

JANUARY, 1948

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.

Price 9d.

LEADING FEATURES

The Hundredth Year of Spiritualism

God, Which Giveth Us the Victory

The Future of Spiritualism

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Five Minutes after Death

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THE PURE THOUGHT PRESS

52 Queen's Road, Watford, Herts.

England

CHARLES NEIL

Representative and Wholesale Agent for

THE HARBINGER OF LIGHT

for New South Wales and Eastern States

Importer of Spiritualist Books

"Light," London monthly, supplied 1/- per copy

Write, enclosing self-addressed envelope, to

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

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

Vol. 79. No. 1.

PRICE 9d.

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THE HUNDREDTH YEAR OF SPIRITUALISM

The Story of Its Remarkable Beginning

As told by "The Two Worlds"

On March 31, 1948, Spiritualism will enter its hundredth year of existence. During the last ninety-nine years our movement has grown from small and humble beginnings, and is now an important force in the lives of hundreds of thousands of people. Spiritualism has come to stay and is destined to provide the spiritual leadership of all peoples in the future. As it advances, superstition recedes. For the first time in the history of the world Science has been completely reconciled with Religion, for Spiritualism is based on Science. It was indeed a scientific investigation at the outset, for there was no question of religion involved when the Fox family at Hydesville decided to investigate the rappings which initiated this great movement. Spiritualists do not claim that the Fox family were the first to establish communication with the spirit world, but they were the first to critically examine the phenomena while in progress, and devise methods of communication which have since been duplicated all over the world.

The Beginning

John David Fox with his wife and two daughters, Catherine, aged twelve, and Margaretta, aged fifteen, moved into their home at Hydesville on December 11, 1847. They were frequently disturbed at night. Sounds of furniture being moved, or knocking on the doors and walls, were incessant. A curious vibration accompanied the sounds. As time passed, the noises grew more alarming. They heard gurgling, as of someone being choked, and a body falling to the floor. Bedclothes were pulled, chairs travelled from their accustomed places. Presently they felt a cold hand passing over their faces. Search for the author of these happenings was continuous but useless. Normal sleep became impossible. Mrs. Fox therefore moved the girls' bed into her room. On March 31 they were disturbed all night. The family had retired early to their bedroom to snatch some sleep before darkness again produced the unwelcome manifestations. The wind rattled the sashes. Thinking they might be loose, Mr. Fox shook them, and Katie remarked that the rappings seemed to respond. Every time he shook a window the raps would imitate the number. An entirely new situation speedily arose.

First Communications

The girls, emboldened by the presence of their parents, started talking to the spirits. Katie snapped her fingers and said, "Here old splitfoot, do as I do." To their surprise, the spirit responded with as many raps as the child snapped her fingers. Margaretta joined in the game. Clapping her hands a number of times she called out: "Now do as I do. Count one, two, three, four." The rapper correctly responded. Kate now varied the game by making motions as if snapping her fingers, but without producing any sound. The invisible telegraphist again responded correctly, which produced the child's comment, "Only look, mother, it can see as well as hear!" That simple comment heralded the dawn of the great idea. It recognized human consciousness possessing both sight and hearing as the

operator of the telegraphic code at the other end. Mrs. Fox was quick to put the issue to the test.

"Count ten," she demanded. The number rapped out. "How many children have I?" she added. "Seven," replied the telegraphist. She thought this a mistake but the rapper insisted. Then she remembered that six were on earth but one had passed away. Test now followed test in quick succession. The ages of all her children were rapped out to order. A pause was made between each one to distinguish it from the next. Before the seventh was rapped out a little longer pause ensued followed by three louder raps, which correctly indicated the age of her spirit child.

Codes Arranged

Here we pause in order to note the implications. Hundreds of houses had been similarly haunted, but nobody had the quick-wittedness of this American child to recognize the human element behind the manifestations. The founder of Methodism, John Wesley, left on record that similar hauntings occurred in his home at Epworth. Many others have made similar statements, but nobody had previously established definite communication and tested the manifestations while in operation. The success of the unseen operator merely whetted the experimentalists' appetites for further evidence. A code was arranged. A shower of raps meant "Yes." Silence meant "No." Special requests introduced variations. When Mrs. Fox told the rapper to knock twice if it was a spirit, it did so.

A man named William Duesler had lived in the Fox homestead about seven years earlier. As no uncanny noises were heard in his time he took a personal interest in the manifestations. He was a painstaking researcher. He hunted up all the people, so far as they could be found, who had lived in the house, and thus discovered that the disturbances began with the Weekmans, who came after the Bells had left. Duesler improved the code and his sworn testimony explains the process. If he got no reply he reversed the question. "I asked if

it was an injured spirit and it rapped," he said, "I asked if it had come to hurt anyone who was present. It did not rap. I then reversed the question, and it rapped. I asked if I or my father had injured it, and there was no noise. If we had not injured it please manifest by rapping, and we all heard three distinct raps." He thus cross-questioned the spirit about everybody known to have lived in the house, and elicited the following story.

The Pedlar's Story

The spirit rapper, claiming to be a pedlar named Charles B. Rosna, said he had been murdered by Bell, who buried his body in the centre of the cellar about four or five years earlier. He said it was not any of the neighbours, but John C. Bell, a blacksmith who lived in the house at the time he "disappeared." Bell's name was obtained by calling over the names of the neighbours, and all who had lived in the house prior to the Fox family. Rosna said he was thirty-one years of age, and he was murdered in the bedroom at twelve o'clock, on a Tuesday night when he and Bell were alone in the house. The maid, Lucretia Pulber, and Bell's wife, were away at the time. His body had been carried down to the cellar early next morning and buried ten feet deep. The spot was located by a Mr. Redfield moving from point to point in the cellar and asking, "Was it here?" This method was repeated by Duesler, sitting in the room above, while a Mr. Hyde in the presence of witnesses moved around the cellar. Always the centre of the cellar was indicated as the burial place. The next move was to dig up the cellar at the place indicated, but at three feet water flowed in from a nearby stream and stopped the digging. In the summer of 1848 they restarted digging operations. At the depth of five feet they found a plank. Digging deeper they found pieces of crockery and evidences of quicklime and charcoal. Finally they found human hair, part of a skull, and some human bones. They were satisfied they had found the remains of the actual skeleton of the pedlar.

(Please turn to bottom of page 5)

"GOD, WHICH GIVETH US THE VICTORY"

By Bishop Lawrence W. Burt

Most people are familiar with the oft-quoted phrase: "Mors janua vitae," which interpreted means: "Death is the gate of eternal life." That quotation only partly expresses the truth concerning death and I would like to amend it, expand and widen the thought behind it to convey more accurately the facts so that it would read: "Death is the return to eternal life."

Death does not confer eternal life upon man, for the soul of man is immortal. Man has an immortal past of growth and development as well as an immortal destiny of future achievement.

Shakespeare expressed the facts of life more fully when he wrote of this world as a stage, and all beings in it as actors upon that stage. At birth the individual — the immortal soul — enters upon the stage to play his role in the drama of life, he assumes a mask — the mortal body — and when his allotted task is finished he lays aside that mask and returns to the realm of Reality, his eternal home.

Spirit Instructions to Investigate

At the suggestion of a Quaker named Isaac Post, the spirit rappers were asked to tap out their replies by means of the alphabet. When the correct letter or cypher was named the raps immediately responded. This marked a great stride forward in the method of communication, permitting more detailed information to be given. Hundreds of people visited the "Rochester Knockings," as they were now called, and seriously tested the information given. The results were so startling that they readily followed the spirit instructions to form investigating seances in their own homes. Each family became independent researchers on a strictly scientific basis. This type of independent research now forms the backbone of Modern Spiritualism.

(With the exception of the opening paragraph, this story has been taken from "The University of Spiritualism," by Harry Boddington. 15/6 (English currency), post free. "Two Worlds Bookshop.")

The Apostle Paul taught that there is a "spiritual body" as well as a "natural body," the one is the eternal vesture, the other this mortal body, the mask we assume for a brief earth-life. When our act in the drama of life is finished we cast aside that mask and assume the robe of glory.

God, the great Master Dramatist, has a plan for man which is perfection through evolution. At birth we enter the stage to play our individual part in the great drama of life and to co-operate in the fulfilment of God's Plan, for life on earth unfolds latent powers of the soul, develops faculty and builds character. The individual act being finished, we return to our real life in higher realms to assimilate the lesson of earth-life, to gain spiritual refreshment and new strength before returning to play a new role and learn new lessons. So the goal of human endeavour — perfection through evolution — is achieved. From one standpoint the goal of life is to realize our Immortality while imprisoned in the mortal body.

Knowing these facts concerning man's true existence, and having complete trust in the Love and Wisdom of God, our Heavenly Father, we do not make of death an occasion of grief and mourning, but face it with reverence and thankfulness, and surround our loved ones with thoughts of love and affection to give them calm and strength in their new life. So let us take consolation in the following lines from the St. Alban Hymnal:

We do not die — we cannot die;
We only change our state of life
When these earth-temples fall and lie
Unmoving 'mid the world's wild strife.

