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The Harbinger of Light

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



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

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(by Rev. Dr. C. Irving Benson)

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

THE Harbinger of Light

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

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SEPT., 1948.

GOING HOME

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

In "The Herald," Melbourne

Jesus faced the mystery which men call death. He knew that He Himself was near to it — death in a brutal, agonizing form. Looking at the glory of life as it is here and facing the blank wall of death, He said, "Let not your heart be troubled; this is not the end of all things; in My Father's house are many mansions." That was a new view of heaven and a new view of the earth.

The Greek word translated "mansions" means resting places, lodgings, abodes — implying rest and progress and room for all. "In My Father's house are many stages," many stopping-places, mansions, like lodging houses along a pilgrim road marking the day's march nearer home. And He said to them, "I am going ahead to prepare a place for you, to prepare the next stage in advance, to do everything that will make it possible for you to journey forwards, that where I am ye may be also."

The bare idea of immortality is a bleak, chilling prospect. "My Father's House," that is a lifting of the veil, which ought to drive away the mists from our minds, as the fogs are dispelled by the rising sun. It bestows upon the Beyond an attractive definiteness. When we die we do not pass into the vast, shadowy, unlit, unpeopled gloom. We go home. Jesus gave us a glimpse so alluring, so familiar, as to contain neither ghostly gloom nor overwhelming grandeur. "Our Father's house!"

Space and Time

We do not know the locality of Heaven; we do not know whether it is in another planet or in another star. Probably all our conceptions of space and time will have to be revised. But we do know that Heaven is in the spirit; it is in that spiritual world from which this world sprang; it is in that spiritual world to which we really belong. And if we want to define it a little more closely, we can say Heaven is where Christ is. He said, "I go to prepare a place for you, that where I am, there ye may be also." This is naturally thought of as a place, with the corrective that it is not in heaven that one finds God, but in God that one finds heaven. But unless we have learned to know and work with God, it will not be Heaven for us, any more than a Burne-Jones picture satisfies a salacious man's taste for the pornographic.

Some of the conventional ideas of the life beyond may seem to us crude, but they are an attempt to use the most glowing and attractive imagery to hint at the glory to be revealed. The streets of gold, the harps and crowns and pinnacled glories — these pictures must be spiritually interpreted, setting forth as they do the peace, the gladness, the triumph, and the abundant satisfaction which characterize life in the great Hereafter.

Mind and memory survive. When Jesus returned, He remembered Mary and Peter and all His friends. The disciples on the Mount of Trans-

figuration recognized Moses and Elijah. Personality survives. We shall not be lost in the Divine essence, as the dewdrop impearled on the rose petal is washed away by the rain and lost in the sea.

We shall know and be known. To those who ask, "Shall we know each other?" there is no better answer than George Macdonald's retort: "We shall not be greater fools in heaven than we have been here."

The words of Jesus about marriage have been thought to weaken the gospel of reunion. "In Heaven they neither marry nor are given in marriage, but are as the angels of God." These words do not mean that a husband or a wife will be no dearer than any other personality. It is significant that the love of which St. Paul speaks in the thirteenth chapter of First Corinthians is human love. Love is stronger than death. I am convinced that we shall go on loving.

Life Set to Music

What shall we do in Heaven? Some would not enjoy a Heaven which was an endless church service. Worship there will be, yet not as a formal matter, but sincere, as Jesus said, in spirit and in truth.

Rest there will be in heaven—rest from the day's work, but there will be other employments where all the faculties we have developed through discipline and trained in tears, will find abundant scope. To pass hence is not to be dismissed, but to be promoted. Here work oft-times is drudgery. We do it with dragging feet, and there is no pleasure in it. There we shall find tasks to our tastes, suited to our ability, and we shall sing as we serve. All life will move to music.

That there will be gladness in heaven may be taken for granted. Yet even there, joy, like goodness, has to be made perfect. We usually think of

(Please turn to bottom of page 6)

MR. WILLIAM T. STEAD

In "National Spiritualist"

Veteran readers will recall that Mr. William T. Stead, a well-known journalist and prolific author, was already in earthlife an ardent worker for Spiritualism also. Long the editor of influential periodicals, he was for many years conductor of the "Julia's Bureau" in London. His book, "Letters from Julia," records copious communications, received by means of automatic writing, from Miss Julia Ames who had passed into the invisible phase of continuous life; and the Bureau bearing her name has performed increasing service in successfully promoting communication between bereaved persons and their spirit friends.

It was partly for the purpose of obtaining needed assistance in the increased work of conducting the "Julia's Bureau" that in April, 1912, Mr. Stead took passage on the maiden voyage of the "Titanic" which never reached our shores. After his earthly career was terminated by the tragic accident in which this great liner sank that April night with hundreds of her passengers, Mr. Stead's ardent zeal for our great Cause has impelled him to keep right on with his authorship — henceforth through mediumistic channels; for there is strong indication that his interest now is even far keener than when he was still in the flesh. With tirelessness he has continued to employ highly qualified mediums on both side of the Atlantic — in authorship as well as in individual messages. An instance of the latter occurred just recently, when

a place where sorrow is unknown. But I like that expression of the writer to the Hebrews: "That they without us should not be made perfect." This may mean, not simply that our service is necessary to complete their work, but that they need our presence to fulfil their joy.

in a church service he dictated a message to an individual in the audience. He did not succeed in getting his name through the channel he was using at the moment, but the message was clear, and was accompanied by a recognizable description — one portion of which contained the riddle: "He was a professional man, but not a doctor, nor a lawyer, nor a minister."

Evidently not quite satisfied because he had not succeeded in getting his name announced, Mr. Stead repaired to a medium with whom he was in closer contact — hundreds of miles away in another State — and repeated the same message, this time with his name.

"The National Spiritualist" as long ago as January, 1934, spoke of Mr. Stead's remarkable continuous work since his tragic passing, calling attention to his thoroughly evidential communications, through various mediums, with his daughter Estelle, and to his authorship (through the automatic writing of her friend, Pardoe Woodman) of the book, "The Blue Island," which describes the "Titanic" disaster, and its effects on both sides of the Veil.

In course of his Foreword to a most recent book, "The Key to Communication," Mr. Stead states substantially that, although not very long ago science stood aloof from Spiritualism, it has now accepted this spiritual science as the only true and workable hypothesis of life; and he goes on to declare positively that not a single man of science of any repute now denies the truth of this spiritual science, while the majority accept it; although science is still so absorbed in arranging and classifying the spirit-produced phenomena that it is not yet able to explain fully how spirits produce them.

