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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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LEADING FEATURES

A Spirit Christmas Carol

Peace on Earth

Medium Fills in Gaps in Bible Story

Back from the Dead

Temperament and the Aura

The Power to Heal

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THE Harbinger of Light

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

EDITOR:

REV. J. T. HUSTON, N.D.,
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To our Readers
Contributors
and Contemporaries

FRATERNAL GREETINGS

In extending sincere wishes for a Festive Season of Happiness, we take this opportunity of expressing our appreciation of the friendly relations that have existed between us, and trust that we may continue to merit your co-operation in 1950.

Please accept our Greetings and Best Wishes for Christmas-tide, and may the New Year be a stepping stone to your future prosperity.

J. T. Huston.



A SPIRIT CHRISTMAS CAROL

By Charles Dickens

"This account" (reprinted by "The Psychic Observer") "is taken from 'The Next World,' which gives fifty-six communications from eminent historians, authors, legislators, etc., now in

spirit life, through Mrs. Susan G. Horn." The book was published fifty years ago by James Burns, the British pioneer Spiritualist, who testified to its being "a genuine mediumistic production."

A note explains how this account was received: "It was a cold, dark evening in December; the snow fell heavily in the streets of New York; we had not thought of Dickens, and knew not what was coming, when the medium closed her eyes and began, as though declaiming from a book, the following carol."

Down, down falls the Christmas snow, circling down in soft baby-like flakes, as white-souled messengers from an unknown world. Down they fall, dotting the hedges, and whitening the plains and lanes of the open country.

Down, down they fall, spreading in little patches over the tattered and stained coat of an old man, foot-sore and hungry, crouching against the snow-tipped hedge. He tossed up his last copper on Christmas Eve, and lost that; he has had a long, long tramp since, and has been groping over those cold, long weary miles, for some stray coin dropped by his god, Chance, the only god he has ever known.

Chance has frowned on him this Christmas Day, and he sinks exhausted by the wayside. Poor old Duffer! Friendless and homeless, wifeless and childless; it has gone hard with him this merry Christmas, and he thinks as he sits there, too nerveless to rise, what a lucky chance it would be if some fine gentleman should pass by and drop him a sixpence or a shilling for his Christmas.

Faintly sound upon his ear the happy chimes from the distant cathedral tower. Soft and white the snow falls, creeping nearer and nearer, like some sheltering friend; and his hungry, eager gaze dies out in a helpless look of endurance.

The snow falls faster and faster; the cold pierces deeper and deeper; he makes an effort to rise, but

he cannot; his limbs are stiff with cold and famine, and yet life is dear to him.

Life has been with him a constant conflict with the elements, a mere animal struggle for existence against earth's contending forces; and now, in his last moments, his only thought and wish is, that some kind gentleman would give him a sixpence, wherewith to buy a mug of ale and a slice of bacon for his Christmas dinner.

Ring out, Christmas bells! another immortal soul is about to commence a long tramp over the Unknown Highway!

The snow falls white; his weary body and tattered garments are alike covered by its pure cold robe. Now slowly he raises his half-palsied arm and touches his battered cap. He is making his exit from the world! He bows, but it is to a phantom gentleman, who suddenly stands before him. He is too far gone to question whence he came.

Is it the kind gentleman with the friendly sixpence, whom he has been looking for? Is he some good Christian from the cathedral town who has heard his hungry cry, or some noble lord from the neighbouring park? He dreamily asks himself these questions as the friendly person approaches nearer, takes him by the arm, and places to his parched lips a generous, life-reviving cordial.

Surely this must be the chance gentleman he has been thinking of all this Christmas Day. Presently this unknown friend lifts him from the snow-bound hedge, and leads him to a curious chariot, gay as the fiery chariot of Elijah. He resists at first; the kindness is too much for him; he is not used to such attentions, and shakes his head, and draws back.

But when the gentleman in answer to his hesitation, says, "Come, my friend, I will take you to a good inn, where you shall have your Christmas

HERE ARE THE FACTS ABOUT CHRISTMAS

From "Psychic News"

In "The Golden Bough," the masterpiece written by Sir James Frazer, probably the greatest expert on mythology and comparative religion, there appears in the index:

"Christmas, festival of, borrowed from the Mithraic religion; heathen origin of."

Here is Frazer's description of the origin of Christmas in language that is masterly in its understatement:

Why did the Christian Church choose to celebrate Christmas on December 25?

In respect both of doctrines and of rites the cult of Mithra appears to have presented many points of resemblance not only to the religion of the Mother of the Gods but also to Christianity.

Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on December 25. The Gospels say nothing as to the day of Christ's birth, and accordingly the early Church did not celebrate it.

In time, however, the Christians of Egypt came to regard January 6 as the date of the Nativity,

dinner," he yields to the good chance, and they vanish together.

Together they glide on, on, over the spires of the cathedral; they hear the chimes ringing out for Christmas, but no one sees them in their golden chariot. The good Christians eat their dinner, and cast not one thought to the poor wretches dying from cold and hunger, beneath the snowy hedges of merry old England, on Christmas Day!

Ring out, spirit-world Christmas bells, for the poor who die on Christmas Days! Poor homeless waifs of humanity, for once they shall have a merry Christmas.

and the custom of commemorating the birth of the Saviour on that day gradually spread until the fourth century it was universally established in the East.

But at the end of the third or the beginning of the fourth century the Western Church, which never recognized January 6 as the day of the Nativity, adopted December 25 as the true date, and in time its decision was accepted also by the Eastern Church. At Antioch the change was not introduced till about the year 375.

What considerations led the ecclesiastical authorities to institute the festival of Christmas? The motives for the innovation are stated with great frankness by a Syrian writer, himself a Christian. "The reason," he tells us, "why the fathers transferred the celebration of January 6 to December 25 was this. It was a custom of the heathen to celebrate on the same December 25 the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and festivities the Christians also took part.

"Accordingly, when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnized on that day and the festival of the Epiphany on January 6. Accordingly, along with this custom, the practice has prevailed of kindling fires till the sixth."

Thus it appears that the Christian Church chose to celebrate the birthday of its Founder on December 25 in order to transfer the devotion of the heathen from the Sun to Him who was called the Sun of Righteousness.

If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic god which fell at the same season.

The similarity struck the Christian doctors themselves and was explained by them as a work of the devil, who sought to seduce the souls of men from the true faith by a false and insidious imitation of it.

There can be no doubt that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed the issue of the conflict between the two faiths appears for a time to have hung in the balance.

An instructive relic of the long struggle is preserved in our festival of Christmas, which the Church seems to have borrowed directly from its heathen rival. In the Julian calendar December 25 was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year.

The ritual of the nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, "The Virgin has brought forth! The light is waxing!"

PLEASE NOTE

"THE HARBINGER OF LIGHT"

Please make all drafts, cheques, money orders, and postal notes payable to "The Harbinger of Light," and address all business communications to Box 64A, G.P.O., Adelaide, South Australia.

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Correspondents requiring a personal reply to their letters must forward a stamped, self-addressed envelope for the purpose.

BACK FROM THE DEAD

B. Abdy Collins, well-known authority on evidence for survival, recalls a famous case which, though well-investigated, is almost as incredible as any fictitious ghost story

Reprinted from "Prediction"

In June, 1931, a chimney sweep named Samuel Bull died in his cottage at Ramsbury, a village in Wiltshire. He left a widow, who soon became bedridden, and lived on in the cottage with a grandson aged twenty-one, named James. Two months later a married daughter came to live with them, bringing her husband and five children, the eldest of whom was fourteen.

