

FEBRUARY, 1950

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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World-famous Apport Medium
What Spiritualism Claims
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A Dramatic Healing
Why Forgiveness Is Important

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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**

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WORLD-FAMOUS APPORT MEDIUM

By W. H. Wallis

In "Psychic Truth"

Charles Bailey was probably the greatest apport medium in the history of Spiritualism. His apports ranged from ancient coins, Babylonian clay tablets to birds, fish, and reptiles.

This article is based on a lecture given through Bailey by Professor Denton, famous in his day as the outstanding experimenter in psychometry in collaboration with Professor Buchanan.

Bailey was an Australian born of English parents. As a boy he attended the local state school and as soon as he was old enough worked in a boot factory in Richmond, Victoria.

Living near was an old man who kept a small shop. During the week in his private rooms behind the shop he held Spiritualist meetings. Then it was dangerous to be known as a Spiritualist and all the young people looked askance at the man and his shop.

Bailey often spoke with the old man and eventually attended a meeting one Sunday evening at which fifteen were present. The proprietor of the

shop was very mediumistic and foretold the wonderful gifts that Bailey would develop.

Denied Responsibility

Not long afterwards Bailey was entranced, and to the surprise of the sitters, objects of various kinds began to drop on to the table. When the medium regained normal consciousness and was told these things had come through him he was annoyed and denied he was responsible. He even said that he would give up attending the seances. He was, however, persuaded to continue and again was controlled, this time by a spirit named Draper, a passenger in the ship, "The London."

Draper gave a complete account of the wreck, which was a little later verified by newspaper accounts.

These results convinced the company that the medium was one of no mean order. As he could not very well keep up with both his work in the factory and his mediumship, he decided, reluctantly, to give up as their medium. His friends did not want him to do this, and agreed among themselves to pay him a salary. Thus was secured for Spiritualism another worker. The circle continued sitting in Richmond for eighteen months and then moved to Carlton to the home of Mr. Greig, a Scotsman. Apports again began to arrive, the first being a piece of rock from the seashore. It was covered with wet seaweed and marine life moving about on it. The spirit controls then began to introduce order and organization into the seances.

A Dr. Whitcombe was recognized as the chief control, Abdul and Selim being the operators for the phenomena.

Spirit Talks by Professors

Lectures of a high order were given by Professor Denton, the eminent American geologist, co-worker with Professor Buchanan, pioneer in experiments on psychometry; Dr. Robinson, archaeo-

logist; Prof. Valetti, an Italian, and Prof. Clifford, formerly of the chair of mathematics at London University.

One evening, a Mr. Bennett, an architect and member of the Methodist Church, came to the meeting at Mr. Greig's home. He was surprised by what happened, and as he was the architect for alterations to a wealthy Melbourne Spiritualist named Stanford, he told him what he had seen.

Stanford requested that Bailey should call on him. At first the medium refused, but was persuaded by other members of his circle.

A meeting was held in Stanford's house in a room full of fragile bric-a-brac of great value. Twenty-four people were present. A shower of copper ore fell, but not one ornament was broken, nor one person struck.

Unconscious for an Hour

Near the close of the meeting the housekeeper switched on the light from outside. Bailey fell from his chair unconscious and remained so for an hour. Dr. Broyer, one of the sitters, attended him. Bailey was very ill for three weeks and felt the effects longer than that.

Bailey sat regularly with Stanford for thirteen years — with the exception of the time he spent in Europe. More than four thousand lectures on all manner of learned subjects have been delivered through Bailey. The medium had not the ability to give them. When he left school he was in the fourth class and was practically uneducated.

Hundreds of apports were brought at the Stanford circle, most of which were sent to the Leland Stanford Junior University in California.

In 1904, the Milan S.P.R. sent for Bailey, and held the seances in a special room, putting him in a locked and sealed cage. And still the apports came. The medium visited Barbaressa, Turin, Padua, Venice, and Rome. Titled and scientific people attended these meetings. A number of

sitters testified to the fact that the apports came by supernatural agency.

In 1906, Bailey went to Naples and Rome, and later held seances in Switzerland, Paris, and London. He then returned to Naples in the great heat of mid-summer. Chunks of ice were brought as apports and placed on the table of the seance room.