EXTRACTS FROM KAMI-NO-MICHI

Shinto: The Way of the Gods

By Hope Huntly

(Shinto is the ancient national faith of the Japanese. Shinto is a Chinese word that means the pathway of the spirits or gods. The Japanese designation is Kami-no-michi. Shinto has no sacred books, distinctive moral code, nor public worship in our sense of the word, although there are Shinto temples and priests, and a number of domestic ceremonies are observed. Having so many points of similarity to Spiritualism, the following extracts may be of interest to readers. The book being now out of print is difficult to obtain. Should any reader possess a copy we would like to obtain it for our library.—Ed.)

Shintoism taught ages ago that God is immanent in Nature. The Supreme intelligence diffuses Himself in His creation as well as individualizes Himself in the manifested Christ. He is present in this flux of evolution that persists in forcing its way from the mineral kingdom up to man. This Presence is especially present in trees; each one has a soul—not in condition of a definite individuality, but in that of a distinct consciousness on the ascent to become one. The Yanagi or willow is supposed to be particularly developed in this way. Divinity is omnipresent in all that is, from stone to man. Deity also suffers with every creature he has generated according to the degree of His consciousness that each contains.

"The dead are never forgotten in Japan. Every summer the Feast of the Dead is celebrated all over the country with processions, the carrying of fans and banners, and the tombs are illuminated with beautiful lanterns showing many coloured lights. The end of the feast at Nagasaki is very striking. After midnight many thousands of ships of straw carrying small offerings of fruit and money and the lighted lanterns from the tombs are launched on the waters of the bay. As each little craft catches fire, the soul it is supposed to carry is said to have reached again the Unseen Land."

The spirits of the newly dead are not worshipped. Such spirits, or Shin-hotoke, are prayed for and sometimes interviewed, even soundly rated, if necessary, but never adored, because they have not yet been sufficiently developed. Only the spirits of the antiquated dead are evoked in the sense of worship — those who have departed long enough to have ascended into the perfect condition of "Buddhas."

* * *

A Satoba is a monument shaped like a cube at its base, a globe is poised on it, this, in turn, upholds a small pyramid, from which rises a kind of saucer, square as regards its shape, its edges being curved like crescents with tilted corners. The symbols typify earth, water, fire, wind, and ether — the five substances (by no means to be regarded as elements) into which the physical body is dissolved by Death. The ancient teaching is that substance can be so attenuated invisibly, that it still remains "matter" in a sublimated form.

Cakes and water are placed on the grave so that the spirit essence of the offering is accepted and enjoyed. The food and everything on earth, and earth itself is soaking through with Life Divine.

We never grieve for the dead, we grieve with them and once a year we commune together.

* * *

Akassa is the mental substance which is quite as intangible to physical research as ether. It is a kind of divine memory which perpetuates every idea erected by the human mind and renders it indelible. It preserves the archetype of every thought for all time. The ideal is more real than the actual, while each copy in perishable earth-substance is illusory.

* * *

Engraved upon the Temple gate, "Stranger, whomsoever thou art, and whatever be thy creed, approach with reverence this holy ground, hallowed by the worship of thousands of hearts."

Prayer

The Harai-tamai is like our Te Deum in being a chant of praise rather than a petition. It is a chant of praise and thanksgiving to the ancestors, and pours forth the spirit of gratitude far more than intercession. Any plaintive self-commiseration or communication concerning his woes would be deemed not only as insulting to the August Presences but derogatory to his own spiritual dignity as a reasonable soul.

No Original Sin

All souls are the offspring of the perfect Father and must inherit His perfection, because from Him can come naught else. We are undeveloped seeds of perfection, but potential. Evil is inverted good. It is "friction" permitted to call forth our free-will, otherwise goodness would not exist, as it cannot be demonstrated only by itself.

Chant to Kevannon, Mother of Compassion

O Thou, whose eyes are clear, whose eyes are kind, whose eyes are full of pity and sweetness — O Thou lovely one. With Thy beautiful face, with Thy beautiful eyes — O Thou pure one, whose luminosity is without spot, whose knowledge without shadow, O Thou flower shining like the sun whose glory no power can repel — Thou sunlike in the course of Mercy — pour light on the world.

Inherited Perfection

We cannot realize it as being pent up within ourself, because we are conscious of sin. But this consciousness of sin would not be realized unless we had perfection lying dormant. A chrysalis illustrates this. The worm does not realize the beauty of the butterfly that lies pent up within itself. Yet it is there, folded away helplessly now, but evolving slowly till it breaks forth in the glorious winged creature that will bloom in the air like a flower. So it is with us, though perfection of the Father is cramped within. It is there

because of our heritage, but He sees us as we shall be when by the effect of growth we shall be set free.

Compare this with the statement in the Pistis Sophia (British Museum). "Amen: I say unto you, the Virgin of Light will have the soul carried unto a body which is a record of the sins it hath committed, and she will not suffer that soul to escape from transmigration into bodies — The righteous man shall have his soul cast into a body that will not fall asleep or forget."

Astrology

The same constituents which compose the planets go to the making of our bodies, and this correspondence controls certain issues, yet in the main, measure of volition that every living soul inherits from the Supreme is capable, when curbed and trained of altering the complexion of cause and effect (Igwa), even if it cannot altogether counteract its consequences.

Problem of Pain

Deity also suffers with every creature He has generated, according to the degree of His consciousness that each contains—in this thought alone we can find consolation. The All-Father does not stand afar off, coldly reviewing our agony, but suffers in us and with us. So that we can say of cruelty, as Jesus said of kindness, "Inasmuch . . . unto me." Not a sparrow falls to the ground without the Father. The essence of the Father that is in the sparrow falls with it and suffers as it suffers. Pain is education. It is inscrutable in order to augment the Divine growth within—else would the Father of Love never suffer it.

There are countless theological paths devised by the brains of well-intentioned men, but I have learnt that only the one which ignores them all, is the surest. This alone is Shinto. The Way of the Gods.

A SIBERIAN SEANCE

By M. P. Campbell

In "Prediction"

Both Ian and myself had to admit at last, that we had lost track of the main road back to Vladivostock. Night was coming on, and we had to seek shelter somewhere. By a fortunate chance we came across a wayside hut. In response to Ian's knock, a man of the peasant type opened the door. Ian, who could speak Russian fluently, managed to convey our position to the peasant, who invited us to stay the night.