Soon after, some of the rooms became unsafe for occupation and as no other accommodation could be found, the family had to live in a crowded and unhappy condition. Thus they remained for several months, although every effort was made to find them a better house. Most of the time, too, the poor old widow was very ill.

One evening in February of the following year, when some of the children had gone to bed, their mother Mrs. Edwards became anxious by their remaining awake and restless. They said there was someone outside the door and were upset and nervous. No one could be seen but a little later to the astonishment of Mrs. Edwards and her nephew they saw the figure of the dead man appear, walk up the stairs and into the room, now condemned and empty, where the widow had recently been lying. The door was shut but he passed through it as it was.

He was seen that day by Mrs. Edwards and James the grandson, and later by all the others. At first everyone was terrified and the children screamed but as he came again and again they all became calmer, though they always regarded him with awe. The figure was lifelike and dressed as Samuel Bull usually was in the evenings when he had finished work. He seemed quite solid,

though he touched none of them except his wife. He used to lay his hand on her forehead and she said it felt firm and cold. Once only he called her by name, Jane. His features were clearly recognized and his daughter noticed his hand with the knuckles protruding through the skin, just as they had been towards the end of the long illness from which he died.

He was seen at all times of the day and the night. At first he seemed very sad and they gathered, though how it is not clear, that he was grieved at their forlorn condition. Towards the end he seemed happier and they thought this was because it had been decided that they might soon go into one of the new council houses. He appeared for the last time on April 9 and a few days later the cottage was abandoned and the family moved into a council house.

His appearance was quite unexpected. His wife, her daughter and her husband, James, the grown-up grandson and the small children were ordinary village folk and knew nothing of Spiritualism. Like others of their class they regarded the idea of a ghost with dread and they never dared to approach or speak to the apparition. A strange fact, if one can call any part of their experience stranger than any other, was that for half an hour or more before he appeared, they were conscious of his presence and had a peculiar feeling of restlessness and expectation. Indeed, this ghost was in several ways unlike any other on record. It appeared so often in a short time and was seen by so many people at once—not for a few moments but on one occasion at least for several hours continuously.

The case depends on the evidence of these eight persons alone—four adults and five children. No strangers ever saw the figure, or were ever present when it was seen by the family. Could they have invented the story and if so why? It has been suggested that they might have made it up in

order to attract sympathy to their condition and gain support for their move to a new house, but those who were familiar with them and enquired into the facts were convinced this was not so.

At an early stage the Vicar was informed of what was happening and paid frequent visits to the house and questioned the occupants. Eventually the second Earl Balfour and Mr. Piddington, experienced members of the council of the Society for Psychical Research, went to Ramsbury, discussed the matter with the Vicar and paid a visit to the cottage where they talked to the widow, Mrs. Edwards, and one of the children for some little time, the others all being absent at work or at school. The move to the new home was actually taking place that day. They were impressed by the simplicity and good faith of the two grown-ups and subsequently the Vicar took signed statements from Mr. and Mrs. Edwards. In fact, there seems to be no room for doubt that these events did take place, as I have narrated them. Anyone who wishes for further details, though I have given all that matter, can find the complete record in my little book, "Death Is Not the End," where I have reproduced the full account in the S.P.R.'s Journal with the permission of the then President.

The case is not unique. Apparitions and ghosts are seen from time to time in various places throughout the world. Many people laugh at them but they can never have studied the subject. The evidence is too strong and stands up to the most careful investigation.

Another case in which there can be no doubt whatever that a ghost was frequently seen by a number of persons is described at length in another book of mine, "The Cheltenham Ghost," recently reviewed in "Prediction." But never has an apparition been seen by eight people at once and that for several hours together. Wraiths of this type too, though often mistaken for living persons owing to their apparent solidity, are very rarely —

indeed hardly ever — clearly recognized at once as resembling some deceased person by those who knew him well in his lifetime. Most of these accounts too are a little remote in time. The Cheltenham Ghost, for instance, flourished, if I may use the term, in the eighties of the last century. Samuel Bull appeared for two or three months in 1932, less than twenty years ago, and I suppose that several members of his family who saw him are still alive and could be questioned, if desired.

Was this the real Samuel Bull, who managed to come back to show sympathy to his family? Whether the actual figure was Samuel Bull or was constructed through his agency by the minds of those present hardly matters. In either case it would mean that he lived on after death and still took interest in his loved ones here. But why should Samuel Bull, a village chimney sweep, though said to be of "high character" yet by worldly standards at least of no importance, be privileged in this wonderful way? If such things can but happen, why are ghosts and apparitions not far more common than they are? We cannot even hazard a guess.

The strangest thing of all to my mind is that when this thing did happen and was carefully investigated and recorded in a more or less scientific manner, it passed practically unnoticed in a busy world. Yet it is pregnant with meaning for a distracted and unhappy generation. Nearly two thousand years ago a similar sort of thing happened and no one paid much attention to it. What would we not give now for such a careful enquiry and contemporary record made on the spot and preserved for posterity?

No secrets of Infinity are now beyond the possible reach of human intelligence, is the bold statement of the advanced thinker of to-day.

MEDIUM FILLS IN GAPS IN THE BIBLE STORY

Inspiration Is Genuine, Says the Theologians
By Edmund Bentley, M.A. (Cantab.)

In a house on the borders of Chelsea, London's Greenwich Village, I met Geraldine Cummins. This slight, retiring, dark-haired little woman is undoubtedly one of England's best-known automatic writing mediums.

For six months of the year she lives in London with her close friend, Miss Gibbes, allowing the power of the spirit to pour through her hand for books and evidence, which appears in the press and in publications in a steady stream.

It was hard to get Miss Cummins to talk about her life. She has an elusive Irish personality which recedes from questions, and her friend, Miss Gibbes, acts as a recorder and interpreter for her.

It is still more difficult to realize that, at the age of eighteen, Geraldine played hockey for Ireland.

"I was a Suffragist and was stoned through the streets of my native city for advocating votes for women when I was twenty-one," she told me.

"I wrote, in collaboration with E. R. Day, two plays which were produced at the Abbey Theatre, Dublin, and subsequently played on tour by the Irish Players.

"A psychic play of my own, 'Till Yesterday Comes Again,' was performed at the Chancery Theatre, London.

"I take it that even in your early life you were interested in psychic things," I asked.

"Yes. I am Irish, and a Celt, and that should explain my feeling for the unseen. I am also the author of two novels of Irish country life, 'Fires of Beltane' and 'The Land They Love.' I have also published some Irish short stories, but all these were consciously written with considerable slowness and labour."

"What about your psychic writings?" I asked.

"These came with extreme rapidity, as if they were dictated at a slow shorthand pace. Apart from psychic work, I have run my mother's small farm in County Cork for a number of years, and have even worked as an agricultural labourer in the fields.

"At present, for a part of the year, I work in a market garden in County Cork which is run by my sister.

"For the rest of the year, I do psychic work with Miss Gibbes in London, and this includes psychic diagnosis and advice as to treatment for Dr. Connell, F.R.C.P.

"We have had ninety per cent. successes in these cases and the results of our collaboration have been given to the world in Dr. Connell's book, 'Perceptive Healing'."

These facts form the background of this strange, elusive personality. Thousands of people in England to-day have read Geraldine Cummins's automatic writings.