While in Wellington, New Zealand, a conjurer named Driver challenged Bailey, saying he could produce similar phenomena. Mr. McLean, a Spiritualist and an M.P., took up the challenge on the medium's behalf and laid down £100, to be forfeited if Driver produced the same phenomena under the same conditions as Bailey. But the conjurer backed down. The conditions were too strict. As he could not use any of his paraphernalia, it was hopeless for him to try.

Globe Trotting

Next Bailey visited Auckland, Wellington, Christchurch, and Wanganini. He spoke under trance to packed audiences. There were 1,500 in the audience at Wanganini and large crowds in other places. The press gave considerable space to the visit.

Bailey returned to Stanford in 1910, and once more he went to Paris, London, Rome, Pisa, and Florence. He held meetings at Morocco, Algiers, Canary Islands, and at Capetown.

In 1911 he went to Scotland to Dr. Coates and visited Edinburgh, Glasgow, and Hull, then London, where at Maida Vale he met Dr. Young and Count Hamon (Cheiro). Then he returned to Melbourne.

When the medium was holding seances at Dr. Cates's house in Scotland, a trumpet was tried and some whispers came through. Hearing of this in 1922, Mr. Ayling, of the "Argus," Melbourne, made a trumpet which was tried out at Mr. Morell's in Sydney. At first whispers came, and

gradually the voices increased. Then the Shastophone was made by Mr. Ayling acting under instructions from Shasto, a spirit guide.

Absent Only Once

For sixteen years a regular private weekly seance was held and only on one occasion has Bailey not attended. Several times, towards the end of 1946, I met him after twenty-five years and was admitted to his seances, where I talked with my wife, who had passed on in March, 1944, and also with many spirits whom I had met in England nearly forty years ago.

There were present at Sydney some sixteen persons, and it was evidently a regular meeting place for these people to renew acquaintance with their loved ones.

The manner of conducting the seances was the usual one of singing, prayer, and congenial conversation. Then a voice was heard giving the name of the speaker and the name of the person wanted. This was answered, and an audible dialogue followed, which all present heard and on occasions joined in.

Dan Leno, the well-known London comedian of fifty years ago, with his quips and jokes, soon had the sitters in good mood, and on my mentioning the name of John Lobb, the late editor of the "Christian Age" and author of "Talks with the Dead," Dan said they often met.

Joey Grimaldi, a well-known jester, whom I had previously met in London and Brisbane, also spoke.

Dan corrected me in the pronunciation of the surname, and volunteered the information that Joey was connected with Cecil Husk of the Carl Rosa Opera Company, the medium who was struck blind through some fool flashing a torch light whilst Husk was entranced.

All the members of the circle were favoured with interviews, and some held long conversations.

A REVIVAL OF SPIRITUALISM

Improvement on "Good Old Days"

Despite frequent references to the good old days of Spiritualism, Spiritualists to-day enjoyed advantages denied to their forerunners, declared Robert Goldsborough when speaking at the Battersea Town Hall recently.

In drawing comparisons between the two, Goldsborough said that whereas in the early days it was necessary to hold circles and meetings in small churches and rooms, Spiritualists now had access to some of the greatest halls in the country.

Added to this was the increasing interest in Spiritualism taken by ministers and scientists. "I have lived to see a resurgence and a revival of Spiritualism," he remarked. "More and more people are beginning to realize that there is more in Spiritualism than mere phenomena."

Of the clergy he had this to say. "There are many in orthodoxy who have joined up with Spiritualism. I know of ministers who sit with mediums, though they do not call themselves Spiritualists.

"When one listens to the broadcast talks of these ministers, one knows that they have become aware of this great truth."

Spiritualism had a vital part to play in the securing of world peace, he said, and that meant each one of us individually and collectively.

"We all have a part to play in this war-torn world. Angels of God are striving to contact us, to show us that we can all help to bring peace."

Three mediums demonstrated clairvoyance at this meeting, organized by the South-West London Council and representing their annual rally.

Ivy Scott began by giving a vivid clairvoyant description of a sea tragedy. "The ship is sinking . . . it is not a war-time condition . . . the sun is shining and the sea calm . . . the ship is heeling over."

This brought recognition from a woman who declared that two relatives of hers had been involved in the tragedy.

A little girl who had been trained as a ballet dancer, and who spoke of a yellow dress decorated with imitation flower petals, returned to a woman who knew her mother.

