is temporarily in abeyance in varying degrees, and the subject becomes aware of vibrations above the normal sense perceptions,

and senses actions, ideas and impressions by other means than reasoning.

Transcendental: That which lies beyond the limits of experience, external to the senses.

Transfiguration: The change of form of a person to resemble another, by overcasting it with ectoplasm.

Trinity: Tri-unity. Three in one. A complicated notion of God (i.e., Infinite Intelligence) common to Hindoo, Egyptian, Christian, and other theologies.

Trumpet Voice: Feeble direct voices whose volume is increased by the use of the trumpet or megaphone.

Vegetable: A plant deriving its nourishment by means of roots.

Vibrate: To move backwards and forwards rapidly — to quiver or oscillate.

Vision: The psychic perception of things or events.

Visualize: To form an image in the mind. To make visible.

Vortices: Hollow circular forms assumed by liquids when set in motion. Whirlpools.

Wisdom: A combination of discernment, discretion, and sagacity, or similar faculties or qualities, involving also a certain amount of knowledge, especially of men and things gained from experience.

Witch: Feminine of wizard.

Wizard: A wise man, one alleged to possess mythical supernatural powers.

Worship: Reverence and honour with great respect.

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By Dr. Frank Crane

You may read the Bible from moral motives, or merely as literature. In the one case you may find it a puzzling book, and in the other antique, unless you remember one thing.

The one thing is that the Bible is an Oriental book.

Unless you keep that in mind you are pretty sure to miss its meaning. Some of the most absurd vagaries have arisen by forgetting it, and by treating the Bible as a Western book.

The Oriental mind differs from ours chiefly in this, that it is essentially poetic. Eastern people have always thought, spoken, and written poetry.

Poetry does not speak plainly. It hints, symbolizes; touches facts not with a rough, firm grasp, but evasively; loves riddles, dark sayings, and apparent contradictions.

It functions in parables and paradoxes.

The Western mind is prosaic. It plods, builds, reasons.

It is unfortunate that our Western bent for logic and bald facts led us to use the glowing image of our Master's poetry as bricks and squared stones wherewith to build our "systems of truth."

For it is doubtful that truth is a system at all; it is more likely a vision.

Common sense prevented His disciples from taking Him literally. They were forced to seek the idea, the sentiment behind it.

Literalism is not truth. It is a foe to truth. "The letter killeth."

You cannot literally obey a poet; you can spiritually obey him; that is, try to appreciate him, to get his point of view, his atmosphere and feeling.

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