Perhaps her most famous work is "The Road to Immortality," dealing with the life beyond, and dictated by F. W. H. Myers, the poet and Cambridge Classical lecturer, who passed over about 1900.

This dramatic work has caused more controversy and argument in academic circles in England possibly than any other psychic writing.

The style teems with classical allusions. It is written in a way which contrasts most notably with Miss Cummins's former writing produced by her own personality.

It is one of the first clear-cut messages from a man of brilliant attainments who has been able to take an objective view of many stages of life in the Beyond, and to build up an odyssey of the human soul in its subsequent journey after death.

Miss Cummins has also produced five books in automatic writing, entitled the "Scripts of

Cleophas," dealing with the childhood of Jesus and the missionary journeys of Paul. Here is an account which Miss Gibbes relates of the build-up of these scripts:

"The first sittings with me began in December, 1923, when Miss Cummins could only write for a quarter of an hour at a time, as her power then gave out.

"The time gradually increased, until she could write for two hours without interruption, and in December, 1925, the writing was continued over a period of two hours and twenty minutes.

The Hand Moves

"Normally, Miss Cummins is not a rapid writer, and has to work rather laboriously, and with many corrections, to produce six hundred or seven hundred words in a couple of days.

"When producing these writings, Miss Cummins places her left hand over her eyes, the elbow resting on the table; her right hand is thus free to hold the pencil over a wad of single foolscap sheets.

"In a few minutes she appears to lapse into a condition of semi-trance, and her pencil travels over the paper rapidly, producing legible and perfectly intelligible script.

"Someone at her side removes each page as it is covered, exposing a clean sheet.

"Generally this writing is without pause or correction. The speed attained, contrasted with Miss Cummins's normal rate of writing, is very remarkable.

"On February 16, 1926, 2,230 words were written without a pause in one hour and thirty minutes.

"On March 16, 1926, in the presence of four witnesses 1,750 words were written in one hour and five minutes (equivalent to 1,615 words per hour).

"On other occasions, over 2,600 words of close narratives have been written at a sitting.

"The speed of writing and the length of the sitting may vary with the physical and mental conditions. The usual time of uninterrupted writing is a little over an hour and a half.

"Eminent Anglican theologians and divines have examined these scripts, both as a record of fact and as claiming to be a revelation, and their verdict is that the details, where they can be tested, are unquestionably correct, and the inspiration indubitably genuine."

"The Ancient World"

We are told that the whole attempt at communication is made at the bidding of one Cleophas, who inspires a number of intermediaries in the spheres, who shape "the ancient word" which they possessed in purity and integrity into a form in keeping with modern thought and expression.

Cleophas is the originator of the messages, therefore. He "plucks from the Tree of Memory all those matters that have been within his knowledge," and gives them to the inspired intermediaries, who in turn pass them into the thoughts of the writer, "drawing from the words I do find in this floating mind that is above the handmaid."

For a closer study of the whole question of authenticity and greatness of these narratives the introduction to "The Scripts of Cleophas" must be read.

John Lamond, D.D. (Edin.) attests the fact that the means of writing was altogether supernormal, and that Miss Cummins makes no claim to special knowledge of the Apostolic Period of which she writes.

Theologians Agree

Eminent theologians and other authorities representing the Church and Universities have discussed in the introduction many of the points raised in this article, and many more which it is not possible to bring forward here and now.

In addition to the historical scripts which have made Geraldine Cummins a household name in

English Spiritualistic circles, we have also a large body of work through this medium containing factual evidence of survival.

Much of this is collected in a book, entitled "They Survive," but it is to the story of the life beyond that the fame of this medium will eventually rest.

"The Road to Immortality" and "Beyond Human Personality" both give as clear and concise a picture of states of being as is possible for humans to receive.

Not for Geraldine Cummins the more startling demonstrations of platform phenomena, of trance, of direct voice, or of materialization proofs of survival.

The still small voice of the spirits speaks through her pen in terms which ring round the world a message of hope and certainty for mankind.

YOU SHALL NOT GROW OLD

By J. Pannikin

Interests are the spirit offspring of youth. Only the youthful can beget them. Middle age is impotent.

Is this the doctrine that a man is done at forty-five? No. It is the doctrine that the man who is able to beget interests is never forty-five.

His face and form will mark the advancing years, but in his heart and mind will flow the green sap of a perpetual spring. He can die, but he cannot age.

Time may, indeed, bow his shoulders, and adversity stick him in a shabby coat; but his breast will be a sylvan grove for piping fawns and dancing nymphs.

Take an active interest in life; let your imagination range abroad; keep your sympathies as wide as human events; arm your intellect with knightly weapons and send it forth into the world to seek adventures; and though long years be yours, you shall die young.

TEMPERAMENT AND THE AURA

The Nine Secondary Colours

By Edwin Felstead

In "The Two Worlds"

The Nine Secondary Colours

The main colours seen by clairvoyants in the human aura show to a great extent the temperaments of individuals. The supporters of the reincarnation theories assert that these various planes or shades of colour-vibration indicate the spiritual evolution of persons. But a better explanation would be that supported by more rational Spiritualism.

There are nine main auric colours, as follows: Violet, dark blue, light blue, emerald green, yellow, orange, red, silver grey, and purple. The colours seem to be manifestations of the physical aura, and must not be confused with the colours of the spiritual aura, which are different, and include such shades as pure silver, pure gold, and so on.

Violet

This colour indicates its possessor is a born leader, one fitted for pioneership in new fields, and one with a sturdy constitution. There is a tendency to be intolerant of others, and narrow-mindedness appears. The individual with this shade possesses the power to drive ahead, and overcome all barriers. Mediumship includes great powers of intuition. The individual is too wide awake to be a trance subject.

Dark Blue

Indicates a sensitive, passive, over-negative person, possessing no "driving force," but who can be very stubborn if he chooses. A born diplomat, who finds it difficult to be frank and to say "No." An individual who would make a good trance medium. Would do well as secretary of a church.

This person is usually characterized by a tendency to be retiring and dual in character. Such persons make water diviners.

Light Blue

Indicates that its possessor is highly strung, sensitive, a born artist and musician, and usually a born writer. Charles Dickens showed this colour in his aura, flecked with splashes of green, which is mentioned below. Persons with light blue are unbalanced in temperament, finding self-control difficult, and are mostly subject to bad circulation. They are inclined to talk too much and can usually draw spirits accurately from clairvoyance. Individuals of this colour tend sometimes to grow narrow-minded in religion, if not educated by Spiritualism.

Emerald Green

This shade indicates the possessor to be reserved, plodding, and "four-square" to everything. They are usually very observant, and can work in one groove for years without tiring. Senator Marconi gives off this colour. These people are inclined to harbour grievances, and possess keen memories.

They have strong imaginations, and can be very subtle, with great irony. But they can be very magnetic and exercise a high mental influence to the benefit of humanity.

Yellow

This colour indicates a special love of music, great activity and impulsiveness, and a tendency to be impatient with others. The individual would make a good worker for a new church.

Orange

An individual showing mainly this colour is a born humanitarian, possessing great wit, and can be over-critical. Is usually open to control by spirits who wish some new invention to be introduced to the earth. The person with this auric shade usually loves children and home life, and would make good as a Lyceum leader. Psychometry is a usual gift.