"She belonged to a troupe," the medium said. This, and the fact that her arms, when she was dancing, often beat a faster tempo than that of her legs, were details confirmed.

Mrs. Frank Brown described two brothers, one a sailor and the other a soldier, to their father in the audience.

Though it was not quite clear which one was actually communicating, Mrs. Brown's references to "the time when he and Will (identified as a **cousin**) **had a night out together,**" was clearly understood by the recipient.

"We got into trouble for creeping in late," the spirit relayed. "We went round the back, but mother was there!"

Taylor Ineson, in his usual jovial manner, set the audience rocking with laughter at his amusing "asides."

Most successful of the communicators through him was a Jinny Hardcastle who had had "only one leg and lived at Victoria Road."

—"Psychic News."

He (God) is an energy, as tangible to science and literature and history, and as provable by them as by revelation. Each of these three world forces tells that there is one eternal energy. No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it.—Dr. Lyman Abbott.

WHO WAS JOHN KING?

By P. Wilson, M.A.

This oft-repeated question was recalled to my mind a short time ago when the same message from him was passed to me, independently, through two mediums who up to then had never met. Within the next fortnight a third medium had given me a clairvoyant description which clearly had reference to friend John.

The message intrigued me greatly, for it indicated a participation by John in certain future activities which other spirit friends have been discussing with me. It indicated, too, that Katie King would be returning again to resume her incomparable demonstrations.

I recalled that the King family (there were two Johns, father and son, and two Katies, mother and daughter) had been connected with several of our most famous physical mediums. Indeed, at one time, they seemed to have a finger in nearly every successful materialization. They must have materialized thousands of times, first with the Koons's, then with the Holmes's, with the Davenport brothers, with Herne and Williams, Florrie Cook, Cecil Husk and many others. In recent times their appearance has been much more rare. I note, however, from the book, "Intuition and Survival," by Dr. Glen Hamilton, which has just been brought over to this country from Canada, that John has been appearing at the Mrs. Mary Marshall seances over there.

This is what Doyle said about him in his "History of Spiritualism" (p. 186):

"In person when materialized he presents the appearance of a tall, swarthy man with a noble head and a full black beard. His voice is loud and deep, while his rap has a decisive character of its own. He is master of all languages, having been tested in the most out-of-the-way tongues, such as Georgian, and never having been found

wanting. This formidable person controls the band of lesser primitive spirits, Red Indians and others who assist at such phenomena. He claims that Katie King is his daughter, and that he was himself when in life, Henry Morgan, the buccaneer, who was pardoned and knighted by Charles II, and ended as Governor of Jamaica. If so, he has been a most cruel ruffian and has much to expiate. The author is bound to state, however, that he has in his possession a contemporary picture of Henry Morgan (it will be found in Howard Pyle's "Buccaneers," p. 178), and that if reliable it has no resemblance to John King. All these questions of earthly identity are very obscure."

This identification with Sir Henry Morgan has been referred to elsewhere, e.g., by Mrs. Britten in her Autobiography (p. 182). But I have never been able to discover where the legend originated.

It occurred to me, therefore, to look up the "John King" special number of the "Medium and Daybreak" (August 8, 1873). In that issue an account was published of full form materializations of John King, in broad daylight, on March 20 and 27 and May 1, 1873, the medium being Mr. C. E. Williams. It was said that John was "as solid and material as an ordinary human being, and that while the medium's hands were held and he sat half entranced."

Then follows this interesting passage:

"The spirit has repeatedly communicated that his name on earth was Sir Henry Morgan, and that he was a naval commander. . . . The question arose whether the buccaneer alluded to above was identical with the Sir Henry Morgan mentioned by John King, but it was remembered that the spirit said he lived on earth in the reign of Queen Elizabeth. On Saturday evening it was asked him whether he was the Sir Henry Morgan who operated against the Spaniards in Charles Second's time. Neither the medium nor anyone at the circle

except the questioner knew (of a reference to the buccaneer quoted in the account), nor was its import conveyed to John King, so that his answer could not be framed to evade the charge of having been a pirate. His reply was, 'No, I lived at an earlier time. Sir Walter Raleigh was a pal of mine.' In this days the operations of naval commanders were not controlled by very precise notions, and 'John King' admits that he possessed a rather forcible and uncontrollable disposition. He is remarkably sensitive as to his reputation, and does not like to revive memories of the past, a feeling which his friends uniformly respect."