There is no death in God's wide world,
But one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.

And when the spirit leaves its frame,
Its home in which it dwelt so long,
It goes, a real life to claim,
So gently, with a low sweet long.

(The above address was delivered at a cremation service.)

THE FUTURE OF SPIRITUALISM

By C. R. Malmberg

In "The Progressive Thinker"

Every Spiritualist is vitally interested in the growth and the future of Spiritualism. Especially is this true of the workers and the leaders who are at the forefront of the movement. They often-times wonder just what the future of Spiritualism will be; who their successors will be, and if there will be changes entirely different from what we know them to-day.

Spiritualism has undergone some changes, and it has been instrumental in bringing many to pass. From the days of its inception it has been an advocate of liberal thought. It helped to bring changes in the purely materialistic mind, and helped to prove the reality of the spirit that was the life and the substance of all things.

It challenged the dogmatic teachings of the orthodox denominations. It was critical of the origin of the Bible; the many passages whose stories were portrayed; the attitude of heaven and hell that left only terror and doubt in the minds of the people; the Deity of Jesus; the total depravity of humanity, and the ultimate rewards in a far-off future life.

Because of their ideas they were not tolerated, and many of the pioneer workers suffered all manner of condemnation, torture, criticism, and ostracism. However, in spite of it all, they continued with their search for truth as it was given them to see it. No matter how difficult others made life for them, they remained steadfast to the spirit world and the teachings received from that source. They set an example for all future Spiritualists, and one that we fall short in exemplifying.

It would be well for every Spiritualist, young and old in experience, to read and re-read the biographies of the early workers. From them they would receive new strength and an added incentive to plunge on with the work they are trying to do for the Cause of Spiritualism.

We find them becoming willing channels for the unseen, and no matter what phase of mediumship the spirit world used, they accepted it as a sacred work. They were chosen by the spirit guides and teachers, and because of that fact, they were glad to become the instruments through which they could work and manifest the teachings and the continuity of life.

Spiritualism came at a time when it was needed. Some great overshadowing power or super intelligence must have prepared the way for the reception of the message of Spiritualism. That same power must direct the progress of the Spiritualist movement to-day and its future destiny. Because of the great need of the sublime message that Spiritualism gives, it has a part to play in the life of the race and to lead mankind into the reality of the spiritual powers and forces.

With these things in mind, can we truly say we are furthering the Cause to an ultimate success? Spiritualism is no respecter of persons. It does not say "You cannot or can be a Spiritualist." It leaves that to each individual, and he becomes the expression of the principles he accepts as truth, in proportion to his understanding of them.

The fundamentals of Spiritualism are basic. The truth of them is found in every religion that endeavours to lead the race to a higher plane. The principles that each one has tried to inculcate remain the same in every age and every clime. The difference lies with the revelators. The genuinely inspired catches the import of the message and gives it to his disciples and followers in ways they are able to understand them.

The same thing applies with Spiritualism. Everyone cannot grasp its great message, nor does every Spiritualist seek to understand the great underlying principles and how they relate themselves to his spiritual development, as well as to his neighbour, his God, and himself.

A lifetime of study has given us but a smattering of the vast storehouse of knowledge that is represented by Spiritualism. The philosophy will lead you into a

study of the ideals accepted by every race of peoples; they also lead you into a study of the cosmic and the life that manifests itself through all things, great and small. A study of the philosophy of Spiritualism gives you a sense of greater appreciation for the things of the spirit.

The phenomena is one of the initial pathways for many to take. It gives proof and verifies the truth of the continuity of life. Personal contact with departed loved ones through mediums, qualified to receive and interpret the spirit message, brings knowledge of the after-life and the personal survival of our departed. Phenomena is demonstrated through the various phases of mediumship. The study of mediumship reveals powers and forces so great that we are still questioning the how and the whence.

Through the phenomena Spiritualism proves a continued life. The attitude of worship is innate in every human being. We turn our gaze to something that, to us, is supreme; whose life is our life, and from whom we derive our spiritual nature. We worship this Life in spirit and in truth. Through the channel of mind we are able to link our mind with God's own mind, and draw down into our consciousness strength and revelation that helps us on our spiritual journey. A study of the religion of Spiritualism reveals the same attitude and the same approach to the Cosmic Spirit that all peoples have used. Through sincerity of purpose and with a reverent attitude we draw close to the heart of the Universal.

Having all these things, we believe the future of Spiritualism will continue to exert its influence for good to the human race. We as individuals, groups, and organizations must become imbued with the great depth of Spiritualism and try to fit ourselves for the presentation of its truths, no matter where we may be.

We must realize that our truths are universal. They are as inclusive as the individual or the group desires

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DEMATERIALIZING AND APPORTING A MEDIUM

By Margery Lawrence

In "The Psychic Observer"

It was the most remarkable proof of the possibility of passing matter through matter that I have yet witnessed — the passing of the living body of the medium, Ronald Strong, through the walls of the seance room. It took place at Ronald Strong's house, the Red Eagle Lodge, Chelsea, London, on October 22, 1946, at 7 p.m.

Noted Sitters Take Part

I joined a group of sitters specially chosen by Ronald Strong's guide, Red Eagle, for the first meeting of a series arranged for the specific purpose of giving special development to this young medium's gift of materialization, the actual appearance of forms, faces, etc., shaped by the spirits from ectoplasm — a delicate, vaporous stuff produced from the body of the medium for this purpose.

I give the sitters' names with their consent, and hope their action in permitting me to quote them will be duly appreciated, as many similar experiences lose a great deal of their evidential value because the sitters, for one reason or another, do not wish their names published.

The group consisted of myself, two gentlemen, W. M. Hill and Courtney Bromet, my sister, Mrs. Phipps-

to make them. They cannot be circumscribed by individual opinion, because there are still those able to catch a brighter vision and a wider horizon. We alone limit ourselves because we do not seek far enough, and if we limit our search, there are those who pass us by. There should be no stopping to the sincere Spiritualist; his reward is the knowledge he has gathered that unlocks the mysteries of life and our eternal journey. What we learn no one can take away from us, and we alone can include or reject the lessons of Spiritualism.

The future of Spiritualism depends upon us — to-day. The test of our building is what we put into the structure.

Hornby, Mrs. Garland Anderson, and Miss Elizabeth Stuart. We had arranged ourselves according to the direction of the Guide in a semi-circle facing the medium in the seance room — an oblong room of a fair size in the basement of the house.

Seance during Air-raid

This room contains one window only, at the time shut, fastened, and blacked out, with a heavy twelve-foot wooden screen placed flat against it — against which the medium's chair was placed. The fireplace contained a large gas stove, and the only egress from the room was via the door, which opened inwards, and within a foot of which the semi-circle of chairs for the sitters was placed.

The room was darkened, the sitters joined hands, the medium was entranced, and his Guide, Red Eagle, took control, after which various interesting demonstrations of ectoplasmic forms were shown — but the most interesting demonstration of the whole sitting came towards the end.

We were all sitting patiently waiting, hand in hand, singing and humming in unison to keep the vibrations going and wondering why so long a pause had ensued after the last spirit had shown itself, when a distant shouting was heard outside the room, and a light was abruptly turned on outside.

I felt really alarmed, as I imagined the medium was still entranced. I knew that any abrupt opening of the door and flashing a light might have a very serious effect upon Mr. Strong.

But as the shouting came again Mrs. Anderson exclaimed, 'Why, that's Ronald's voice — Red Eagle's taken him out of the room!' and rushing out of the room we found the medium on the stairs, still feeling rather confused, and dazed, saying he had just awakened and found himself lying on the sofa in the drawing room, which was on the ground floor immediately above the seance room!

He had lain there blinking at the fire for two or three minutes wondering where he was when he had

heard distant singing and realized with a shock that there was a seance in progress, and that (to use his own words) "I ought to have been there in the middle of it, and here I was in the drawing room."

Red Eagle Explains

He was still rather dazed as he made his way back to his chair in the seance room, and Red Eagle, taking immediate possession of him, told us all that he had done this deliberately to prove to us how truly foolish the world was in talking about solid bodies.

"There (he said) I have proved to you that by the use of greater laws than those you know of, I have been able to take my medium upwards through the ceiling of this room and deposit him in the room above."

In other words, Red Eagle dematerialized his medium's body, drew it through the solid ceiling, and re-materialized it in the room above.

This experience certainly ranks as one of the most remarkable of the many strange things I have seen in my long study of psychic matters. For the satisfaction of sceptics I would like to emphasize that all the sitters' hands were still linked when the medium's voice was heard outside, as they had been from the beginning.

I also want to make it clear that when Mrs. Anderson's leaving the room released our hands and I realized what had happened, I immediately tested the distance between the door and our chairs (she had to move her chair to get the door open) and found, as I expected, that nobody could possibly have opened that door wide enough to leave the room without its banging against my chair and that of Mrs. Anderson.

We Know So Little

It will be remembered that the door opened inwards, and the door was the only means of egress from the room. The house is a small Chelsea house, and certainly contains no secret trap door, skylights, etc. — I know it well. The chair, screen, window-curtains, etc., were all in place.