Red

Another clear colour, showing its possessor to be a born mystic, with a marked personality, and

fiery and quick-tempered withal. An individual attracted towards the orthodox church life, if a man, and towards the American Churches, such as the Nonconformists, if a woman. The faculty of intuition is usually much in evidence in a person displaying a red auric light, when flecked with splashes of pale green.

Silver Grey

An individual of quick changes in temper, given to moods and brooding, but very unselfish and loving change and much variety. A lover of flowers and travel, a person who would make a good material medium, giving direct messages regarding every-day advice. This colour also shows a rheumatic constitution.

Purple

This last colour indicates that its possessor is a deep thinker, capable of heavy responsibilities, and a born astronomer and mathematician, open to control by spirits who wish some great economic problem to be solved. The organization of a new church should benefit by assistance from such an individual. Spirit controls, such as inventors, strive to use an individual with a purple auric shade for useful work.

Splashes of Colour

Much knowledge regarding an individual's temperament can be gained by watching the splashes or tinges of other colours, which come into the auric field. The shades of these extra colours indicate a tendency to lean towards one of the nine colours mentioned above. The more rounded and balanced the aura, the more balanced the mind of the person. Green is not always a nice colour, unless it be accompanied by some shade such as spiritual blue, pure silver or gold. When a spirit is contacting, the splashes of colour in the individual's aura indicate usually the character of the spirit entity attempting to contact. But it usually happens that a highly spiritual person will only allow the more balanced entities to control.

Even when a spirit cannot control, its own aura usually manages to interlace with that of the medium, and thus these splashes of colour are visible. Remember that orange is a colour dual in character, being composed of red and yellow. An individual showing this colour-shade is liable to possess two markedly divergent psychic gifts in prominence.

In the East the biggest number of trance mediums are men, whereas in the West they are women. A very lowly and uneducated person will often be controlled by a spirit who when on earth was very intellectual. On the other hand, an intellectual on the earth will often be controlled by the spirit of a humble man or woman, showing that the medium's personality does not entirely account for the control.

THANKS FROM WUERTTEMBERG

To the Editor, "Harbinger of Light."

From one of your readers I receive copies of your paper. They will be of great use to me as a German Spiritualist author. Alas, the giver will never give his or her name, so that I am not able to thank him. Will you do it in your paper?

I wish you good success for your labour for the truth of Spiritualism over there on the other side of the globe. In Spirit we are all brethren.

—Fraternally yours, Dr. Rudolf Schwarz, (14a) Erkenbrechtsweiler, Wuerttemberg, U.S. Zone, Germany.

Small kindnesses, small courtesies, small considerations habitually practised in our social intercourse give a greater charm to the character than the display of great talents and accomplishments.--M. A. Kelly.

It is no use to grumble and complain;
It's just as cheap and easy to rejoice,
When God sorts out the weather and sends rain
Why, rain's my choice.—James Whitcomb Riley.

"BELIEVE WHAT YOU LIKE" SPIRITUALISM

A Plea for a Spiritualist Revival

**By Margaret E. Grieve, President, North Lincs.
District Council of Churches and Lyceums**

In "The Two Worlds"

I am a life-long Spiritualist and now find myself ill at ease, and worried by the present trends within our Movement.

Not so many years ago, Spiritualism was scorned and decried. We were accused of being in league with the devil, and of defying the will of God in trying to probe the mysteries of life after death. The early Spiritualists held home circles, under difficulties that seem impossible to-day. It needed courage to assert belief in Spiritualism, but they had that courage, and the home circles developed into churches, that the knowledge gained might be made public.

To-day we are accepted without comment. Our phenomena, when sufficiently sensational, are welcomed as "news" in the press. Our teachings can be heard from almost any pulpit and other denominations are adopting spiritual healing. In fact, Spiritualism has infiltrated into orthodox Christianity.

Poorer Than Ever Before

These changes in popular opinion should have strengthened organized Spiritualism. Have they? I doubt it. Instead, the presentation of spirit manifestations and the philosophy on which they are based, seems poorer than ever before.

The old Spiritualists built up their beliefs after patient and earnest investigation. How many Spiritualists to-day give the same care and enthusiasm to the development of their psychic powers, and to probing into the reasons for the manifestations? I recall the physical and mental preparation on the day of the weekly home circle. Each member prepared for that hour of communion by eating frugally, refraining from smoking, and entering the seance room with a clean body

and fresh clothes. The evidence gained in those circles provided topics for hours of serious study. The Spiritualism that was hardly won, was highly valued.

Indifferent to Our Principles

We claim that Spiritualism is a science, a philosophy, and a religion. Is there anyone, to-day, who is investigating in a scientific manner? Will this age produce literature comparable with that of Lodge, Flammarion, or Crookes? Our philosophy is being so diluted in its presentation, as to become almost colourless. Are we presenting Spiritualism as a religion, and a basis for living? If the average service in our churches is any criterion, we are failing miserably.

There are certain tenets of Christianity that I cannot accept. I have the highest respect for Christianity and for all other religions, but I am a Spiritualist and not a Christian. That claim creates more surprise to-day, within our ranks, than it ever did. Not many years ago, we were not expected to be anything but Spiritualists. Now, it seems, we must be "all things to all men." Could that be because we are becoming indifferent to our principles and all that they imply? I maintain that an understanding of the principles and a serious attempt at understanding the laws of mediumship are essential. Without that knowledge on our part, we are frustrating the efforts put forth from the spirit world. We seem to be slipping away from our responsibilities and becoming a movement of survivalists.

A Vague Sort of Survival

It now needs sensational phenomena to fill our churches. With the present vogue for "admission-by-ticket" meetings, we can book seats at theatrical agencies, in much the same spirit as for a pantomime, and at almost the same price. Mediumship is fast developing into a profession. People with psychic powers now organize meetings for

presumably personal profit and the Spiritualist National Union (England) churches, by non-resistance, tacitly support these meetings. Indeed, very often the support is quite active! We have degenerated even to the state when a medium is counted as successful, or otherwise, by the number of private sittings they can command. Meetings with very little "service" about them are almost entertainments. There has developed the psychic who "won't waste time on descriptions" but who wastes a lot of time on trivialities which do not prove either identity, or continued conscious existence, but merely a vague sort of survival.

Finance First!

That there is a case for the "private sitting" is clear. I enjoy a private sitting each time I avail myself of a chance to talk to a spirit friend through the mediumship of other members of my family. The benefits are beyond words. But why deprive those with slender purses of these benefits? Surely it is within the scope of the churches to provide facilities for those who need spirit guidance, without the present fee system. Again, do the churches that arranged for a psychic to conduct up to six private sittings and a group seance or public service per day, really expect their mediums to maintain a state of psychic awareness? Can we wonder that the results are often disappointing and lend themselves to diluted mediumship?

As the financial secretary of my own church, I have some understanding of the monetary side of church organization. To-day it seems to be the important side.

Spiritual Healing

Spiritual healing is much in the news. Sixty-one years ago, my parents became Spiritualists when an infant son was spiritually healed from a complaint which the doctors could not diagnose. Nowadays that cure would be reported as miraculous. It was miraculous, and the cure has per-

sisted through all these years. That was one of many performed by a working man who realized that he had a gift which must be used to help others. James Mather never accepted a penny for his healing powers. The only "account" he ever presented, was a request for a boy to be sent to the Lyceum. To-day it seems that anyone with healing powers can use them as a quick road to wealth and the Spiritualistic press advertises them by dramatic reporting! I know there are many quiet workers, within our churches, who honestly seek to serve with their healing powers. Their work is overshadowed by the much-publicized healers, who do not, however, make public the incomes derived from their suffering patients.