I have never seen any other identification of John King with a Sir Henry Morgan different from the Buccaneer; and I have therefore been wondering whether, and if so, how, it may be possible to check up on the existence of a Sir Henry Morgan in Queen Elizabeth's time.

One other reference to John King is worth repeating here. It was given in an interview with Mrs. F. W. H. Myers printed in "Light" on June 1, 1934. It appears that at a private sitting with Charles Williams, F.W.H.M. had an experience which he "could never foret." This is what Mrs. Myers says:

"A big, hairy hand came down from the ceiling. My husband got hold of it with both hands. John King asked him to let go. He would not, whereupon he was dragged up from his chair to the top of the table. Still he would not loosen his grip. Then the hand gradually began to diminish. It grew smaller and smaller, as tiny as a new-born baby's hand, and finally melted away altogether. I remember his account of this incident perfectly well, as it was one that especially impressed him, and he often talked about it."

Mr. Ernest Oaten's Testimony

I have seen and spoken to John King on many occasions, the last being when I visited Cecil

Husk, then lying on his deathbed — weak and emaciated. Mrs. Etta Duffus and Messrs. David Gow and John Lewis were present, and I remember recording the event in the "Two Worlds."

Just as we were leaving the room, Husk lying apparently asleep in his bed, the direct voice of John King was heard thanking us for the visit. It was one of the most powerful bass voices I have listened to. It rang through the whole house and was heard by the taxi-driver in the street. I have several times seen his materialized form — head and shoulders only, with thick dark beard. On one occasion I ventured to offer my hand: it was seized by a living hand, by comparison with which mine was that of an infant; the hand was at least twice the size of mine.

I too have noticed that J.K. usually shrinks from discussing his past; it appears to revive regretful memories.

Mr. Husk was one of the sitters at the seance on May 1, 1873, which Mr. Wilson refers to in the above article.

—"Two Worlds."

THE WORLD'S GOLDEN RULES

Do as you would be done by.—Golden Rule of the Persians.

Do not that to a neighbour which you would take ill from him.—Golden Rule of the Greeks.

What you would not wish done to yourself, do not do unto others.—Golden Rule of the Chinese.

He sought for others the good he desired for himself. Let him pass on.—Golden Rule of the Egyptians.

Whatsoever you do not wish your neighbour to do to you do not to him. This is the whole law. The rest is a mere exposition of it.—Jewish Golden Rule.

All things whatsoever ye would that men should do to you, do ye even so to them.—Christian Golden Rule.

A MILLION-TO-ONE FLUKE OR A MIRACLE

By Victor Thompson

In "Sunday Pictorial"

'He cannot live a week,' said the Doctor. "We can do nothing for him."

The Captain was a compact Scotsman with a good forehead and a chin to match. Not at all the kind of man (I should have said a month ago) that you would expect to find at a Spiritualist meeting. This is the tale he told me:

Some years ago, in India, he was wounded in the leg. Weeks in hospital brought no improvement, so he was shipped home to London. His leg was amputated, but septicaemia set in. The doctors decided that he had no chance. They told the Captain's wife that he couldn't live longer than a week. Desperate, she went as a last faint hope to a medium, who gave her a spirit message: "Take a healer to see him. He need not die. We will help him."

The hospital authorities, naturally, would not allow a "quack" to take over one of their patients. So the healer, an unpaid worker devoting all her spare time to helping the sick, visited the Captain's bedside as a friend. Daily she held his hand, or placed her palm on his brow. "A healing power flowed through her to me," the Captain told me. "A few days later, the doctors, not knowing what had been happening, were telling my wife, 'It's a miracle! He ought to be dead, but he's getting better!'"

Another week or so, and he was out of danger. Finally, he was discharged . . . a man who had cheated death. But his hip-joint was immovable, as if turned to stone. He could never wear an artificial leg, the doctors said; he would be a poor wretch in a wheel-chair for the rest of his life. The Captain said, "Maybe," and kept his thoughts to himself.

"Miracle" or "Fluke"?

From the Spiritualist centre he received treat-

ment of eighteen months. At the end of that time he was walking with an artificial leg. To-day the Captain is a fit man. You wouldn't know he had a false leg unless you were told. I have spoken to him and to his wife, and there is no doubt about their earnestness. Definitely, there was a miracle . . . or else a million-to-one fluke occurred.