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ONE HUNDRED YEARS OF MODERN SPIRITUALISM: 1848 — 1948

"About daylight this morning a warm breathing passed over my face suddenly waking me from a profound slumber, and I heard a voice tender, yet peculiarly strong, saying: "Brother, the good work has begun — behold! . . . A living demonstration is born!" Andrew Jackson Davis.

By Rev. Robert J. Macdonald

In "The National Spiritualist"

Just one year short of a hundred years ago, young Andrew Jackson Davis wrote these words, words which to-day are fraught with meaning for the student of religions, and especially Spiritualism, which has brought a new meaning and life to the understanding of religion. It is rather hard for us these days to recapture the astonishing significance of Davis' words, for, if the same event, which he referred to happened to-day, no doubt some alert news reporter would have the news of the event broadcast over the air at breakfast time, and the breathless significance of the event would be lost in the general clamour of the day's news. However, news travelled slowly in those days, and it was to be weeks and months before Davis' prophetic words were to be realized by the world at large.

Davis lived and wrote in Poughkeepsie, which is in the south-eastern part of New York State, while in Hydesville, in another part of the State, the event he wrote of was taking place.

Hydesville has become an almost fabled place to the millions of people who have since become interested, and yes, convinced the truth of the living manifestation

I scarcely imagine that anybody would suggest that any young man could move a twelve-foot screen away from a window, take down the blackout, open the window, climb out, get up through the area steps and into the house, all in pitch darkness and in the middle of an air raid, without making a sound and without leaving any traces of his activities.

of life after physical death which had again come to the world. Hydesville is and was a tiny hamlet, just a huddle of houses by a cross-roads —, how strange, it seems, or is it strange, that the great events of this world occur in small places off the beaten track. Jesus in Bethlehem, Buddha under the traditional Bo-tree, Mohammed out in the wastes of Arabia, words, events, religious systems, which were to change the ways of the world, and all of them for the good of mankind; but in so many ways muddled, so that the deep well of life-giving water has been poisoned by man's hatred and misunderstanding of God's dispensation.

Andrew Jackson Davis had had a remarkable life, even at the time of writing his sure words of the events which were even then taking place. Born of a humble family in Blooming Grove, New York, his every-day life was a combination of all the unlovely humdrum activities attendant upon the lives of the very poor, but he had an inquiring poetic nature and, like so many poor young lads, his mind was replete with dreams of bigger things. In 1844, then only eighteen, Davis was the subject for a student of Mesmer, that strange Austrian who had brought to the world the knowledge of Mesmerism, later to be known as hypnotism, and which even to-day is still being experimented with to bring blessing and relief from pain for suffering mankind.

Davis was to discover, that under the influence of Mesmerism he was able to pass into a "superior state" and while in this state he was able to speak of things far beyond his frail, normal capabilities. Then, — oh, the significance of the event, — he discovered that he could be elevated into this state without the aid of outside physical help. His discourses were the subject of much discussion among learned men. His written words, couched in a language which was the prerogative of formally educated people, confounded those who sought to explain them by "normal" means.

He was said to be the incarnation of Swedenborg,

and even in his old age, in his little bookshop in New York City, someone said he was Swedenborg and why not? Are not all great teachers the spiritual and mental reincarnation of all other teachers who have lived in the body? The message of Infinite Intelligence is always the same eternal message, no matter what the age. God's message to humanity is always the same steadfast message, look beyond — look out — look within — look for Life, in the midst of seeming death. There is a greater Life of the Spirit, after the physical body dies.

Swedenborg saw a world, fairer than the physical eye could behold. George Fox, the enlightened Quaker saw that world, John Wesley heard the sweet and compelling voices from "Over There." Jesus, Joan of Arc, Socrates, Moses, all heard the Voice. Man does not choose the instrument, Infinite Intelligence, alone, moving over the face of the terrestrial world quickens alike, the poet, the teacher, the seer, and the prophet.

The year of 1848, — and Andrew Jackson Davis had been speaking, writing experimenting and prophesying for several years. It may be that this lad, only twenty-two, felt a little lonely or it may be that he felt he was a "voice crying in the wilderness." A wilderness of lifeless, hide-bound creed, a wilderness of cruel dogma, — dogma that caused brother to hate brother because of some trifling difference in their method of worship. The world was surely ready for a fresh outpouring of God's healing, loving manifestation, yes, maybe Davis felt lonely, wondering whether he was the only channel, the only "medium" for the voices of the Spirit People.

On that far-off morning he awoke from a deep sleep, and reaching from his bed, wrote the words, — words — which brought him renewed strength and which were then being demonstrated by the little Fox sisters in their humble home in Hydesville. With a patience that cannot be appreciated by finite mind, Infinite Intelligence has brought into expression through the centuries, revelation; to bring to muddled, bemused humanity, the understanding that he, man is not alone but is sur-

rounded by and supported by the living spirit entities who have lived through this experience of earth life and who are still demonstrating the fact that "Life is eternal."

Spiritualism, in its modern expression, has reached out far, far beyond Poughkeepsie and Hydesville. This Science, Philosophy and Religion has reached into every home, pretentious or humble, and has changed conventional Religion from its dead formalism into living demonstration. What a boon Spiritualism has been to the Orthodox Christian, especially in the stress of the dreadful times we have but recently experienced. Spiritualism has unlocked the lips of the denominational minister and has given him words of comfort to speak to the bereaved, warm words to melt the ice of despair.

In a short hundred years, it has changed the whole outlook of religion, so that where there was death, now there is life. Present-day Orthodox Christianity owes much to Spiritualism, just as in the far-off days of the first centuries of our present era, the wonderful faith, and the known demonstration of a handful of men brought a fresh revaluation of God's message to mankind.

High and low, professor and labourer alike, have come to drink the sweet waters of the "well" that cause us to "thirst no more." Life here takes on a new significance, when man comes to know that this earth expression is but the anteroom to the larger life of the Spirit, a life which is not restricted by the creeds of man, a life free to all of earth's children.

The National Spiritualist Association has sent out the call to all parts of our great country and to the world that we may meet together in 1948, that we all may fittingly celebrate and commemorate this great anniversary. May we meet together and repledge ourselves to spread the light, to voice the truth. The truth of the event that, "this morning a warm breathing passed over my face and I heard a voice saying, 'the good work has begun, — behold! a living demonstration is born.'"

FIVE MINUTES AFTER DEATH

By the Rev. C. Irving Benson, D.D.

In "The Herald," Melbourne

Canon Liddon used to tell of an Indian officer who, after a long life of adventurous service, returned to spend his endtime in England. His friends delighted to set him talking of the campaigns in which he had fought, the hairbreadth escapes, the skirmishes, the sieges of the Mutiny, the personal encounters, the victories and reverses. "And yet," he said, "I expect to see something much more remarkable than anything I have been describing to you." There he was turned seventy years of age. His active service over, what more exciting could he hope to see? His friends stared with questioning eyes. "I mean," he said quietly, "in the first five minutes after death!"

"The first five minutes after death!" What sort of life will it be? Death is not a state; it is an act. It is not a condition; it is a transition. It is not an abode in which we dwell; it is a gate through which we pass.

At death the soul puts off the worn-out or damaged body as one slips out of a dress or suit. The soul is not a bit of grey mist that mysteriously floats away. It is the real self, the essential personality.

The Awakening

May not the awakening be like regaining consciousness after an anaesthetic? I was talking to a patient recently who told me that she knew nothing about the operation. They gently put her to sleep in bed, and when she awoke she was still in the room and she asked the nurse in a disappointed way, "I thought they were going to do the operation to-day?" "Yes, you've had it!" the nurse assured her with a smile. Thus may we awaken from the dream of life.

Some souls probably awaken immediately, while others are weary and rest a while. None are perfectly fitted for the heavenly life, and all, according to their condition, need to be purified. Essential belongings such as memory, character, and affection, remain. The accretions of earth, such as possessions, bodily pain, and

disabilities, will naturally drop away. There are doubtless some whom the removal of their temporary assets will leave impoverished; for the things are gone in which they trusted.

We shall find ourselves the same, yet not the same, divested of the familiar body but with a body of a new texture.

Seeing and Knowing

The transition from this earth plane will force things upon us that we did not take in amid the hurry and preoccupation of time. We shall see that God is all and in all — that everything is God. He will be no mere idea or vague speculation, but the present, living, encompassing Being.

The past will lie spread out before us like the course of a river seen from an aeroplane. We shall know what we have done and what we have been — we shall know ourselves as never before. We shall know as we are known.

It is no use saying that there is no death. When we say, "There is no death," we mean that there is no extinction. The dead are not dead, but alive — not in the same way as before, but just as truly. We must not make too much of death, but we must not make too little of it. Give human nature its place. But we must not grieve as those who have no hope. Death is good and not evil — kind, not cruel.

The Unseen Is Friendly

Why, then, are we afraid? Like children afraid of the dark, we shrink from that which we have not experienced. We are afraid of the Infinite. We love the familiar; we instinctively fear the strange. To us personally it is Unknown and, therefore, we think of it as dark. Christ came back to tell us that the Unknown and the Unseen are friendly.