I believe that it is within the power of the S.N.U. to tackle these ills of Modern Spiritualism. The functions of our Union surely go far beyond legal advice and financial organization.

What Should We Do?

Here are my suggestions — given with, at least, the hope of provoking serious discussion amongst Spiritualists.

1. Limit membership of the S.N.U. to Spiritualist churches, refusing to accept "kindred bodies."
2. Insist that all churches keep to the simple dignity of "Spiritualist Church" — so rejecting all the foolish titles which call for scorn.
3. Restrict "Class B" membership to people who are full members of affiliated churches.
4. Advise churches on a stricter acceptance of members, so that all members show some knowledge of the philosophy.
5. Organize the platform workers, regulating their fees and conditions of service.
6. Advise churches on providing, free of charge, opportunities for spirit guidance, given privately.
7. Issue leaflets in explanation of the principles and end the present vague "believe-what-you-like"

conditions.

8. Advise churches on the formation of members' circles for psychic development. We are becoming far too dependent on professional mediums.

9. Publicly denounce the independent mediums as having no connection with S.N.U. churches.

10. Expect every church to be complete with its Lyceum. Lyceum training has been, and still is, the surest foundation for a full understanding of Spiritualism.

I maintain that all of these suggestions could be adopted by the S.N.U. Unless something of the kind is done soon, Spiritualism will become sadly unrecognizable. Until we do attempt to set our house in order, we are failing those in the spirit world who feel that their message to the world is a vital one. Their efforts have been immeasurable. Dare we fail them?

TRANSITION

Mrs. Anne Lihou (formerly Barron)

Passed to the Grand Lodge above on August 18, 1949, Mrs. Anne Lihou after many years of service in the cause of Spiritualism. Well beloved by a wide circle of friends whom throughout the years she had been privileged to help under the guidance of those in the higher spheres.

In memory always,
Through God's guiding rays.

The men of character are the conscience of the society to which they belong.

Never attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward E. Hale.

THE POWER TO HEAL

By Roger Templar, a student of Spiritual Healing
Spiritual healing is sweeping the country — at religious services of all denominations, demonstrations frequently take place. What are the Occult laws underlying this healing and can they be applied in every-day life?

In "Prediction"

Are you sensitive to atmosphere? Can you sense things in the characters and lives of others? Have you ever been attracted to or repelled by a stranger without being able to give any reason but a queer feeling that started in the pit of your stomach? If so, you may have the power to heal!

The researches of Dr. Kilner of St. Thomas' Hospital and of others have shown that the aura is an emanation of electromagnetic character, related to the electrical changes which take place in our bodies, and especially in our nervous systems. If the aura is really electromagnetic, then the aura of one person must be able to act upon that of another. So, if you are sensitive to other people's atmospheres, it is probably because their auras are acting upon yours.

Many people, finding themselves sensitive in this way, and being sensible enough not to be frightened by their gift or to let it "run away with them," are able to help others by describing hidden talents, airing repressed troubles, giving timely warning of impending illness, and so on, just as the psychometrist does by his method.

All these abilities are gained by passively, receptively allowing the aura of another person to act upon one's own, and interpreting the effects. But have you ever thought that another great possibility is opened up to the aurically sensitive? Isn't it possible to use this power to act upon others, instead of being acted upon?

Of course, you may say, that is the secret of the "dynamic personality," the secret of the leader, of the great orator, the great actor. But have you

considered that this same dynamic force could be used for healing?

Research workers found that in ill-health the aura was weak, and that dark patches occurred over diseased areas of the body. This is because the vitality upon which the healthy functioning of the human body depends, and which overflows into the auric emanation, is at low ebb. But since it is electrical in nature, it certainly seems likely that vital force can be recharged into the body from an outside source—from the auric emanation of another more healthy and more vital person.

By increasing the vital force of a sick person in this way, we should increase his power to fight his illness, and if the healing force is strong enough, we might even succeed in removing some of his physical symptoms. His pain would be eased and his courage and optimism increased by the sense of well-being which he immediately would feel.

To those of us who feel deeply interested in the welfare of humanity, this must seem a very attractive proposition and is quite plausible especially as there are many people to-day producing marvellous cures of disease by apparently non-physical means. Then how exactly are we to set about doing this?

Since the aura is electromagnetic it follows that as soon as two persons come close enough together for their auras to contact, force will flow from the stronger into the weaker automatically, and will be directed to the spot where it is most needed since that point will be at the lowest energy level. In order to heal, then, all we should need to do would be to come near to the sick person, and to will that our vitality should flow into our auric emanation and make it strong. The laws of electromagnetism will do the rest.

For this to be of any real value, we must find a way of building up our own vital forces faster

and to a higher level than do most people, otherwise we should soon have to stop healing. It seems to me that the answer to this problem also is very simple: it is faith.

Nearly two thousand years ago, the greatest healer this world has ever known told us:

"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." (John 14: 12.)

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence unto yonder place, and it shall remove, and nothing shall be impossible unto you." (Matt. 17: 20.)

Is this not a prescription for power on earth? Does it not mean that, to hold faith in a Power of Good, is to bring that power to us that we may do good by it?

Faith healing is generally understood to be synonymous with suggestion and hypnosis. But perhaps this is what is really meant by it: that the power to heal is given to us through faith. Many people to-day, practising such healing with remarkable success, claim that this is so; that the power is not theirs alone, but comes through them from God.

Would you, reader, who is sensitive to atmosphere, like to make this attempt also? For only attempting can we achieve; only through exercise, can we grow strong. Here is a new path open to invite you — the choice is yours alone.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—
Ruskin.

DEATH IS TOPIC OF CHAPLAIN IN MORNING SERMON

Chautauqua, New York

In "The National Spiritualist"

"There is no such thing as death," Bishop Lauriston L. Scaife pointed out yesterday morning in the last of his series of devotional hour sermons on "The Seamy Side of Life" in the Amphitheatre. "None of us can die," he continued, "we are immortal spirits."

"It is true that for the time being we are tenants of a perishable house, but if we have to move out of that house, we are still alive, still ourselves in every sense, still able to think, to love, to work, and to remember.

"So that what we call death is really an optical illusion. It does seem as though life has stopped. We call, and there is no answer. It looks like the end, the end of every activity, the end of every relationship, the end of every hope," he said.

"But we are deceived. It is not the end. The person is still alive. It is our eyes that mislead us," the Bishop declared.

Personality Free of Body

"I would ask you to reflect," the speaker asked, "that personality is quite independent of the body. That is obviously enough if we will only think it out. How often do we see a fine personality with a body that is weak and frail and altogether unequal to the tasks of life?" he asked.

"In the ordinary course of events, the body begins to lose some of its powers after we reach middle life. But is it not just then, when the physical curve begins to dip, that the mental, moral, and spiritual curves show the most decided rise?" Dr. Scaife queried.

"Is a man of sixty less of a personality than a man of thirty? Yet in a physical sense there is no comparison," he added.

"The simple fact is that the body is not all, that the essential self is independent of the body,

and that therefore the death of the body cannot touch the spiritual personality which once lived within it," Bishop Scaife pointed out.