During the course of further conversation it appeared that our host was an amateur medium. Moreover, if we desired it, he would give us a sitting that night. After a meal of hot soup, we prepared a room for the seance. With a forty-five foot length of rope I bound our host, whilst Ian extinguished the one and only lamp in the room. We were not, however, left entirely in absolute darkness. I could see Ivan, Ian, and various objects in the room quite distinctly in the red glow from the log fire.

For a long time I thought nothing was going to happen, but we were suddenly startled by a man's deep bass voice addressing us in slightly broken English. The voice appeared to issue from high up near the ceiling.

"Good evening, brothers," it cried. "My name is Pontiac. I am neither a Guide nor helper of the medium, but come as a visitor. In earth life I was a Red Indian. I met my death at the hands of a brother Red Indian who had been bribed with fire-water by a white man."

Pontiac went on to say that Bid Head would find full confirmation of these facts in a big hall where there were lots and lots of books.

"Who is Big Head?" I asked.

"You ought to know," answered Pontiac, chuckling.

"How is that?"

"Because you have known him all your life, brother."

In a flash it occurred to me that he was referring to my Christian name of Malcolm. Interpreted, Malcolm means Great or Big Head.

"How do we commence life on your side?" asked Ian.

"Exactly where you left off here," answered Pontiac.

"Is life there just as real to you as it is to us here?"

"Much more so. In comparison, the people on the earth are the dead ones, we the living ones."

"Do you have occupations?"

"Yes, we can follow the occupation nearest our heart's desire, whether music, engineering, painting, healing, and so on."

"Is re-incarnation true or false?"

"I don't know."

"What is the use of Spiritualism and Theosophy?"

"The use you make of them."

"Could you answer a mental question?"

"I will try . . ."

"The answer to your question is that our teachers tell us that there is no form of physical life on the moon."

(Ian had asked if there was any form of physical on our satellite.)

"Is there life on Mars?"

"I don't know, but wait."

About five minutes later Pontiac returned.

"Yes, there is still life on Mars. In answer to another question that you have in mind, the straight lines observed by your astronomers are what you would call artificial canals."

"Will there be interplanetary travel soon?"

"Not for a long time to come."

"What is the best time for communicating?"

"When you are asleep. Then your etheric body can communicate with us because of its higher frequency of vibration."

"Do you believe in salvation?"

"Every man is his own saviour. If you have sown tares in this life, you must reap tares here or hereafter. It is not until you have reaped the tares, that you can plant the wheat. No teacher, however great, can turn aside the universal law of cause and effect."

"Do they still have wars on the other planets?"

"With the exception of earth, war has been dispensed with millions of years ago on the other Solar System planets. Outside of that System our present knowledge is very limited. We do, however, have occasional etheric visitors from nearby planetary systems to our own etheric planes. Only a very few have reported war on their planets."

Ian asked "Pontiac" how the voices were produced. In a nutshell the explanation was roughly as follows. Nerve force was drawn off from the sitters and added to the nerve force of the medium. To this was added further energy-ingredients by the discarnate scientists. From this compound of energies a substance called ectoplasm was formed. This substance was used in building a material speaker.

Excepting for the ticking of the clock and the sound of a log crackling on the fire, there was silence again around us. What next?

But soon we heard another voice speaking high up above our heads, requesting us to gather round the table. When we had done so the voice asked us to place the tips of our fingers on the table. Ian asked the voice if the table operators were going to spell out messages in alphabetical order. The voice answered that they would do so and that the spirit operators had selected the table for the remainder of the seance because it would take less power. This table was quite a small affair,

measuring about thirty-six by twenty inches, and weighing not more than a dozen pounds.

After five or six minutes the small kitchen table started tapping out its first message. Its purport was to the effect that conditions were good, and that the communicator was a certain Mr. V—, who in earth-life hailed from Rostov-on-Don. He asked me to get in touch with his brother in London. He said that his brother had been one of the biggest London traders in ready-made clothes, but that he was now on the verge of starvation. The following conversation then ensued:

C.: "Have you any idea where I will contact your brother?"

V.: "There is a small cafe opposite a park that he often goes into early in the morning. The owner of the cafe is a little stout Italian gentleman, whose name begins with B."

C.: "How will I know your brother by sight?"

V.: "He is well over eighty years of age, wears pince-nez glasses, and dresses entirely in black, and carries a white walking stick. He invariably asks for a black coffee and one cigarette."

C.: "How can I help him?"

V.: "As a last resource he is thinking of selling a roomful of very valuable old antique furniture, last reminders of a more prosperous period in his life. He is prepared to sell them as low as £50 the lot, whereas its current value to-day is not less than £300. Will you please contact the biggest furniture dealers and get the best possible price for him?"

C.: "I most certainly will. Is there any other way I can help your brother?"

V.: "My brother has an excellent knowledge of Russian, German, Spanish, and English. Perhaps you could get him a few pupils."

C.: "I will do my best."

After thanking me, the table tapping indicated that the power was now gone. And so ended our

Siberian seance. I untied our host, who complained of feeling icy cold. Five minutes later, when the lamp was lit, he appeared quite normal.

Several months later I was having an early morning breakfast in a little Herne Hill cafe. Noticing that the proprietor was on the stout side and spoke with a distinct Italian accent I asked him if his name happened to begin with the letter B. He paused, looking at me rather owlshly through his large horn-rim glasses, and asked me why I asked him that question. I did not go into details, but merely told him that I was anxious to get into contact with a certain Russian gentleman. I described the Russian fully. To my no small surprise, the proprietor informed me that a man answering the description used to come in regularly each morning for—a coffee and one cigarette!

Ten minutes later the bell at the cafe door rang and a very elderly gentleman entered. In a flash I recognized him as V——'s brother. There was no need for the Italian proprietor to point him out to me. It was absolutely impossible to mistake him. Every detail, as to his stick, age, dress, etc., confirmed the seance description.

However, I waited for the old man to give his order. Yes, you have guessed it. A black coffee and one cigarette! This was all that I needed. Drawing up a chair to his table, I introduced myself. He admitted his name was V——, that he had had a brother who had lived in Rostov. He also agreed as to his financial condition, and that at one time he was a power in the city. Questioned concerning the antique furniture, he admitted that he was on the point of considering an offer of £60. I fairly easily dissuaded him from accepting this sum.