Five minutes after death! We shall be set free for life in the ampler universe. We shall see that we belong to the spiritual world — more than we ever realized. Many will find it a great relief to be rid of the body.

Those who are in the full vigour of physical life may not appreciate this now, but the people with ills and aches, rheumatism and neuritis will. Life without the body will be wonderful. It will be glorious to see, no longer blinded by your eyes, as Rupert Brooke said, no longer hindered by your hands and your legs. I believe that five minutes after death those who are on the other side will be with us and we with them. Stripped of this "muddy vesture of decay," and clothed in a spiritual body, we shall "go on." "I fancy when they die," said George MacDonald, "many people will find themselves more at home than ever they were in this life."

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BRAGGERS — NOT PRODUCERS

Apropos Jasper Maskelyne's recent "London Daily Telegraph" letter deploring the recent increase in the number of people "allowing themselves to be deluded by Spiritualism," "Light" pointed out that as for his suggestion that "there is nothing a Spiritualistic medium does in semi-darkness that he cannot do in bright lights," — other relatives of the magician have in the past made similar claims loudly in the press, then backed down. J. N. Maskelyne "accepted a £1,000 challenge from Archdeacon Colley to duplicate materialization phenomena." When, after claiming success, he sued for the money, he lost his case in the courts.

Capt. Clive Maskelyne was offered one hundred guineas by Dennis Bradley in 1925 if he could duplicate the George Valiantine phenomena. "He accepted, but withdrew after he found out what would be expected."

Noel Maskelyne was challenged in 1929 by Harry Price "to simulate by trickery one single phenomenon of Rudi Schneider under the identical conditions as imposed by the National Laboratory of Psychic Research," offering £250 if he would show the trick. It was refused!

—"N.Y. Spiritualist Leader."

BENJAMIN FRANKLIN STARTED MODERN SPIRITUALISM

By Ralph Pressing, Editor of "Psychic Observer"
In "Psychic News"

Benjamin Franklin, famous American statesman, philosopher, and scientist, who took part in framing the constitution of the United States, and invented the lightning conductor, revealed at a direct voice seance in New York recently that he was the spirit who engineered the raps that gave birth to modern Spiritualism.

The seance has been described exclusively for "Psychic News" by Ralph G. Pressing, editor of the "Psychic Observer," the leading Spiritualist journal in the United States.

The medium was Clifford L. Bias, of Huntington, West Virginia, a student at the Ohio State University, who is taking a six-year medical course there in psychiatry and allied subjects.

The seance room was no different from thousands of others like it all over the world. The sitters, aside from Clifford Bias, the medium, were Juliette Ewing Pressing, Mrs. Robert Baham, Helen Candy, and myself.

Benjamin Franklin's was the third voice to speak:

"I have been invited into this symposium this afternoon hour for the purpose of giving my experiences and discussing my experiments in regard to modern mediumship.

"As you probably know, during my sojourn in the physical body, I was very much interested in the phenomena of vibration and electricity. It was, at that time, considered curious phenomena. It was treated more as a toy — by the scientists as well as the public.

"After death I found I was very much alive — with the same personality, the same character, the same interests I had had in physical life. I therefore continued, among other things, my interest in the theory of vibration.

"I began experimenting with the idea of communication to earth and to those who had lived on earth. We investigated not thoroughly but rather sketchily the history of past communications.

"In my experiments I discovered that I needed someone or something to furnish me with an etheric energy with which I could contact the earth.

Experiments

"I did not discover, until after much experimenting, that I had to have, first of all, spirits who were close enough to physical ways and physical things, with sufficient energy of a physical nature, rather than etheric nature, which would permit them to make close contact with earthly things.

"Secondly, I had to have something, someone on earth, to act as an instrument or a medium for the receiving and transmitting of the force — a kind of focal point from where messages originated.

"And so, we worked on this idea, many, many years of your earth time.

In His Prime

"Finally, a messenger of the Brotherhood to which I belong, said one day to me:

"'Franklin, I have found a young man who was murdered in the prime of his young manhood.

"'Therefore, he still has with him a great deal of etheric energy. His emotions and his passions are still connected with physical things, and he has the desire to communicate with the earth in order to prove his survival.'

"I hastened to find this young man. He was in his early thirties. His name was Charles Rosna.

"Mr. Rosna explained to me that he had been trying desperately to talk to people in the physical but they could not, or would not, hear him. He had an intense desire to get a message back to his wife and to the world that he had been cruelly done away with for gold.

"I saw immediately that this young man must surely be earth-bound, even though those events had taken place some time ago. He was not earth-bound in the generally accepted sense, but bound to the earth merely by his emotions.

"I saw immediately that he would be the one that could furnish that energy so forcefully — the kind of energy needed to bridge the gap.

"I questioned him as to the nature and place of his death and the details about the burial of his body. It was a small house. I was there with him for several weeks.

"While there, we noticed emanating from the bodies of two children who lived with their parents in that house, a peculiar light, a peculiar glow. I noticed, too, that there seemed to be a force, electrical in nature, emanating from them.

"I tried to get Mr. Rosna to will, along with me, that this force emanating from the two children (two little female children) could be used and manipulated by us. He joined me in willing that.

"It seemed then that this force could project to us, away from the children, but not a great distance away at first.

"I then brought what might be called some of the 'etheric apparatus' which I had been using in my laboratory experiments, and I was able, by linking those two little children with the spirit of Charles Rosna, and then to the apparatus which I had to create a concussion and explosion within the surface of the wood of the walls, of the bed, of the floor, of furniture in the immediate environment of these two little girls.

"We finally created by mental desire and concentration, the thought in those two innocent girls' minds, that there was something, a force, a personality, a person with whom they could communicate.

"This idea was immediately taken up by the mother, who finally devised, but not on that first night, the alphabet — the code by which we could talk.

"Now, I was permitting, of course, Charles Rosna to do the talking, to do the communicating. I was merely, shall I say, overseer of the operation.

"I did not directly communicate that night, neither did I communicate directly for a long time after that.

"I was simply aiding young Charles Rosna. He was actually the communicating entity. I was simply the engineer from the spirit side, for the whole thing. Charles Rosna, with my help, was able to get his own communication through.

THE TRUTH AS I SEE IT

By Rev. Hon. Mary M. Dreaver, M.B.E., M.L.C., Justice
of the Peace

I am a simple woman. Truly God has granted that my feet should tread the stairway of what mortals would call "Material Ambitions" to a position high up in public opinion and place. As a minister of religion it is my humble privilege to tend not only to the healthy but to the needs of the sick and the dying. With the co-operation of Heavenly Helpers one is able to assist materially as well as spiritually those who need help most. It is so true that if you are in an executive position of some kind in public life you then can efficiently aid your brothers and sisters on this Earth Plane

Have I any psychic gifts? Would you call it a psychic sense? Maybe something inherited from Scottish and Irish forbears? — Well? Yes! One would say that I possess that sixth sense. I sense events — material as well as spiritual — and I will explain by an example. Clear sight, I call it. Many years ago I was just a plain citizen in New Zealand, in the town of Auckland, interested in social welfare and politics, and at one of the general elections was taking the chair for a Labour candidate who was standing for Parliament for the first time.

He had been in the big European War, 1914-1918, was on a war pension, having lost an arm, and was earning his living for his wife and himself. To-day he is a well-known novelist and writer. A born orator, but an agnostic by his own admission, which makes the phenomena more interesting, one must admit.

The scene was a meeting in a Salvation Army tent on a site which later had erected on it a fine Salvation Hall. The tent, which was a very large one, was packed with seated people and the Salvation Army Captain was one of the large audience. The candidate for political honours was very much in earnest and kept thumping the old table, which had a polished surface, violently with his one hand. The people, every one, sat entranced, listening to the speaker's power of oratory which, as

everyone — even scientists — admits, sets up a wonderful vibration in the ether. The thumping of his fist on the table completed the vibratory power and in a flash I saw a picture on the polished table of seventeen men sitting in the House of Parliament, and the speaker had the end seat. At that time I not even seen Parliament Building in Wellington, nor been inside. (Since then I have sat in both Houses, lower and upper, as a member, and am, of course, still a sitting member of the Upper House.) Seeing that vivid picture I sat entranced, knowing I was again in touch with the Infinite. Then I realized that the speaker was finished and I closed the meeting.

I didn't mention my vision to the candidate because I felt he would only laugh, being an avowed agnostic. However, I confided in the Salvation Army officer as we walked home after the meeting — his home being opposite my own. He remarked, "What do you think it means?" My answer was: "I think it is a prophecy of what is going to take place on election day in two weeks' time. Seventeen Labour men will be returned to Parliament and our candidate will be one of them." That is exactly what did happen when the poll was declared. That, too, was the beginning of Labour's rise to power in New Zealand. Strangely enough, Harry Holland was the Labour leader at that time and he himself, an Australian and a miner, was also an ex-Salvation Army officer. Where did that picture come from and what unseen power gave me the power to see it two weeks before it occurred?