All Unseen

"The queer fact about all of us," the Rev. Dr. Scaife commented, "is that every person is invisible. Nobody has ever seen me. They have seen the house that I live in. They have noticed the signals that I have sent out from those five windows which we call the five senses, but they have never seen me," he continued.

"I am an invisible person — so are you. When death comes, that invisible person, the hermit that hides within each human body, will come forth for the first time. But no eyes like ours will ever see him come forth. That's the mystery of death," Dr. Scaife declared.

"How, then, are we to think of those who have passed on into the invisible?" he queried. "Think of them, I beg of you, as being near to us. How can they be far away? We can only see just a little bit of this wonderful world. Most of it is beyond the powers of such eyes as ours to see," he pointed out.

Climbing Higher

"They are in that part which we cannot see, that is all. But they are near us, perhaps nearer than we ever dare to imagine. Think of them as being themselves. Death does not change them. In fact, indeed, death is kinder than life. Life does change people sometimes, most strangely. But death leaves them as they are," he asserted.

Of course Dr. Scaife went on to say that they are climbing upward in all that pertains to human character. They are learning lessons that make a difference to them. They are working out what's bad and developing what is good. But they are still themselves, as you remember them, with all that made them individual and lovable.

"Think of them as busy. There's no place in this great world for idleness. God is always at

work. God has ordained work as a law of human life, and that law holds there as it holds here. The invisible world is full of activities," he declared.

"What joys those activities bring we can only dimly guess, but we think of work at its very best—work into which a man can put his very heart and soul, work done for the sheer love of the one who gives it, work without fatigue, illness, or the pull of the body and the weariness of the soul," the Bishop recommended.

"There is no such thing as death," Dr. Scaife concluded. "What seems to be the end is only the beginning. Let us hold firmly to our faith and refuse to let our eyes deceive us. The empty chair is not empty. The old friend is not gone. We are not left alone. We shall never be alone."

—"The Chautauquan Daily," Saturday, July 23, 1949. Submitted by Rev. D. Mona Berry, who quoted excerpts from the above article in her lecture at Lily Dale, N.Y., July 26.

The body is only a garment, and the spirits stand around you to say that they are glad of their release. When they are glad that they have moved into new quarters, why should we shed tears? Those who have gone before are rejoicing because there is a new birth among them. Why should we weep? The spirit will come back. We may live miles away from our loved ones in material frame and never be able to see them; but if they pass out of that frame, they may be at our side in an instant and lead us to a better life.

The world is waiting for somebody,
Waiting and watching to-day;
Somebody to lift and strengthen,
Somebody to shield and stay.
Do you thoughtfully question, "Who?"
'Tis you, my friend, 'tis you.—Selected.

ON BEING IN A GROOVE

By the Rev. Edwin N. Broomhead, M.A., B.D.

In "The Mail." Adelaide

What a lot of rot people talk about living in a groove! Where else, pray, can we live?

Life is very serious, and we've got to get into some sort of a routine to live it.

Don't preach about a railway track,

A rut, a groove, a gutter;

In some such furrow all must run

To earn their bread and butter.

You are, no doubt, familiar with the cheap gibes men cast at Life's necessary routines:

"He's lived so long among cows that he moos in his sleep."

"Poor Joe! He's gone through that dull routine for forty years,"

—and, the classic for all shoddy moralists—

"Beware, my friends, for a groove soon becomes a grave!"

Horsefeathers!

A decent groove never becomes a grave—although the converse is true enough. A grave is merely a groove through which we all pass on.

If it weren't for people living in a groove, who would have built our cities, grown our food, clothed us, taught us, healed us?

Where, for example, would our radium be, had the Curies not pursued a weary rut for years?

Isn't a groove a mere misnomer for self-discipline?

The one secret about living in a groove is—keep your mind out of it.

Life, for most of us, is a long, long groove of circumstances, and it cannot be denied that for many people the nature of their daily work is quite devoid of interest.

There's only one thing to do—provide yourself some bright spot, however small. Then cherish it, look forward to it, dream of it, during the monotonous hours of routine work.

It might be a garden, or books, a weekly gathering of old cronies, or a game.

Make your own bright spots, then get to look for their recurrence, and the most dreary groove will be tolerable.

We found it so in P.O.W. days.

Stripped of all comforts and most necessities, and driven in a hopeless routine, we learned to endure by cherishing our rest periods and our friends.

For most of us, however, the groove is not so tragic as that. It is merely a question of a certain monotony of toil.

Live above it, that's all.

The groove of circumstances harms no man. It is when a man falls into a mental groove that he is lost.

For a mental groove means smugness, self-satisfaction, decay.

It all comes back to the difference between being contented with your life or being satisfied with it.

You can be contented in any groove, as long as your thoughts are kept above it, seeking and probing for a better.

But to be satisfied means that you have ceased to look above your rut. That means, of course, smugness and decay. And it won't matter if your groove be the gilded rut of a millionaire, once you sit back in satisfaction, you cease to be a man. You're just an automaton, a piece of animated meat:

Just a creature that moves in predestinate grooves, You're not even a bus — you're a tram!

See the point? Men were set living in grooves and dreaming above them, in order to change their first rut for a better, to move from the initial routine to one that is higher and more full of interest.

Tennyson glimpsed a little of this truth —

Let the great world spin for ever

Down the ringing grooves of change.

URGENT

Please Read Carefully Our Appeal

We have received the following intimation from our printers, dated October 13, 1949:

"Owing to the enormous increase in costs over the past twelve months, labour, with the actual rises and forty-hour week, is twenty-five per cent. higher, and local paper being unprocurable necessitates the importation of overseas paper at an increased cost of up to fifty per cent., we are reluctantly compelled to add this extra cost to your job."

This means to us that each issue will cost us five pounds more than we have been paying. We have gone very carefully into the matter with our printers and find that the increased cost must be met if we are to continue publishing the "Harbinger."

By printing each month only the actual number of copies to be sold, and by eliminating all free copies and those used for propaganda, we find that each copy will cost us 7½d. to produce: Printing and postage, 6½d.; office expenses (rent, lighting, telephone, and petty cash), 1½d. This represents bare cost of production, without remuneration for services to anyone.

As we sell the paper to subscribers for 9½d., to agents for 7d., and to wholesalers for 6d. per copy, this gives us an average income of 7½d. per copy and would total in a loss of twenty-five shillings per issue.

It will be seen that it would be impossible to continue production unless our subscribers will assist us. We cannot increase the price of the magazine—nor do we wish to do so—without the permission of the Prices Commission, but if each reader would contribute one shilling per year—1d. per copy—we should be enabled to carry on. Many are already doing this, and more, for some time, having done so since our last appeal.

The editor, who has again taken upon himself the whole responsibility of the paper, is willing to continue giving himself unsparingly to the work, but is unable to meet any losses in respect to its financial commitments and therefore solicits your immediate response to this appeal.

POWER OF THE SPIRIT

By Maurice Barbanell

Spiritualist Press, 49 Old Bailey, London
8/9 post free (English currency)

This is **the** book for the enquirer. Mr. Barbanell knows his subject, and knows how to teach it. The book is full of information, covers the subject completely, and so interestingly that one's attention is held to the last page.

What is the power of the spirit? Theologians have regarded it as in the nature of a mystery. Maurice Barbanell shows that it functions in modern times when mediumship is demonstrated with results that are often remarkable in their nature.

The author, with almost thirty years of experience in psychic phenomena, describes the most outstanding manifestations of spirit power that he has witnessed with some of the best mediums at home and abroad.