That same morning I rang up the principal furniture dealers and fixed up an appointment with them for the following day. To cut a long story

short, the furniture was sold to the highest bidder, realizing a sum of £325. Three people at least were thus made very happy: V—— on the earth plane, V—— on the etheric plane, and myself. From time to time I was able to introduce to him pupils anxious to learn either Russian, German, or Spanish. Whenever I met him at the cafe I noticed that his order was for a decent breakfast and a packet of cigarettes.

There was another sequel to the seance. Just at closing time I was browsing around the history shelves of the local Croydon library, some years later. I could not make up my mind what to select, when there was a sudden flicking on and off of the lights, and the librarian called, "Closing time, please." I wanted something to read that night, so I had snatched up the very first book that I had previously noticed, and handed it in, just in time for the librarian to stamp it. This book had a bright red cover and I felt within me a peculiar magnetic attraction towards it.

When I got home I found to my surprise that the title of the book was "The Revolt of Pontiac." To my amazement, as I read through its contents, I discovered that Pontiac was an historical figure who had not only led a revolt, but was betrayed and killed by a brother Indian, who had been bribed with fire-water by a white man.

If you receive a copy of "The Harbinger of Light" and are not already a subscriber, it has been sent to you by a friend who realizes that you would enjoy its regular visits, and is a cordial invitation for you to join "The Harbinger" family of readers. It is an investment in spiritual truth which will yield a rich harvest in spiritual food, which is as necessary to the growth of the soul as physical food is to the health of the material body.

PSYCHOLOGY AND SURVIVAL

Broadcast by Horace Leaf over KUTAH, Salt Lake City, Utah, U.S.A., Tuesday, February 10, 1948

The scientific study of the human mind is hardly one hundred years old, and already we have found that it is far more remarkable than our forefathers dreamed it to be; yet much remains to be discovered. We are at the beginning of this line of research, and although we are applying the scientific method, the human mind is so complicated that we have failed to make a science of psychology. It is still among the arts.

The study of it may be compared with astronomy: every increase in the power of the telescope brings new stars and constellations to view. Similarly, the deeper we drop the plumb-line of enquiry into the human mind, the less fathomable it seems to be, and new faculties and powers are brought to light. Our forebears, for example, knew nothing of the subconsciousness, which is now so familiar to us; they believed that the normal consciousness was the entire mind. To-day, mind means much more than consciousness—it includes all those submerged aspects wherein reside man's greatest potentialities. It would, therefore, be wise of us to learn all we can of these extraordinary powers with which Nature has endowed us. They may throw light on man's ultimate destiny, and judging by recent results they appear to extend to extra-planetary states.

We are all familiar with genius, that wonderful foresight that often gets so far ahead of the times that the poor genius is frequently regarded as a fool; but nothing can shake his confidence in his "irrational" conclusions, and he may go on to complete success, rendering a valuable service to mankind. But not all genius is useful, because the result cannot always be applied to practical life; but it always throws light upon the nature of the

human mind. This latter kind of genius does not attract the attention of the practical psychologist; he is concerned with action, which he regards as the real object of life.

There are, however, psychologists who pay special attention to these non-useful forms, and they have developed a special line of psychological investigation known as Psychical Research, which has sprung out of Spiritualism. That has been one of my special interests, and during the last generation or so I have paid attention to it in several countries, and the outcome has been fascinating.

Take, for example, the remarkable American with whom I resided for several months in 1936 so as to make a special study of his supernormal faculties. (The psychical researcher and Spiritualist do not use the word "supernatural" because they do not believe that there is anything contrary to Nature; but they do believe that there are things which do not fall within what are usually regarded as the normal laws of Nature.)

This American, a Syrian by birth, was endowed with the faculty of telepathy, and owing to that was often disconcerting. To play card games with him was to court defeat because he could often tell the card his partner intended to play, although it was obvious that he did not arrive at his knowledge by deduction or by guessing. This he proved to me under strictest conditions. For instance, on one occasion I shuffled a deck of cards, arranging them so that he could not possibly see them, and requested him to name each card as I looked at it. **He called forty-six right in succession out of fifty-two!** He was a professional poker player, and I have seen his opponents throw in their hands with disgust, exclaiming that it was impossible to beat him, and so it was.

Fifteen years before meeting this man I experienced a wonderful example of what is known as

second sight. While working for a newspaper in Scotland, I was introduced to a wellknown spey-wife, who had frequently foretold startling events which had come to pass. She undertook to demonstrate her extraordinary faculty to me, and promptly said that in the following January, three months hence, I would unexpectedly receive a cablegram from Australia, containing the words: "Guarantees on the way; catch first boat on receipt of." The cablegram arrived just as she had said. In addition, she informed me of a sequence of events that would follow this communication, some of them to happen after I had arrived in Australia. She proved to be correct in every detail.

Some years ago an incident took place in England which aroused considerable interest among psychical researchers. It was connected with St. Dunstan, the founder of the famous Glastonbury Abbey in that country. St. Dunstan had been a powerful political as well as ecclesiastical influence and had possessed a seal, the impress of which he left on numerous documents. This seal had long disappeared, and was regarded as completely lost. One day a farm labourer, ploughing in a field adjoining the Abbey, turned up a seal corresponding in every respect with St. Dunstan's.

The authorities were, of course, greatly intrigued by this find, and anxious to know if it was the original seal or merely a copy. There were no normal means of finding this out. Fortunately, Mr. Bligh Bond, the architect employed to look after the Abbey, was interested in psychical research and decided to see if light could be thrown upon it by psychometry.

Psychometry is frequently practised in England by Spiritualist mediums, and is really a form of what is called by comparative religionists, "sympathetic magic." This is based upon the widespread belief among primitive people that an

object that has once been in contact with a person is always in contact with that person, whether he be living or dead. The psychometrist holds the article in his hand and then states what he sees or senses.

Two well-known mediums were engaged by Mr. Bond, care being taken that neither should know of the other, nor of the nature of the object and experiment. I was present on the second occasion, and between them these psychometrists described St. Dunstan and accurately recounted many known facts about his life and some things not known to the public.

One other example of supernormal faculties may be mentioned. While in Adelaide, the capital of South Australia, I was conducted over the Central Criminal Court and its tragic museum of crime by Mr. Lingwood-Smith, the finger-print expert. He assured me that no prisoner had ever made a successful get-away in South Australia, owing to the skill of the "black trackers" employed by the authorities. These highly-skilled aborigines are able to tell at a glance the direction a person has taken through the "bush," and even how long ago it was that they passed that way. They do this by observing the displacement of natural objects such as stones, twigs, leaves, blades of grass; and they can see footprints where a white person can discern nothing of that nature. In this way they follow the fugitive.