Maybe, the reader will appreciate why I, a politician and public woman, believe in psychic phenomena and in survival after death, or what is called death. Do the dead come back? Yes, definitely. My son, a pilot officer in the late war, was blown to pieces overseas on August 13, 1943. I have seen him several times and spoken with him. He was a Spiritualist, too, and attended many meetings in England during the war. I have seen him among his comrades on that Other Side where they have hospitals just like we have on this

plane and where the young airmen lie thinking they are still alive on this Earth Plane. His job is to teach them that the Earthly Life is finished with, but that there is still a job to do in both places. My lad was a boxer and footballer on this earth, and a good one, therefore very proud of his physical fitness. Imagine how pleased he was to show me he was again all in one piece. Now in my mature years my lad Over There is helping with his young strength, more than he could ever have done on this plane. I can feel his hand on the wheel when I am out in a car. I have felt his presence and youthful enthusiasm also when riding in a plane every week to Parliament. It is an amazing feeling to be at the wheel of a motor car and feel the strength of youth in your hands. The effect is energizing and vitalizing. Since meeting him again on that Astral Plane when others sleep I have lost the agonizing grief of parting, and my faith has been strengthened anew. This sounds like a testimony, but it is a true one and from the heart, and I only hope that some other mother or father will derive some comfort from reading it. Read your Bible again and keep your faith in the Supreme God. I am the minister of the Alma Street Spiritual Church of New Zealand, Auckland. We own our own church and have a most efficient church committee, with Mrs. Alice Richards as president and also a minister of the church.

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A Spiritualist dramatic group found themselves short of a player at a charity performance they were giving. A young curate was pressed into a small part in which he had to say: "My God! I'm shot" and then fall on to a couch. He refused to bring in the Deity and substituted: "Good heavens! I'm shot."

After a brief rehearsal the performance started, but the producer forgot to mention to him that the pistol was loaded with a gelatine pellet filled with red ink.

In the curate's scene the shot was fired and duly he cried: "Good heavens! I'm shot." Then, suddenly seeing the "blood" trickling down his shirt front, he yelled, "My God! I AM shot."

THE FLOWING TIDE

The Progress of Spiritualism since Hydesville

By Ernest W. Oaten

In "The Two Worlds"

Great rivers have their origin from tiny springs in unimportant hills! Great events from little causes spring!

One hundred years ago, on March 31, 1848, in a small shack in an unimportant suburb (Hydesville) of the small town of Rochester, New York, two small children of an undistinguished Quaker family were at play, when their attention was attracted by intermittent raps on the walls of the wooden building. The family had only moved into the house in the previous December; the last tenant, Mr. Michael Weekman, having removed in consequence of the unwelcome disturbance caused by such raps. The new tenants, Mr. and Mrs. Fox, had several children, but only two of them were at home at the time of the disturbances, Margaret aged twelve years, and Katie aged nine. Little notice was taken at first of the rappings, until at the end of January, they became heavy—so violent indeed as to shake the furniture. Footsteps were sometimes heard and the bedclothes would be pulled off. Chairs and the dining table were moved without apparent reason. Extensive search failed to resolve the problem. It was on March 31 that the family retired early to bed, but soon the disturbances recommenced and the children were awakened.

Kate Snaps Her Fingers

The children had no fear and rather regarded the interruption as a joke. Katie attempted to imitate the sounds by snapping her fingers. There was the same number of raps in response!

It is strange how history repeats itself, Rev. Jos. Glanvil reporting on similar disturbances at the house of Mr. Mompesson at Tedworth in 1661, tells us that on beating, or calling for any tune, it would be exactly answered by "drumming," hence the term, "The Drummer of Tedworth." Similarly at the parsonage

at Epworth in 1716, for some months the spirits used to imitate John Wesley's knock at the gate, and knocks responded to the Amen at prayers. It is a remarkable fact that such occurrences are to be found in history in all ages. In most cases these raps were looked upon as strange and startling, but it was left to two unsophisticated children to question them and demand replies to questions. The special importance which attaches to the rappings at Hydesville, Rochester, is that the Fox girl questioned the rappers, "If you are a spirit make two raps." Two raps was the response. "If you are the spirit of a human being who once lived on earth can you rap to the letters which spell your name? If so rap three times?" Three raps were promptly given. Further questionings elicited the story that the rapper was Chas. B. Rosna, a travelling pedlar, who alleged that some years before, he had been murdered and his body buried in the cellar. The floor was subsequently dug up to the depth of several feet and human bones were there discovered.

Survival Becomes a Certainty

Thus the rappings in a humble home led to the certainty that death does not end life. The common belief of all nations in human survival became a certainty, on the testimony of one who had survived and placed us in a position to know by first-hand information from the survivors, some particulars concerning our next stage of life. The rap became "God's Telegraph" bringing the certainty of life eternal.

In those days, "heaven" was far away, whilst dwellers in the other place were locked up in complete safety. The new information revealed the fact that "the spirit world around this world of sense breathes like an atmosphere." Those raps which announced the nearness of a spiritual realm have reverberated around the world. They signalled the invasion of this world by a peaceful army bent on a conquest over ignorance, doubt, denial, fear, superstition, and theological dogma; and what a change they have produced. Despite the bitterest of opposition, prompted quite as much by bigotry as by

ignorance, the teachings of the spirit messengers have revolutionized the popular conceptions of death and the after life, modified the dogmas of the theologian, and given a death blow to materialism.

Opposition and Persecution

Spiritualists of to-day find it hard to realize the campaign of calumny and bitter persecution which centred round the pioneers of the new movement. The Fox sisters were caught between two stools, those who realizing their value pampered and petted them, often by their generosity leading the unsophisticated children into luxurious and bad habits: whilst others persecuted reviled and denounced them as agents of the devil. The clerics who had for centuries assumed the role of special emissaries of the Most High and the elected interpreters of the Divine will could not brook the incursion of the mere layman into a domain they had regarded as especially their own. It seemed strange to them that a church which had taken centuries to build and which had attracted the brains, education, and wealth of the world, should be superseded in spiritual authority by a group of ill-educated people, who possessed no great culture and no social position.

They omitted to note that their own Founder had appeared to his illiterate companions in a little upper room but never in the Temple, the Vatican, or the Cathedral. How true is the text, "My ways are not your ways, saith the Lord." The press was a ribald as the pulpit was furious, and those who attached themselves to the new movement were often assailed with physical violence, ostracised by society, and branded as credulous fools or even as knaves.

Investigation

There were, however, a few well-balanced minds in the scientific, literary, and even theological circles, who concluded that the new outburst of phenomenal events, which was termed Spiritualism, needed something more than denunciation. These events needed close examination and analysis, strict careful thought, and Spiritualism

owes much to the faithful few who considered observation and critical examination to be superior to prejudice or vested interest.

One of the remarkable things about the Hydesville phenomena was that they speedily spread. It was found that the Fox Sisters were not unique. They were rather signposts, and within ten years there were hundreds of humble folk who were found to possess that peculiar power which enabled raps to be obtained in their presence, or chairs and tables to move with astounding force and facility. The alphabetical code, established by the Fox girls, was generally adopted and in a short while there were thousands of little gatherings in the homes of the humble, equally with those of the great, at which messages from the spirit world were laboriously spelt out and by which the identity of deceased persons was established. The avenue of communication between the spirit world and this had been re-opened after having been closed, with few exceptions, for nearly two thousand years.

The Movement Grows

Gradually the movement spread, overcoming all barriers of race and creed, until it is now established throughout the world. At the last International Congress of Spiritualists prior to the world war delegates from thirty-nine countries were present. They included black, brown, yellow, red, and white races. They embraced Christians, Muslims, Yogis, Hindus, Buddhists, Parsees, and others too numerous to mention. Whatever their nationality, creed, or colour, their testimony was the same, "We have only to meet in one accord and we are able to obtain veridical messages from our loved ones whom the world calls dead."

Methods of communication have been improved. The psychic powers that made it possible for a person to become the medium through whom the messages are obtained, have become wider in their range and more varied in their form. Mediumship has become a valuable and sacred office, despite the fact that every means has been adopted to suppress it. In England all medium-

ship is illegal. The Witchcraft Act of 1735 infers that there are no spirits, and anyone who professes to communicate with them is "pretending" and that for the purposes of deception. Yet mediumship grows. The demand has made it a profession, though it is still possible for the sincere enquirer to obtain positive evidence in his own home (as the writer did) without the assistance of any known medium.

The Achievements of Spiritualism

Let us ask ourselves what Spiritualism has attained. It has placed human survival definitely and for ever upon a basis of demonstrated fact and thereby given the death-blow to that cold and desolate materialism, which characterized so much of the thought of intelligent people in the last century. It has definitely and positively answered the question, "What fate awaits us when we die?" It has banished for ever the fear of death, revealing it as no calamity, but an orderly incident in eternal life. The spiritualist knows beyond peradventure or doubt, that he must survive the tomb and that belief or disbelief cannot alter the fact. Further, it has given us some inkling of the nature of the life which awaits us. It has shut down the fires of a theological hell. However true it is that there are punitive planes for wayward and selfish people, who will not observe the decencies of life, it is certain that the cosmos holds no realm of terror from which there is no escape.