Striking examples are furnished of spirit healing, materialization, direct voice, apports, psychic photography, trance, clairvoyance, clairsaudience, automatic writing, and psychometry.

The final chapter consists of a penetrating analysis of the individual and international implications of these phenomena, showing also how they shed a new light on man's spiritual constitution and his destiny.

When you are living in the spirit of progress, a failure in one direction means that there is something still better in store for you in another direction.—C. D. Larson.

PEACE ON EARTH

By Maurice Barbanell

For a few days, messages of peace will be heard on all sides.

The world will remember the Prince of Peace, who, nearly two thousand years ago, in the East, expressed humanity's great ideal, "Peace on earth, goodwill to all mankind."

In hundreds of pulpits up and down the country, sermons will be preached on the necessity for peace.

Then, when the festival is over, the need for peace will be forgotten. The warring sections of religion will go on wrangling. Strife and bickering between the nations will continue.

Why cannot the spirit of Christmas live all the year round?

Why cannot we face our many social problems in the Christmas spirit of goodwill?

Now, once again, there comes a call from the East. The leader of the Hindu faith asks that a League of Religions shall be formed, to try and solve the many problems that confront humanity.

He is asking that all religious sects should sink their differences and find a common basis on which they could unite to be of greater service to the peoples of the world.

The forces of religion are very powerful. They make their appeals to Man's greatest quality — his spiritual nature. If they can be combined, there would be no more war.

The nations are trying to solve their problems with an International Court of Appeal and the League of Nations.

Here is a task worthy of religion. United they would save the world where statesmen and politicians have failed, and bring it —

Peace and Goodwill.

A PENNSYLVANIA CATHOLIC GHOST STORY

By Boniface Wimmer (Abbot)

In "The Two Worlds"

In our Abbey of St. Vincent, near Latrobe, on September 10, 1859, a novice saw an apparition of a Benedictine in full choir dress. This apparition was repeated every day from September 18 until November 19, either at eleven o'clock, at noon, or at two o'clock in the morning. It was only on November 19 that the novice interrogated the spirit, in the presence of another member of the community, and asked the motive of these apparitions. He replied that he had suffered for seventy-seven years for having neglected to celebrate seven Masses of obligation; that he had already appeared at different times to seven other Benedictines, but that he had not been heard, and that he would be obliged to appear again after eleven years if the novice did not come to his assistance. Finally, the spirit asked that these seven Masses might be celebrated for him; moreover, the novice must remain in retreat for seven days, keep strict silence, and during thirty days recite three times a day the psalm "Miserere," his feet bare, and his arms extended in the form of a cross. All the conditions were fulfilled between November 20 and December 25, and on that day, after the celebration of the last Mass, the apparition disappeared.

During that period the spirit showed itself several times, exhorting the novice in the most earnest manner to pray for the souls in Purgatory; for, said he, they suffer frightfully, and are extremely grateful to those who co-operate in their deliverance. He added, sad to relate, that of the five priests who had died in our Abbey, not one had yet entered heaven; all were suffering in Purgatory. I do not draw any conclusion, but this is correct.—Boniface Wimmer, Abbot.

THE AUSTRALIAN PSYCHIC FORUM

Published by the Victorian Spiritualists' Union, Melbourne, and edited by Mr. J. Stuart Morrison.

Although the Australian Psychic Forum is not intended by the publisher to be regarded as a periodical in the accepted sense of the word, yet they hope to publish it at quarterly intervals.

The Forum starts off by a review of the history of Spiritualism in Australia, giving prominence to the work of Mr. W. H. Terry, the founder of the Victorian Association of Spiritualists, the Melbourne Progressive Lyceum, and also of the Melbourne Lodge of the Theosophical Society. Mr. Terry founded and was the first editor of "The Harbinger of Light."

The contents of the Forum cover many phases of Spiritualistic interest. Investigators of the truth of Spiritualism are advised in a short and practical article how to obtain and value evidence. "The Frightened Swagman" gives a personal experience of an amusing and convincing nature received in a "message" given at one of our churches.

Para-psychology is represented by an article, "Memory and Survival," followed by one of a speculative nature on "Life in the Post-Physical World" and another on "Space, Time, and the Post-Physical." Those who have read and studied Mr. Morrison's articles in "The Harbinger of Light" will remember his clear and thoughtful approach to such subjects.

A devotional article, "Invocation," and some general advice on "Controversies" concludes thirty-nine pages of valuable reading matter.

"The Australian Psychic Forum" is a courageous effort to meet the spiritual and mental needs of thoughtful enquirers and students of psychic and occult matters, and is in the good hands of an experienced and well-informed editor.

THE SELF AND THE SILENCE

By R. A. Webb, Dip. S.N.U., Eng., Pastor Wellington Spiritualist Church

There are times in our lives when we ought to "pull ourselves together," so to speak. When we should apply a silent soliloquy to the examining and the "squaring up" of ourselves. The said "squaring up" being not only mental but physical in its nature and application. When nothing we think or do seems to pan out all right, or when nothing we strive or work for brings happiness and success, it is time to call a halt, to sit down in some quiet corner, or in some peaceful secluded grove of nature, and have it out with ourselves. If the "having it out" with ourselves uncovers an agony of soul that sears and stabs, and burns, what matters if thereby we are purified, strengthened, and redirected. If such a silent uncovering brings a torture of mind, a sweat, or an icy chill of body, it is worth the Gethsemane if we emerge with a better knowing of ourselves, a clearer vision of our possibilities, and a renewal of urge to think and act with greater helpfulness and zeal. Such closetings, meditations, and silences are a necessity, and may be a boon to human souls travailing in the depressing shadows of weakness, sorrow, or failure.

It is well to occasionally get right away from the hurry and noise of modern life; away from dust and glare, speed and jostle. To sit and recline in some flowered park, or in some wilder place of nature, is not a waste of time, but rather a solace and a recuperation for mind and nerves.

Such a resting place of one's self helps us to discover and become more familiar with those silent, but potent, forces known as intuition, impression, imagination, sub-consciousness, super-consciousness, and inspiration. We gradually realize by a continuance of such silences and meditative practices, the fullness, the wealth and the strength of our psychic and spiritual self. We

learn to go apart, to enter the silence for the gaining of calmness and poise, illumination and wisdom. In very truth "day dreams," and in fact "dreams of the night," are not always the chimera they are said to be by people of matter-of-fact and practical type. They may be, and often are, the promptings and the visions from the soul within, that we should not neglect to take notice of, for our well-being. As, in some cases, they are inspirations from the souls discarnate. Not all the wisdom and success in the world is engendered in the crowd and hustle of life, but more often in secluded studies, quiet places, and bed-time reflections.

There is an old saying, "Still (silent) waters run deep," and it enshrines a truth most valuable to humanity, namely, that really great and important things are born in the meditative silences. In such absorbed and thoughtful silences we not only more greatly discover our self, but we may also place ourselves en rapport with kindred souls, whether carnate or discarnate, in similar thought aspiration and vibration. "Birds of a feather flock together," and it doth appear also that thoughts of a feather flock together.

I know I have the right to draw from the Universal, all I would, to fill any upward noble longing of my soul; and I know I shall receive, if I harmonize myself with the throbbing vibrations of infinite force. That harmonizing, however, is my task, my responsibility, and my joy.