"What do they do when the prisoner takes to water?" I asked.

"They almost invariably do, of course," replied Mr. Lingwood-Smith. "Then we leave the trackers to their own resources. They usually retire a distance from the police, squat under a tree, burying their faces in their folded arms; and after a few minutes spring to their feet and catch their man." He admitted that these trackers have a sixth sense.

There are, of course, thousands of cases on record which duplicate these examples. I have selected mine because they fall into different categories and illustrate four well-known supernormal faculties, namely, telepathy, clairvoyance, psychometry, and foretelling. None of these examples, however, take us off this planet, as it were, every incident applying to happenings in this world.

It may be safely said that all these faculties occur more or less spontaneously in the lives of many normal people, although they are never recorded and seldom become more than a nine-days' wonder to the recipient.

Owing to this it was impossible for psychologists entirely to ignore these senses, and during the last twenty-five years or so, some very interesting scientific evidence has been accumulated by the psychological faculties of well-known universities in several countries. A study of the findings of these experimenters shows that their methods of research leave nothing to chance.

As you will probably realize, a number of important implications naturally arise from this line of enquiry; some of them being entirely scientific. For instance, how many people are there endowed with these strange powers? Are these supernormal senses merely vestiges of senses that were once active in mankind, but are gradually dying out through disuse? Are they, on the other hand, senses that are gradually developing in the same way that our other senses have developed? If so, we can form an idea of what the man of the future will be like. He will be a kind of superman, able to communicate with his fellows with a scope and freedom that will make us seem very inferior.

But there is another point of view, one which has won many adherents. It is that they are neither vestigial nor rudimentary, but senses that are lying dormant in the average mind, awaiting a suitable environment in which to function; the

environment into which we shall enter when we die!

This, of course, introduces spiritual implications which many scientists find objectionable; but that opposition usually arises from prejudice and not from a fair consideration of the facts. In favour of this last point of view is the interesting fact that up till now no one has been able to discover any organ or organs which can account for these senses. They seem to operate independently of the physical body, which appears to be no more essential to their existence than our clothes are to ours.

Thus, we see, this line of psychological research assumes great importance for everyone anxious to find out man's true place in the universe. Already religious organizations have begun to pay serious attention to this claim, and quite recently the Church of England issued a report, based upon a prolonged investigation of supernormal faculties and powers, and their relationship to the Hereafter.

Our spirits are much hampered by their association with the physical body, but they are not precluded on occasion from soaring into more rarefied conditions, and more than one has been "caught up into the third heaven." When with unselfish heroism and noble aspiration we establish rapport with higher spheres, who shall say that we do not actually appear there walking for a time enraptured among the green pastures? How much less shall a man who has slipped the anchor of the body be confined to the harbour of his higher home! How much less if he has even here burst the boundaries of material things shall he find the spiritual spheres mutually exclusive and rigidly distinct!

THE AFTER-LIFE

By Fredk. Waters

Spiritualism means something more than to live. It means enlarging, growing, expanding, knowing more, thinking more, seeing more, feeling more, strengthening more, working more for your fellow-creatures and for yourselves, and this is the mission and destiny of those who are passing from earth. It makes no difference whether they are old or young, whether they are children or adults. It makes no difference what their conditions are, there are always avenues through life which they can return to this life. They may not always speak as you may invoke their speech; they may not bring the message that you long for most, but if they bring the glad tidings of eternal life beyond the grave, if they tell you of an enlarging, expanding world, if they tell you of beauties with which nothing can compare here on earth, if they tell you there is glory there — that is all you can expect and why?

Because there they have thrown aside the outer element, and have taken upon themselves the spiritual fineness of their lives, of their souls, through which they see, and hear, and feel, and you have nothing to compare those conditions with and by, only as your spiritual senses are quickened and enlarged here.

THIS IS COMMON SENSE

Now that so many cults are announcing their discovery that disease is due to mental outlook, it might not be out of place to announce that doctors, from old Galen onwards, have been trying to point out the same thing, with sensible limitations, for hundreds of years. Where medical folk differ from the more rabid enthusiasts is in pointing out that no matter how pure your mental outlook may be, if you insult your body by eating and drinking erroneous food and liquid, it is only natural that you should be asked to pay some penalty.

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PSYCHICAL RESEARCH "Trance Secondary Personality"

By J. Stuart Morrison

Many psychiatrists contend that trance mediums are merely people suffering from a pathological state known as "Multiple Personality." There is, we admit, a marked resemblance between multiple personality and certain types of trance mediumship; but there are also definite distinctions between them.

The essential differences are that in pathological cases the secondary personalities are never anything more than split-off portions of the primary personality. No pathological secondary personality ever displays a knowledge of facts not acquired by means of the patient's normal sensory channels, nor will it manifest intelligence superior to the normal intelligence of the patient. In most pathological cases the secondary personality is inferior to the primary in every respect. Frequently, under skilled treatment, these two phases of the one personality may be reunited and merged.

There are certain types of trance mediumship, however, in which the "guide" or "control" does appear to be nothing more than a creature of the medium's imagination. It may claim to be an Oriental, for instance, yet know absolutely nothing of the Orient. It will display all the medium's own misconceptions, general ignorance, and prejudices relating to the habits, beliefs, climate, and customs of the country. Such "controls" usually speak with peculiar "phoney" accents and probably manifest great difficulty with the simplest passages of English grammar and pronunciation, yet use with ease all the obscure and difficult jargon affected by a certain type of Spiritualist or student of occultism. Again, the "control" may claim to be the spirit of a well-known person or an historical character and yet not manifest the slightest trace of that person's psychological nature or intellectual attainments.

In short, the "control" is nothing more or less than a secondary personality; but one which differs in many respects with the pathological creations of psychosis. For instance, under the control of this personality the medium may give astounding evidence of her ability to "contact the departed" and to describe them with accuracy, and convey "messages" from them. Occasionally these messages will contain details of facts unknown to the sitter and not accessible to the medium in her normal state, yet verifiable by later investigation. The trance personality is not obsessive. It responds to the medium's will, and she may enter into or leave a state of "control" as the mood takes her. It is merely an association mechanism which aids her to enter into that subjective state of consciousness in which she can most readily recognize and objectify impressions psychically received.