A New Concept of God

It has given us, too, a new concept of God. The God of Battles and of vengeance was a figment of man's imagination — the heritage of a barbaric age. Such texts as "vengeance is mine, saith the Lord" are traced back to the priesthood, who desired to keep people in subjection. The God of ancient imagining has been deposed. He was the product of fear and ignorance. In its place we have a concept of Love, Law, and Purpose, operating without favouritism and knowing nothing of concessions to special people. Both in the physical and spiritual worlds we have growth and change and

these must impose restrictions and struggle, but all such struggle is within the compass of man's possibility and is a means to an end: an end which will bring us presently into perfect tune with one another as we become tuned to a common centre — God!

Eternal Progress!

We have learned that it is unwise to dogmatize on definitions of the Infinite, since that infinite must be beyond the grasp of the finite. But we have a view of a progressive life, in which, whatever rung of the ladder we stand upon, there is another above us to which we can attain by effort. And so by progressive stages we grow from animal to angel and from angel to the seraphic state. Spiritualism has done more. It has assured us that on our earthly journey we do not walk alone. We are ever accompanied, not only by a cloud of unseen witnesses, but by a host of ever-present helpers: guardians, guides, teachers, revealers, who reach out hands of love and sympathy to the weary traveller of earth, if he will but respond to their promptings. It has enabled us to understand the scriptural records of the past: not only those of the Christian but of all religions, each of which has been of value to those to whom they were given. It has assured us that dogmas and creeds, popes and priests, principalities and powers are not essentials of spiritual progress, but by products of human limitations: that man's salvation never did and never will depend upon them. It has placed the teachers and prophets of the world in their proper places as links in the great chain of Divine revelation, one end of which stretches back to antiquity the other pointing to the greater future. It has taught us that there is one God, whose nature suffuses the whole universe, and includes all men and all manifestation.

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FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

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The seventh 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"

Exercises to Develop Mental Control

This lesson will be devoted to a series of remedial exercises and a few comments on the subconscious mind and the part it plays in psychical development.

The exercises do not form an integral part of the course. They are merely suggestions which may aid the student to remedy faults which mitigate against effortless concentration.

Use only those exercises which you feel to be necessary, and do not attempt too much at a time. Remedy one fault before attacking the next one, and be patient. Years of faulty thinking have formed habits which may be rather stubborn, but by persistent effort confidently applied results will be obtained eventually. Preparation is important. No exercise should be attempted until the body is perfectly relaxed and the consciousness identified with the higher bodies.

First carry out the elementary exercises as explained in earlier lessons. Avoid all physical effort. Concentration is not a faculty exercised by the physical brain or nervous systems, these are merely instruments. Just allow your thoughts to dwell quietly upon the object of concentration.

Don't worry. Worry is the constant and undisciplined repetition of the same train of thoughts over and over again without alteration, without reaching any end result, often not aiming at any end result. It dissipates psychic energy, creates a feeling of defeat, and brings about a state of nervous exhaustion. Be indifferent to results and you are half way to success.

To Develop Detachment

1. Take a fairly noisy clock and place it some distance

away, then relax and shift your centre of consciousness to the higher self.

2. Rest your eyes on the clock face and effortlessly study its details. Try to become so lost in this that you fail to hear the clock ticking.

3. The clock will arouse a series of associations. Let these ideas well up from the subconscious, and note their sequence. Take it quietly. Don't make too great an effort to remember detail. The idea is, to be so lost in free-association that you fail to hear the clock ticking.

4. When you succeed, move the clock nearer, and still nearer. Continue until you can enter the silence with the clock right alongside of you. This may take several days.

An Alternative

1. Place the clock so far away that you can hardly hear it ticking.

2. Rest your eyes on the clock and listen so intently to the ticking that you fail to see the clock face.

3. When you succeed with this, move the clock further and still further away. You will only need a small clock or even a watch for this exercise.

You will be surprised to discover that you can hear a watch ticking even above a chorus of much louder sounds — when your interest is entirely absorbed in the exercise.

Another Variation

1. Prepare as for the first exercise, but with the clock fairly close to you.

2. Sit in front of a mirror and rest your eyes on your own reflection. Now, project your consciousness into that reflection. Endeavour to identify yourself with the mirror image. Keep this up until you cease to hear the ticking clock.

This exercise may be adapted to discipline each of the senses in turn.

1. Place your hands on the bristles of a hair-brush or scrubbing brush, and carry out the identification

exercise outlined above until you fail to notice the prickling of the bristles.

2. Place a flickering candle behind you in such a way that its light is reflected in the mirror. Concentrate on you reflection to such an extent that you fail to see the candle. Then concentrate on the candle until you fail to see your own image.

Association of Ideas

Here is an exercise to remedy superficial thinking. It is excellent discipline for the "butterfly mind," and good training for everyone. Incidentally, this exercise tends to improve the memory.

1. Take an object or symbol. Anything will do, but preferably something rich in associated ideas.

2. Rest your eyes upon it as in earlier exercise, and allow the associations to well up from the subconscious mind.

3. Watch the sequence of those associations, but be careful that you don't wander too far down any side-tracks. Meditating upon your dog may arouse a memory of bathing a dog. This may lead to soap, and soap to coconut oil, and coconut oil to waving palms and hula girls. If this happens it's time to get back to your dog. Whenever the mind wanders or begins to indulge in day-dreams, bring it back to the object of concentration.

4. By continual practice of this exercise you will learn to know things in their fullness, with all their associations and everything which has any bearing upon them.

Alternative

Practise the above exercise with a perfume as the centre of concentration.

Then with a sound, then a sensation.

Deliberate Association

Take a small article from the kitchen or any other part of the house. Look around the room and associate every other article and outstanding detail with that point of concentration. A few days later, using that article as a stimulus to recall, see how much you can remember about the room. Check.

Alternative

Place the numbers one to forty in a vertical column. Beside each number write a word which has a contiguous association with the previous word: Hat, Head, Hair, Comb, Brush, and so on. Do not grope for associations. Let them rise into the consciousness effortlessly.

Complete your list and then see if you can write it out from memory.

Such exercises as these develop mental discipline, improve the memory, and at the same time — because they arouse sufficient interest to keep the attention focussed on the task in hand — they develop the powers of concentration.

The subconscious mind, through which all our psychic faculties function, is habit controlled and its responses are governed by laws of association. Planned exercises form good mental habits and this is the secret of all mental training.

Persist with these remedial exercises until you find that you can enter the silence and concentrate without being distracted by sensory impressions, emotional disturbances, or wandering off into useless day-dreams.

When you have reached this stage you are ready to commence true psychological development.

INTER ALIA

Mr. Chas. Clay, of Portland, Victoria, who passed into the Higher Life on September 30, had been a subscriber to the 'Harbinger of Light' since 1874 — seventy-three years. We are grateful for his loyalty to our publication and wonder if anywhere can be shown such a lengthy term as his.

Mr. F. E. Watson, of Moonee Ponds, Victoria: "It is now forty-five years since I first started to subscribe to the 'Harbinger' . . . and I note that the paper is still improving."

Another subscriber for many years, Mrs. S. F. Harris, of Kenmore, Queensland, says: "'The Harbinger of Light' contains most enjoyable reading, so full of Truth and Goodness. May its life be ever helpful to all who believe that 'there is no death,' and to those who seek the Truth."

GUIDANCE

By M. Guthrie, Brisbane

If on the land, guidance implies a guide; if on the sea or in the air, a pilot. His function is the same — to lead, to show the way.

Buddha, the Hindu forerunner of Jesus the Christ — Buddha, which means "The Enlightened One" as Christ means "The Anointed One," told his disciples, "I cannot walk the path for youth; you must walk in it yourselves. I can only point the way."

But our guide, whoever he is, does more than point the way. He is more than a signpost. A signpost is immovable, but our guides, like the Eastern shepherds, go before, and tread the path for us to follow.

The guide who conducts a tourist party does not stand in one place and say, "This is the way; walk ye in it." No; he accompanies the travellers.

He is competent to do that, because he has been over the route so often that he knows every stone and pebble in it, every dangerous crossing, every steep hill, every house for refreshment.

The guides does his part. We must do ours. What is our part? To follow and obey. We must not start an argument with him and say, "Hey, Mister, do you know where you are going? Doesn't that path to the right — or the left — look a better path than this? I'm going to take it, anyway," and off we go, to return later looking silly, for the alluring path led to "No Thoroughfare."

The path our guide takes us is often rough and thorny; it sometimes takes us through the desert. In Ex. 13 we read that God led the Israelites a round-about way, and through the wilderness of the Red Sea.

Those roads are typical of our lives. The lines are not always cast to us in pleasant places. True, there are oases, there are pleasant stopping places in which we may rest and recuperate, and where we meet congenial fellow-travellers, but very often there is a stiff hill to climb, and half way up we are ready to faint.

Our guide now shows his sterling qualities. He returns to us, puts his arm beneath our shoulders, and, pointing with his staff to the top of the hill, he says, in the brave words of Norman MacLeod —

Courage, brother, do not stumble,
Though the way be black as night;
There's a Star to guide the humble,
Trust in God and do the right.