The study of humanity and its accomplishments shows that they who travel the pathway of success conjure up no unseen or theological deity, possessing power to thwart. They battle with no imaginary enemy; and they find—a divinity in their own thoughts and purposes which directs them to the attainment of worthy ambitions.—Floyd B. Wilson, in "Man Limitless."

THE SPIRIT'S NATIVE AIR

By Stanley De Brath

In "Psychic Philosophy"

We may ask, indeed, for temporal aid, and there is reason to think that it may be given by helpers from the unseen as by those around us, given by perfectly natural means; many kindly hands are stretched out to help worthy purposes, and others than Elijah have still their guardian angels. But this asking is not true prayer. Prayer is the yearning for communion with the All-encompassing Spirit, the Father of Love disdains not the warm, the erring heart. Whether or not it be accompanied with bent knee or bowed head, it is always the love that seeks closer union with its Object, the faith which trusts in the Supreme Reason, the will which turns to God like the flower to the light. It is the heart cry of those who hunger and thirst after righteousness that they be filled, that they may come into contact with that Power which is the giver of al Life, and draw from that boundless source draughts of renewed strength — that they may partake of the character of spirit in its transcendental purity and its all-embracing Love. This development of the spirit of man is the growth of character. Righteousness is its natural law. To desire God is to desire purity, truth, and beauty, to put on the attributes of the Spirit; an earnest will that avails itself of every opportunity brings its own fulfilment. This prayer is always granted, for it is here that Spirit can normally act. Wisdom is never refused. The water of life is free to all . . . but this asking must be untainted by the self-will which seeks its own confirmation and must also be in the realm of the spiritual and causative, for the realities of Spirit, far above petty and sordid gains, far above rewards and punishments in a future life to come. Prayer is the conscious meeting of the human and the divine, the ecstasy which carries the spirit of man out and away beyond the bounds of Time and

Sense to where it realizes the emptiness of earthly ambition, the hollowness of earthly pleasure, the vanity of all material things, and lifts it to its native air; thrilling its every fibre with joy; a human reed shaken by the Spirit which reveals itself to Spirit as the Eternal Beauty and Eternal Truth — the Presence of God.

BRITISH ASSOCIATION AND SPIRITUALISM

Science and Psychological Research

By Ronald McCorquodale, D.S.N.U.

In "The Two Worlds"

There have been several notable attempts in the past to bring psychic matters to the notice of official Science. In 1898 Sir William Crookes as President that year of the British Association referred to his psychic researches and said he had nothing to retract from his published statements.

Risked Annoying the Scientist

Then in 1913 Sir Oliver Lodge, as President, in his famous address on "Continuity," published by Dent, spoke courageously about his convictions. He said, "Now, I must risk annoying some of our more orthodox brethren by referring to my psychic experiences and by leaving on record my conviction that such occurrences do take place, and by going further and saying with the utmost brevity that already the facts so examined and reduced to order by the methods of science carefully applied, have convinced me that memory and character and personality are not limited to association with matter by which alone they are manifest here."

Crookes also tried to interest the Royal Society of which he was President and the correspondence which ensued about his paper with Sir George Gabriel Stokes, the eminent mathematician and Secretary of the Society, serves to show the conservative scientific attitude.

Opposed Telepathy

In 1876 Sir William Barrett read a paper to the Biology Section of the B.A. on "Some Phenomena Connected with Abnormal Conditions of the Mind" in which he outlined experiments in Telepathy. A lively discussion followed this earliest attempt to interest official science at Glasgow and the meeting was crowded. Barrett had the support of a few scientists, including the chairman, Dr. Alfred Russel Wallace, but others like Sir Ray Lankester, the zoologist, strongly opposed any scientific credence of phenomena like telepathy.

Next Evolutionary Step

In our own day we find some eminent scientists showing a more tolerant mental attitude, though the battle against materialism is hard and it is not easy to break down the orthodox conservative stronghold. Dr. Julian Huxley as President of the Zoology Section at a recent annual meeting of the B.A. spoke of telepathy and said it was biologically speaking the next evolutionary step we might anticipate in the advancement of the human race.

And speaking at the present annual meeting on the 1st of this month Professor Hardy told scientists at Newcastle that he believed in telepathy. "No one who examines the evidence unbiassed can reject it," he said. He spoke of the vast number of experiments of the past twenty years. Professor Hardy, who is Professor of Zoology at Oxford, declared that such revolutionary discoveries altered our ideas on evolution if it is found that something akin to telepathy was a factor in moulding behaviour of species.

Trend of Scientific Thought

But let me not give the impression that official science is to any great extent favourable to Spiritualism. There was very little reference to psychic science at this year's meeting. In one or two universities there is a chair of psychical research

and we have the scientific investigations of men like Dr. J. B. Rhine and Dr. Soal and in the past the investigations of quite a number of distinguished scientists. But much scientific research work remains to be accomplished to capture the citadel of official science.

The educated and scientific world is indeed more tolerant. The trend of modern scientific philosophy is creating a more favourable atmosphere and perhaps in another article I will show how this is. There is nothing in the Spiritualist conception of the nature of life and the universe that does violence to scientific reasoning. The whole trend of modern scientific thought is towards realities that lie in the Unseen.

N.Z. NATIONAL CHURCH NEWS

We are in receipt of a copy of the first issue of the "National Church News," to be issued quarterly under the auspices of the Spiritualist Churches of New Zealand, under the editorship of Miss L. Gerard, 10 Sherborne Street, Christchurch. It consists of four foolscap pages of typescript newsy matter which we trust, with fuller co-operation of New Zealand Spiritualists, will grow into a larger and more permanent form.

Many typescript Spiritualist papers are published overseas and in Australia. Two in Australia, "The Australian Psychic Forum" and the "Journal of the Christian School of Life," are examples.

The foreword of the "National Church News" says: "Many Spiritualists will remember 'The Message of Life,' a bright little monthly paper, printed and published by Mr. W. C. Nation, of Levin. This contained church reports and interesting articles, and was much appreciated by Spiritualists as being a real messenger serving to keep the churches in touch with each other. It is to be regretted that shortly after the passing of Mr. Nation this paper ceased publication."

SPIRIT HELPERS

Serious Eye Case Being Cured

A correspondent, Mr. W. A. Pannell, of 41 Holroyd Street, Coburg, Victoria, who for some time has been suffering from a serious eye affection, writes, *inter alia*: "The specialist I am under has been talking of an immediate operation for the last two months, but the last visit, a month ago, has got him thinking. He said, after a good examination, 'You have me beaten. Your right eye has improved out of all knowledge and I cannot account for it.' I said, 'What about the drops? I am carrying out your instructions to the very letter.' He said, 'The drops would not be doing the good.'"

"I did not tell him that the kind Spirit People were behind me, also a lot of kind friends on the earth plane. Always I sit alone in the darkness for half an hour every night and place my fingertips on my eyes." He adds, "Need you wonder why I say, 'Thank God for Spiritualism'?"

We have taken the liberty of reproducing this part of Mr. Pannell's letter in the hope that it will give confidence to other sufferers to place themselves in the hands of the Higher Powers.

CHRISTIAN SCHOOL OF LIFE

Manuscript Journal, edited by Principal E. Major

This manuscript magazine of fourteen pages contains articles written by the students of the Christian School of Life, but not intended for general circulation.

The editor gives a summary of the school's activity which has to be read to be appreciated, and shows how the spirit conquers and overrules all difficulties.

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