It is quite possible that this secondary personality is actually based on a real personality. In the early stages of her development the medium may have had a discarnate helper who assisted her to unfold her latent talents. By a process of association of ideas all her psychic faculties may have been identified with and centred around a mental picture of this helper. In the process of time he becomes a symbol of her psychic life. By identifying herself in consciousness with this symbol she is able to enter into a subjective state of consciousness where her psychic faculties have full rein; but it does not enable her to tap the earth-memory of her teacher, who, his task completed, has gone on to higher duties.

Trance secondary personalities are used even in cases where we have every reason to believe that there actually is a genuine discarnate communicator in the background. The average medium "goes under control" by identifying herself with her memory associations related to her "spirit guide." She actually thinks herself into his mental attitude, adopts his mannerisms and personal

traits, and his voice. This process may, on many occasions, attract the attention of the "guide," whose consciousness will then take charge of the medium's mind. On such occasions evidential results may be assured. There are other occasions, however, when it appears that conditions are not favourable to the discarnate spirit. He is unable to influence the medium and so she is left entirely to her own devices. This usually results in an uprush of subliminal matter from the medium's mind. It may take the form of an intelligent, or at least intelligible, address delivered after the manner of the spirit guide, or a certain amount of psychically acquired information may be given — on the other hand it may result in a mere tornado of words and uncorrelated ideas. Should, under these circumstances, an investigator attempt to test the identity of the "control," the medium will either regain consciousness, or, under the influence of telepathy, answer the investigator's questions in accordance with the pattern of expectancy ruling in his mind.

This theory of "Trance Secondary Personalities" is based on sound evidence, but evidence of too involved a nature to be outlined in this article. The reader is advised to keep the theory in mind and test its validity during future investigations in the field of trance mediumship.

PASSING OF MR. EDGAR TOYER

The veteran Victorian Spiritualist passed to the Higher Life on Saturday, August 7, and was cremated at the Fawknor Cemetery on the 9th inst.

He had been ill for some time but only confined to his bed during two or three weeks before his death.

At the request of his family, an Anglican clergyman conducted the funeral service, but on behalf of the Spiritualists Mr. J. Farquharson delivered a short prayer and meditation, during which the Spiritualists present sent their love. God speed to our arisen brother.

THE REASON FOR GHOSTS

Dr. F. H. Wood Explains

Dr. F. H. Wood, whose book, "This Egyptian Miracle," caused such a sensation a few years ago, spoke to the Fleetwood Rotarians recently on the conditions under which ghosts could manifest in this world of matter.

The majority quickly lost touch with earth after death, he said, but sometimes one heard of ghosts who for some reason or other remained close to it for a time.

The motive might be to impart news of its own passing to some near relative, if it were sudden and unexpected. Another motive might be an attempt to redress a wrong done to or by the deceased person when alive. This explained Shakespeare's use of it in "Hamlet" and "Macbeth."

To avoid such an earthbound condition, we should all try to clear up any outstanding accounts of conscience before we passed over.

"If you have wronged anyone, try to put it right before you pass over, or it may trouble you afterwards, and be less easy to set right," said the speaker. "Leave all resentment and bitterness behind, for only thus will you make rapid progress in the new environment in which you will find yourself."

Over there a man was recognized for what he was in character. Concealment, such as prevailed on earth, was impossible. Since heaven and hell were states of mind which created their own environment hereafter, it was to our interest so to order our lives here that no regrets should spoil them there.

THEY CANNOT SEE US

"Many people imagine that those who have passed on continue to see and hear us as they did on earth," said Dr. Wood at the Philosophical Hall, Leeds, a few days ago.

"That is not so. They have neither physical eyes to see nor ears to hear as we do on earth, and their spiritual senses are not attuned to our vibrations. They can use the eyes and ears of a medium, but this requires practice and association with the medium."

"Their usual method is to impress their thought upon the medium, or upon the medium's guide. They can also use the eyes and ears of someone they love on this side, and may even do so without that person knowing it; but normally our world is as cut off from theirs as theirs is from us."

The occasion was a lecture on "Some New Evidence for Extended Survival," arranged by the Leeds Psychical Research Society. Mr. John Skelly presided over a large audience, which followed with close interest a lecture illustrated by lantern slides. At the close, a number of questions were answered by the lecturer.

FROM THE LAND OF SOUL

By Sarah L. Martin

Gently the wings of time are sweeping over the children of earth, bearing them onward in its flight over those paths of duty ordained for them to follow. And as they march in stately or faltering step to meet the demands life holds in store for them, their happiness will depend upon the lessons learned through the different experiences allotted to them as individuals in the moving van of mortal life. For mortal life is as essential as is immortal life, for here are the builders of character formed by the unfolding of mentality in obeying the promptings of the soul within, which should be those of kindness and honesty, that the builders may be furnished with material to mould into perfectness beings of love and harmony to glorify earth with their presence, endowed with a power to undermine all false ideas and customs which hath held the minds of men in bondage for centuries.

Even at this date the chains are not all removed. Selfishness and bigotry cling with great tenacity to the past, shining as far as possible the searchlight of truth.

The life of each individual should add to the progressive whole those principles of justice that will serve as a foundation for the oncoming minds of generations to be.

MATERIALIZATIONS

From N.Y. "Spiritualist Leader"

Spirits at a seance in Manchester, England, recently, with Trefor Davies as the medium, levitated a heavy table to the ceiling and around the circle, all the while being "unseen"; then, later in the seance when some of them materialized so they could be seen by all sitters, spirits again moved the table, swiftly, almost ten feet. . . . Before the seance, "test conditions" had been assured by roping the medium to his chair, and tying his thumbs with thread so it would be impossible for him to move even slightly without breaking it. . . . Besides toys being thrown about the room by "the Invisibles," a luminous plaque was "moved swiftly in all directions," a musical box was played as it moved around the room above the sitters' heads, "apported" water was thrown about in fine sprays, and "there were the usual cool breezes associated with physical psychophenomena." . . . A giant Arab, fully a foot and a half taller than Trefor Davies, materialized, clad only in a loin-cloth and headdress, walking about the circle for inspection by every sitter. . . . Several relatives of sitters also materialized, and numerous others spoke through the trumpet, some singing the inimitable spirit-songs. . . . After the seance, the medium was found with the ropes still knotted and tied in exactly the same manner — but he was outside them, with his thumbs still tied together (exactly as before) by the slender threads of cotton. And he was in "a state of heavy perspiration."

HEALING: PHYSICAL MENTAL AND SPIRITUAL

By Rev. William A. Reid, M.A., Glasgow

Juvenal in the oft-quoted sentence says, "A sound mind in a sound body is a thing to be prayed for." This is well put and sanely, and is in accord with facts: for mind and body may be sick or sound together or separately. Certainly they affect each other. It is said that no one is ever completely well, either mind or body being slightly off colour. Hence interest in healing is perennial.