Think what is on the top of that hill — not only a delightful view and purer air, but rest and refreshment.

And so, leaning on our guide, appropriately named "Strong-heart," we take fresh courage, draw a deeper breath, keep our eyes on the Star, and go on till we reach the top.

There are guides AND guides. There are false guides, just as there were, and still are, false prophets. When we go to engage a guide for a journey, we get in touch with the organization that registers guides. We ask to see his credentials, we are shown his record, we are introduced to him. He shows his badge, which he would not be allowed to possess unless he had earned it.

So we engage him, and having done so, entrust ourselves to his guidance. He takes all the care of the journey upon himself. Why worry, then? A man does not own a dog and do his own barking; we do not engage a guide and do our own guiding? But being wilful, or ignorant, or liking adventure, we sometimes choose to go on an unknown journey without a guide, trusting to our own sense of direction, and soon find we are bushed. Along comes a polite stranger and offers to guide us. We have had enough of our own guiding, so we eagerly accept his offer. The way is smooth and pleasant, the guide enlivens the way with many merry tales, and we do not notice how far we have come, when suddenly we are being ambushed by a band of robbers, who strip us of everything, and decamp, along with the decoy, leaving us sorely wounded, and wiser, if not better.

As Spiritualists, we believe that guides are allotted to us — those spirits who return, whose special duty is to look after us. They are not signposts pointing the way. They are companions and friends. They have a personal, loving interest in us, and they are competent for their work of guiding, because they have been that way before.

They cheer us when dropping, strengthen us when weak, admonish us when erring. I'm afraid that some of us are rather a handful to our guides! They find their job no sinceure!

We do feel the need for guidance, but this does not do away with initiative and common sense. And yet, when we think we have done things off our own bat, we find, on looking back, that we have been led every step of the way. The guides do not compel — they influence us when they see we do not understand. Then they show a light.

Sometimes we hear people say, "I always wait for guidance." But too much relying on someone else breeds flabbiness of will. For all that, I am on the side of the angels! For they do guide, whether we are aware of it or not. They delight to do so; it is one of the reasons for their return. They see further ahead than we can because of our limited, mortal vision; they give us of the fruits of their experience.

But sometimes they stand aside, and tell us to try our own hand at a problem. I remember what a woman friend once told me. She had been in the habit of taking her lecture from her guide by automatic writing. The time drew near for her to give another lecture. Sitting with pencil and pad, she waited for the usual inspiration. What do you think appeared on the paper? These words, "Do it yourself!"

Her Egyptian guide had a sense of humour. The result was excellent — that effort was among her best. The reason was, he had coached her so long that she was completely steeped in his philosophy and knew just what he would have told her to say. The arm with-

drawn, she was still able to pursue the path into which he had first led her.

To give you an instance from my own experience. One day recently I was writing something for the press when I felt the power come about me very strongly. Taking another sheet of paper, I asked who was there—for, alas, I am only clairvoyant occasionally. My Hindu guide spelt his name. I asked him how long he had been there. He said, "Most of the day." Without thinking, I exclaimed, "Haven't you anything better to do than hang about me all day?" Right across the page came the words, "Shut up!" At the later automatic session he apologized for being rude, but he said it was wrong of me to have asked such a question. Then he gave me a short essay on the duties of guides—and the duties of the guided!

As I have already written, there are guides AND guides, the true and the false. Sometimes a false guide is allowed to operate, in order to teach us to test the spirits more thoroughly. After they have led us astray once or twice, we learn the real character of the guides, and refuse to have anything further to do with them.

How can we attract a true guide? By petitioning the Father Almighty, He who is above all, He who is the Master Guide, and Who is represented by those who act as His messengers. Ask and ye shall received. We each in course of time gather around us a band of helpers in the charge of one who is the official guide, if I may use such a term, and each a different task to do; there is no overlapping. Each one is qualified for the particular work he is to do; one heals the mind and body, one inspires us with ideas for an address, a poem, or a story; one helps the singer to sing, the musician to play, the housewife to get through her work. We sometimes find ourselves singing when we had not felt at all like singing. We were being influenced by some spirit friend who is not capable of inspiring a masterpiece in writing or painting. Just a kind, humble spirit who sees us drooping and wishes us to be cheerful.

He — more often she — is like a little candle shining in the night, not shedding a very big light, but guiding us over a little bit of stony road by striking up a tune.

Though we each have our own guides, and though each home and each church has its own special guide, we must never lose sight of the fact that all these are lesser lights, all deriving their light and power from Power who is paramount — that Power we designate by various titles, as they appeal to us, but whom I delight to term God the Father. He it is who is the Guide of Guides, who are all very desirous that we accord due reverence and homage to that great, all-powerful Spirit.

Our Father's House is a gigantic place of many floors connected with each other by a grand staircase — not a lift, that would make life's pathway too easy — but a stairway which we must climb ourselves, assisted when weary, inspired and refreshed, by those spirits sent to be our guides.

—————:o:—————

MRS. JESSIE CURL

Contributed by W. H. Wallis, Elsternwick

Mrs. Jessie Curl, an English medium who has been touring Australia and New Zealand, held a meeting on Thursday night in the U.F.S. Hall before a packed audience. Briefly she spoke on the subject of survival and demonstrated her points, bringing proof of what she talked about to the interested audience. Mrs. Curl was later presented with a silver-mounted paua shell brooch and numerous other gifts by her friends.

She has booked her passage to America by the "Marine Phoenix," leaving Auckland on January 9, 1948, at 2 p.m., and should arrive at San Francisco on January 23.

The Rev. Bertram Gerling, of the Centennial Celebrations Committee, Rochester, is arranging a programme for her to work to, and she has been definitely billed to attend the "Lily Dale" Rostrum, the largest Spiritualist camp in the world.

We hope to report Mrs. Curl's progress through the States and Canada from time to time.

HOW A BLIND MEDIUM RECOVERED HER SIGHT

Reprinted from "The Greater World"

Nurse George has had a varied career, and has worked through many sorrows and trials. Her mother must have been a natural medium, for from the age of six she was conscious of the presence of angelic beings as she sang to herself in the Dawlish lanes.

Bessie was gifted in the same way. When a tiny child she remembers playing with a large shepherd's dog from the spirit realm. He was her constant companion. Bessie recalls that he wore coloured reins, but sometimes they used to melt away, leaving only a white star shining. Later, this white star became as a beacon-light to her. She also heard Spirit voices, and sometimes would sing with a spirit boy called Neb; and a little fair-haired girl from the Other Side often came and gave her flowers.

Through an accident, Bessie was taken to a Convent and nursed back to health. She was trained as a nurse, and later went abroad with a party of Sisters of the Holy Cross, and served with them in many countries for ten and a half years. In the Quetta earthquake of 1935 she lost her sight, yet for four years she carried on her work as a "blind sister," and when she returned to England in 1939, took up her platform work again in Spiritualist churches. But the many shocks and strains she had been through eventually brought on a complete breakdown and, after being in hospital for some time, she came home to "die." But Divine Power was with her, and gradually the strength returned to her limbs, and she learned to walk again with the aid of the shepherd's dog, who came back to help her in her great need.

One evening after taking a service at the Albert Road Spiritual Church at Blackpool, in 1944, her hostess suggested that they should go for a walk along the Promenade. Suddenly Nurse George clutched her companion's arm, exclaiming that she could see the beautiful

sunset over the sea! After that never-to-be-forgotten experience, her progress was remarkable.

She received healing from "Eagle Hawk," a North American healing guide, who lifted what felt like a load from her eyes, and the optic nerves became active again. The amazing part is that her affliction did not hinder her work as a medium. When on the rostrum it seemed as if she was trying to pierce a thick mist; but gradually it cleared, revealing spirit people and pictures of their lives, personalities, and garments. She has always been clairaudient.

Although still far from strong, Nurse George has an extremely busy life. She takes services in many Spiritualist churches in Devon, runs a home circle, undertakes spiritual healing, and is deeply interested in the children side of the great work.

We are glad to give these details, which show how strong the faith can be of those tested almost beyond endurance, and how sure is their spiritual reward.

—————:o:—————

HOW SPIRITUALISM MIGHT SAVE THE WORLD is the title of our newly published booklet, containing a message to believers and non-believers in the truths of Spiritualism. The script was written under Spiritual dictation by Herbert Youens, Associate Editor of "Spiritual Vision," and is a bold declaration not only of our highest ideals but of a way in which they may play their part in the salvation of the world. The booklet should be read by all true Spiritualists to whom we look to carry its message far and wide.

An Open Letter to Mediums is included in the booklet. Will you be personally responsible, friend, for making sure that every medium you know of, reads it? We will gladly post ordered copies to selected addresses.

Please order your full quota of copies at once (1/3 each) in order that you may play your part in this great campaign of Spirit.—The Pure Thought Press, 52 Queen's Road, Watford, Herts., England.

THE EMERGENCY FUND

Even in normal times we have been unable to meet our expenses without additional help and had it not been for the generosity of subscribers and one donor in particular we would not have been able to carry on.

This last year is not an exception, and in consequence we are compelled to make a further appeal for assistance to enable us to meet our commitments, as the "Harbinger" costs considerably more to produce than formerly.

"The Harbinger of Light" may sound a big concern, but it is actually handled by one man, who is editor, manager, librarian, salesman, and clerk, and for which he receives no salary. These facts are mentioned solely to let our readers know that the business is **not conducted for profit.**

We need your help and we need it now. Remember, "The Harbinger of Light" is your magazine and the only periodical devoted to Spiritualism in the Southern Hemisphere. Its continuance depends upon you. If every reader would subscribe, if every subscriber would get one more subscriber, if every agent would push the magazine we would not only be enabled to pay our way and discontinue making these humiliating appeals, but we would be enabled to increase the number of pages, and if sufficient subscribers were obtained we could reduce its price.

"The Harbinger of Light" is in the truest sense a philanthropic service and it is up to you to join in its labour of love.

We gratefully acknowledge the following donations: W.A.P., Coburg, 20/-; W.P.L., E. Malvern, 10/6; C.N., Marulan, 10/6; R.W.W., Claremont, 10/6; S.K.W., Lord Howe Island, 10/6; A.C.K., Hobart, 10/-; E.B.P., Lymington, 10/-; F.E.F., Condobolin, 10/; D.M.A., Mount Evelyn, 10/-; M.F., Napier, 9/6; T.T., Nightcaps, 9/6; E.B.K., San Diego, 9/6; K.P.S., Frankton, 5/6; R.S., West Pennant Hills, 5/-.

CONGREGATIONAL SPIRITUALISM

In "Spiritualist Free Press"

The Congregational Church is the oldest of the non-conformist sects and owes no allegiance to any ecclesiastic authority. It is a democratic organization depending upon the Spirit for guidance and, in its operation, it is very close to Spiritualism.

Spirit Revelation

John Robinson, founder of Congregationalism, was a minister of a Norwich church in the year 1606, when he was accused of Puritanism. He resigned his living and joined the dissenters at Scrooby Manor, in Nottingham, where he received Spirit revelations. As a result he declared that no man, parson or ecclesiastical authority had the right to dictate man-made creeds or dogma for the Word (the Gospels) and the Spirit are the true guides for every man individually.

It is suggested that every Spiritualist can and does accept that belief set down by John Robinson.

Robinson preached his revelation in the streets and market places of East Anglia, and soon gained the hostility of the orthodox church. As a result, orders were given for his arrest, but, being forewarned, he escaped to Amsterdam in the year 1608. He settled in Leyden, and founded his church in that Dutch town.

Pilgrim Fathers

In the year 1620, seventy-four Englishmen and twenty-eight women, all members of the Leyden church, sailed in the "Mayflower" from Plymouth for America, to allow them to worship God in freedom. They landed in Massachusetts and founded Plymouth colony, earning undying fame as the Pilgrim Fathers.

Modern Congregational churches still continue without the acceptance of any man-made creed or ecclesiastical rulers. Although their ministers are trained men and women who have received a "call," any lay member may conduct any of the services. It is stated upon high authority that there is nothing to prevent members practising the Spiritual gifts in their churches, although

there are few records of it having been done in recent years.

Democracy

Present-day Congregationalists conduct their churches in a democratic manner, each member having equal authority. The minister is appointed by them and his salary is provided from the church funds. Each church is a separate, self-contained, and self-governing body depending entirely upon Spirit guidance of the members in meeting. In fact, there appears to be little difference from a Christian Spiritualist democratic church, excepting our practice of the permissible charismatic gifts.

—————:o:—————

HELEN THE BELOVED

By B.S.B., Hobart, Tasmania

"Inasmuch as ye do it unto the least of these ye do it unto me."

I wonder if there are many who realize the real truth and meaning of the words written above.

Spoken so many centuries ago, still they echo in the minds of men and women, living words—with power to bring out the best in human hearts.

In Hobart, Tasmania, a few years ago, in a large old room unknown to most dwellers in the city, between sixty and seventy children attended a birthday party. Children they were who came from sections of the town where children's parties are very few and far between. Gay paper caps were given to each child, the tables were bright with flowers and laden with good things to eat, including a large birthday cake resplendent with its twenty-four candles, and for a few hours the big old room was filled with the pleasure and laughter of happy children.

Before the war Helen the Beloved, youngest daughter of a family, passed on into the Other Life, and on every anniversary of her birthday her mother gave a party in living, loving memory of her. To me, who have been a guest at many children's festivals, there appeared to be in this old room an atmosphere unknown and unfelt at the parties of the children of the rich

and well-fed. A touching and lovely thing it was, I think, that because of the loving affection still felt by her dear ones for this girl of sixteen (who so many people regard as dead) these needy children are made happy and contented. Wonderful it is to realize the strength of love which links this world with the world unseen by us. So strong it is that from that fair land where she is now Helen was able to express to her mother her wish that a party might be given to these little ones every year upon her birthday, surely this wish proves without doubt the fact that —

She is not dead; the child of their affection

But gone into that school

Where she no longer needs their poor protection,

And Christ Himself doth rule."

When at the close of the party the children filed up to say good-bye and "Thank you," a little gift and a white lily in memory of Helen was put into each small hand.

But that was not the end. A week or two later in a room in Helen's old home where she comes to those she loves, they received this message from her: "I and bands of little children from this side were at my party. It was a lovely party and we were all so happy with you. You could not see us but we saw you. We felt the happiness in the room. Thank you, Mum, for all you did for me. I want to tell you that we saw these words written in large letters right across the room: 'Inasmuch as ye do it unto the least of these ye do it unto me.'"

THIS IS OUR POSITION TOO

Readers constantly send to us reports of remarkable physical phenomena, but seldom is the report authenticated by the testimony of others. If you desire publication of any incident, please secure the signatures of all witnesses to your report. We are always happy to hear of outstanding phenomena, but, unless we are assured by others, we cannot public the story.—"Spiritualist Free Press."

THE SPIRITUALIST PRESS

Among scores of magazines, large and small, devoted to Spiritualism, "The Harbinger of Light" is the oldest, founded 1870. "Light," founded 1881. "Two Worlds," founded 1887. "Psychic Observer" has the largest circulation of any psychic magazine published in America. "Psychic News" has the largest circulation of any psychic magazine in the world. The "National Spiritualist" is the official organ of organized Spiritualism in U.S.A.

About twelve years ago a speaker in Nashville stated that at that time reliable estimates placed the number of people in the world who believe in some phase of psychic phenomena at more than thirty million. Now, according to a recent issue of "Psychic News," there are fifteen million who are interested in Spiritualism in Great Britain. If this is true, then one-third of all Britons believe to some extent in Spiritualism. It would seem that Spiritualism is the fastest growing movement in the world to-day. These magazines will keep you posted on the things you will want to know about Spiritualism. Most everyone knows about the studies being made in parapsychology at Duke University. "The Journal of Parapsychology" is published at Duke University. Now that many colleges and universities are making studies in parapsychology, most people are no longer timid in admitting they are interested. What better way could one start to investigate, and keep posted on new discoveries, than by reading, in one's own home, the psychic and semi-psychic magazines.

* * *

In its broadest sense Spiritualists are those who believe in a continued existence and that the departed spirits can and do communicate with man. It is only as we cultivate our noblest faculties, live true lives and forever strive to improve in goodness and wisdom, are we entitled to the name of Spiritualists in its highest meaning.—V. L. Warner.

PEN-FRIENDS WANTED

From time to time we receive letters from overseas, requesting us to put the writers in touch with any who would be interested in becoming a "pen-friend." These letters are filed and available to anyone who desires further information respecting the writers.

Mrs. D. Beckett, 107 Windmill Lane, Greenford, Middlesex, England.

Mr. F. A. Newman, 53 Belmont Road, Gillingham, Kent, England.

Mrs. D. Howes, 29 Ethelburga Road, Harold Wood, Hornchurch, Essex, England.

Mrs. Ivy Collinge, 1 Church Street, Waterfoot, Rossendale, Lancashire, England.

It will only cost you a little time and a postage stamp to contact one of these enquirers.

* * *

Sir Rabindranath Tagore says: "Our true life lies at the great depth within us. Our restlessness and weaknesses are in reality stirrings of the surface. That is why we must daily retire in silence far into the quiet depths of our spirits, and experience the real life within us. If we do this, our words and actions will come to be real also.

* * *

Life follows upon death. Death is the beginning of life. Who knows when the end is reached? The life of man results from the convergence of the vital fluid. Its convergence is life; its dispersion is death. If, then, life and death are consecutive states, what need have we to complain? Therefore all things are one. What we love is animation, what we hate is corruption. But corruption in its turn becomes animation, and animation once more becomes corruption. Hence I say unto you: Have no fear of death, for death is the beginning of life.—Confucius.

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Wadly set up and printed by Hunkin, Ellis & King Ltd., 113 Pirie St.,
Adelaide, for "The Harbinger of Light," and published by J. T.
Huston, 16a King William Road, Adelaide.