Our Christian Science friends have done us a great service by drawing our attention to the influence of mind over health. We mark how deeply Orthodox Science and Psychology are interested in the mind diseased (Psychotherapy); and how many believe that diseases caused by the mind should be cured through the mind. In mental hospitals it is found that mind trouble often has a physical cause; and Christian Science would do well to recognize that much sickness has causes outside the mind. I do not wish to write either of mental or of physical — medical — earth-healing, or even of such faith-healing as may be summed up in the word auto-suggestion; but only of what is rather narrowly classed as Spirit-Healing.

Spirit-Healing

One may get such advice from Spirits as is obtainable from an ordinary doctor. For instance, I was advised by a Spirit-Doctor to rub my foot with camphorated oil as a cure for rheumatism. I did so, and was helped. In addition to this spirit-medical advice a Spirit Healer may pour power or healing rays into a sick person through a medium, or the ray may come direct to the sick person. Consider this healing ray.

Modern science seems to incline strongly to the idea that all power or force has a single source, and that it is manifested in some sort of movement, which can be described as vibration and may be

measured in wave-lengths. We are familiar with short and long wave-length stations in our wireless sets; and in the cinema we have sound and electric and light waves transformed for our amusement and instruction. Indeed, the whole world is but a manifestation of the One Power we call God. We perceive it in movement, life, reality.

Hence some spirits claim to be able to change the wave-length of the Healing Ray, so as to suit the particular disease to be treated. This need not astonish us in view of our own power, as stated, to transform sound into electricity, and electricity into light, and vice versa.

A Personal Experience

Excuse a personal instance of healing without medical advice, or medium, and entirely unsolicited. I do not give it as unique; such is well known in the region of the mind, and is called "conversion." Mine is an instance of physical healing. While cycling in the city of Philadelphia on an excessively warm day, I had a sudden heat-stroke. I dismounted with difficulty and could only crawl home by short stages. My heart and throat were seriously affected, and I was under the care of a doctor for over a month. For years after I suffered from loss of voice, choking, weariness. . . Well, one night I awoke suddenly, and felt myself keenly awake and exhilarated; and heard an inner voice say, "Your heart is cured."

I had not a single attack for a year and half thereafter. Then I began to have slight attacks, but never up to this moment so serious as before the healing described. My general health has always been good, and I take no medicine of any sort; but I am obliged to rest when possible for a period in the afternoon. But remember, I am over seventy. I do not, as I have just stated, give this experience as very unusual, for I feel certain that many could give similar experiences, but rather to emphasize what I write under the last heading.

Healing Circles

Almost all Spiritualists are acquainted with healing circles at their meetings. The healers are often conscious of certain heats and tremors coming from the hands, and believe that by means of passes and contacts they communicate certain healing power to the sufferer. I speak from personal knowledge when I say that these heats and tremors can be felt distinctly. Many testify to having received help from these healers. It is a great deal to be helped; but we must not be disappointed if few personal cures are recorded. This type of cure certainly requires to be supplemented by faith and confidence, both in the healers and in those treated. The power itself may be directed by Spirit friends, or it may be directly applied by the Over-Soul of the World.

No Healing Is Permanent

The instances of healing mentioned give a general description of all healings. Our local doctor pronounces us cured, and sends us back to work again; but he knows he'll see us all quite soon again, for we all break down occasionally. So we ask petulantly, "Why is there no permanent healing?" Simply because it is in the nature of things that all men must die. The body is mortal. We should be thankful, as I am, for our occasional healings, and be reconciled to face the moment when we shall shuffle off this mortal coil.

We are told that the average expectation of life is rising. We know more about sanitation and the art of healing; but nothing as yet discovered has prevented sickness, or made hospitals unnecessary, or kept the most sanguine and confident valetudinarians of the past alive.

So, say I, use every avenue of cure, seen and unseen, and have confidence in your own mind as a curing station; but don't expect to live for ever. Yet there are many streams in the desert; and the next life is probably more interesting than this life. So why worry?

"SPIRITUAL HEALING"

There is probably no subject of such general interest to mankind as the one of healing — the healing of sin, sorrow, suffering, sickness — the attainment of health, harmony, success, and peace. The Gospels tell us of marvellous healing done by Christ and His followers. Furthermore, He specifically commanded His disciples that they should continue the healing work, counselling them: "And as ye go, preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

A careful study of the Gospel records shows that Christian healing was effected through spiritual and not material means. Therefore, it can be explained, understood, and practised only spiritually. This is a point to keep clearly in mind, because such healing cannot be explained on the basis of physical or medical science.

This healing is not hypnotism, not mental suggestion, not the mere influence of one human mind over another. It is the consciousness of the allness of God, Spirit, and His ideas, and the nothingness of His opposite, evil, matter and their beliefs, which constitute the carnal mind.

PREACH AND HEAL

These three words summarize the mission of Jesus, as stated by Himself in the synagogue at the commencement of His ministry (Luke 4: 18).

16. "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

17. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found the place where it was written:

18. "The Spirit of the Lord is upon Me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. "To preach the acceptable year of the Lord."

His commission to the twelve apostles when He sent them forth (Luke 9: 1, 2):

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2. "And He sent them to preach the Kingdom of God, and to heal the sick."

His mandate to the seventy disciples on their first missionary journey (Luke 10: 8):

"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come.

9. "And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."

Later Jesus promised that the works that He did would be done by those who believed on Him (John 15: 12):

12. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

13. "And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.

14. "If ye shall ask any thing in My Name, I will do it."

He detailed those words as "Preaching and Healing" (Matt. 11: 4, 5):

4. "Jesus answered and said unto them: Go and show John again those things which ye do hear and see."

5. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. "And blessed is he, whosoever shall not be offended in Me."

If the command to preach still stands, so does the command to heal.

The means for healing include the following:

I. Anointing with oil, and the prayer of faith (James 5: 14):

14. "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord:

15. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

II. Laying-on of hands by those who believe Mark 16:

17. "And these signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues;

18. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

III. The prayer of faith by the individual (John 15: 7 and 2 Kings 20: 1-5):

7. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

IV. The prayer of faith through one or more intercessors (John 4: 49, 50; Matt. 8: 5-13; 9: 2-8):

49. "The nobleman saith unto Him: Sir, come down ere my child die.

50. "Jesus saith unto him: Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way."

(Please turn to bottom of page 41)

NATURAL LAW AND THE TEN COMMANDMENTS

By Horace Flower

Whenever man endeavours to work or act in defiance or ignorance of Natural Law there is a penalty imposed.

Rather than merely preach the Ten Commandments at their congregations, it is the duty of the clergy or preachers (who need not be clergy) to relate the Commandments scientifically to the immutable laws of the universe. This could be done so that half the present ills of our social life would disappear as though by magic.

The superior, or over-riding, force of the universe is contained in the Law of Affinity (or Attraction). This is the Law that leads to Unity, and of which Paul spoke when he said: "Love is the fulfilling of the Law." One can thus see that Love is the medium that allows the Law of Affinity to operate and create Unity. Over on "the other side" they carry on where they left off on "this side," but there are some really important features to be noticed. It will be easier to group the points of difference if they are tabulated, thus:

The Law of Healing (Ex. 20: 26): "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." (Note: Substitute "the ego" for "I," see 1 Cor. 6: 16 and 2 Cor. 6: 16.—Ed.)

The foregoing briefly outlines the Scriptural method of seeking health. In this, as in all things, the will of God should be our supreme desire (James 4: 15), but submission to His will does not preclude prayer for healing (James 5: 14).

A. Lack of belief in survival immediately consigns an individual to the thick fogs of doubt and ignorance, in which countless thousands wander until they ask for the light of knowledge to open a pathway for them. "Truth" is the Torchlight of God, but "Doubt" quenches all lights, and "Ignorance" creates dark clouds of fear.

B. Rescue bands of enlightened ones are constantly at work under the guidance of higher-developed entities, and the rescuer thus gains the right to upward progression as a reward. Great help can be given from "this side" to those lost in the fogs and mists, as well as to the bands of rescue-workers. Concentrated and dedicated thought (or prayer, if you prefer the term) can be of great help to all "who in the shadows wander," — hence the origin of mass and prayers for the departed souls.

C. Those who cheerfully or gallantly die for their fellow-men redeem themselves from the mists, for they have become aligned to the Christ-force of the Universe by their sacrifice, and have become of the company of the Master Jesus. From their ranks come the recruits for the devoted Rescue-bands that ceaselessly work for mankind on "the other side."

D. There are numerous divisions or planes of life in that other, greater world where life goes on towards its distant but ultimate goal. As Jesus said: "In My Father's house are many mansions."

Each one who passes over goes into the plane he has earned the right of entry to, but there are definite conditions and barriers. There are no short cuts to the Summerland or the Heaven-land, or to bliss eternal; every gateway must be stormed through the sacrifice of the lower self and every graduation must be earned. If we will but employ competent interpreters of the signposts which have been handed down for our guidance, we shall easily discern The Way and the Light.

MEDITATION REFLECTIONS

(Upon the Mirror of the Mind of Horace Flower)

Seeding Time

Within the seed,—the grain of wheat, the acorn, the thistledown,—lies the germ of life awaiting the call of the earth, and the Spring, that it may manifest itself.

Within the shadow of the physical body, behind the veil of the senses, under the cloak of the emotions,—stands the **real MAN**, the eternal spirit, the fragment of God, awaiting the call to action and to service.

Within the mists of the Mind, behind the complexities of the brain, and beyond the screen of the sub-consciousness,—lies the Higher Consciousness of Man,—the Divine Intellect, the Light of the World,—awaiting the “Open Sesame” of the Masters.

Light and The Buddha

Wending his way among men the Lord Buddha carried with him the great Light that must illumine the minds of all men at some period in their great journey. The Light which reveals “cause and effect” at work,—the Karmic Law. The Light which displays the revolving wheel of Births and Deaths, the appearing and disappearing personalities in which man plays his parts upon the stage of Planet-Earth.

His great compassionate nature saw all life and form as part of a great unity,—the Supreme Unity that we call God, Allah, the Father, the Logos, or other terms. The Nirvana that he spoke of was the return of the separated entity, the separated Self, into Unity with the Supreme. As Saul of Tarsus (our St. Paul) preached: “Love is the fulfilling of the Law,” so Siddartha (The Lord Buddha) demonstrated the Law as this supreme Unity, and Love the only pathway to it.

Light

Blood is the channel through which the life-force flows. In the blood-stream is the energizing oxygen and the essence of sunlight. All that lives and moves and grows is based upon originating light in this universe we dwell in.

Light is life, Light is energy (latent or active), Light is divinity itself. Turn where you will as you walk the pathways of earth-life and you find Light as the basis of understanding and progress.

Infra-red or ultra-violet are manifestations of sunlight in two widely separated groups of vibration or frequencies of radiation, which man is using with wonder and excitement. But centuries that lie wrapped up in waiting will unfold in their appointed time and bring to man fresh manifestations of this divine and universal Light we speak of.

"I am the Light of the world," said Jesus, — having realized within His consciousness the power of the Light. Through His agency the Light burst upon the consciousness of Saul of Tarsus as he travelled the Damascus Road. Through transmuted Light, Jesus and His pupils (we call them disciples) were able to heal disease or restore rhythm to those who were afflicted.

WILLIAM PAYNE-CLARK

Mr. Payne-Clark is a London medium who has recently arrived in Melbourne from England. He has been associated with the Spiritualist movement for many years and is known to Mrs. Estelle Roberts, "House of Red Cloud," The Great Metropolitan Spiritualist Association and The Marylebone Spiritualist Association, etc.

While he is staying with Miss M. A. Groom at 11 Hopetoun Avenue, Canterbury, E.7, Victoria, he intends forming a circle for the development of psychic gifts, held at this address each Sunday at 6.30 p.m., and treating those suffering from nervous disorders.

LIGHT

Men crave the light from earliest days of earthly life;

Their birth is in itself deliv'rance from the darkened womb

Into a sun-kissed world of light and shadow, peace and strife;

Products all of Nature's plan, wove in her endless loom,

Men crave the Light.

Beyond the earthly limits, where depths of blue unending spread,

There are no shadows, no darkened spheres, no ignorant minds.

This earthly schoolroom's gloom, where Ignorance and Doubt are bred,

Produces rebellious strife, and fear-filled hate that blinds.

Men crave the Light.

Though reason whispers hopefully, men do not always hear,

For earthy ties are deep and the earthly senses strong.

Let your inner voice uplift you, and banish all your fear,

Your sense of intuition is the guide that's never wrong.

Men need the Light.

—Horace Flower, 1943.

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