If that was the only case I had heard, I should probably have decided for the fluke. But I have spent a lot of time recently talking to the patients of three Spiritualist healing centres, and time and again I have heard the same story: "The doctors gave me up. I was getting worse. As a last resort I came here. Now — well, see for yourself. I'm practically better." There was the young woman with the growth in her throat. It has completely vanished now. . . .

There was the young woman who contemplated suicide because she was told that her illness would develop inexorably until she was a hopeless, bed-ridden cripple. She is playing tennis now. . . . **And there are a score of others within my knowledge** — representing hundreds outside of it, I suppose. Whatever explanation one may have for the cause, the effects have to be admitted.

In the Healing Centre

By what methods are these effects obtained? Let's take a typical evening at a Spiritualist healing centre. A patient comes into the healing room. He tells the medium he is getting on fairly well and has been persisting with the prescribed diet. He lies, fully dressed, on a high couch. The medium places her hands upon his head. Two white-clad helpers stand at his middle and feet, and eight more, men and women, clasp hands in a circle around him. No word is spoken for perhaps three minutes. "The power" is flowing through the medium to the patient. After the treatment, he lies still for another five minutes. The medium, perhaps, talks to him. "You were lifting weights to-day. You shouldn't . . . yet." The man promises

to be more careful. Next please. . . .

When the regular callers have all been treated, the new patients are seen. Sometimes it goes thus:

A man comes in — obviously ill at ease and half-ashamed of himself as a matter-of-fact citizen, for coming to such a place. He expects to be asked, "What is wrong with you?" That is the way real doctors begin, isn't it? Instead the medium places hands upon his head, and says, "This is where the trouble is," touching his ears. "That's right," says the man. "The eardrums are thickening." "Yes. The doctors say they'll go on thickening. They can check it, but not cure it." "We'll see," says the medium.

Treatment is given: arrangements made for a series of visits. "Do I pay anything?" whispers the man as he goes out. "There is no charge," he is told. "But, if you like, now or later, you can make a contribution to our funds. The size of the contribution is left entirely to you." He goes out . . . wondering as much as I have been wondering lately. Undoubtedly, amazing cures have been effected by Spiritualist healers — though not every case is a success, of course.

The "Healing Power"

But, you may say, there are many non-Spiritualists doing similar work, also with amazing results. These bone-setters . . . these doctors who have "the healing touch," although they may not talk about it much. That is true. I myself know of a doctor who has some cause for saying that he can heal by the laying-on of hands. He, the Spiritualists would say, is drawing unconsciously on the power which spirits cause deliberately to flow through mediums. To that he would probably reply that they are making the old mistake of inventing an ingenious explanation of the inexplicable and then believing in it. Because I am only a layman telling others like myself what a layman may find in Spiritualism, I do not, fortunately, have to become involved in that great argument.

BETTER USE OF PRAYER

In "Psychic News"

A more rational approach to Spiritualism and a greater understanding and use of prayer were called for by Maurice Barbanell when he spoke at the Marylebone Spiritualist Association's harvest festival at the Victoria Hall, London, recently.

Addressing a large congregation, he said, "Spiritualism revealed that natural law reigned supreme not only on earth but in the world beyond.

"Its great contribution was to demonstrate that natural laws continued to operate, and even when death came we were not cut off either from the law or from that intelligence which was responsible for it."

The text, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap," summed up the situation perfectly.

It was necessary to do away with the idea of a personal God and put in its place something that was more rational, declared the speaker.

Then prayer, from being a mere request, usually selfish, became transmitted into a spiritual exercise in which the individual recognized himself as a developing spirit still part of the great spirit we call God, and strove to place himself in harmony with that supreme power.

Spirit Potential

Prayer became a time for the release of the vast potentialities of our own spiritual nature, for God was within us.

No religious belief or personal desire could alter the operation of natural law. Selfishness inevitably bred chaos and war; unselfishness, peace among men, averred Barbanell.

William Redmond, in an excellent demonstration of clairvoyance, gave many messages that revealed how close our friends in spirit often were.

One recipient was told that recently she had bought a pair of shoes against her better judgment

and was advised to return them.

This was acknowledged as correct the woman adding that the shoes were already in the box ready to be taken back to the shop!

A man who had died from heart trouble and had been the possessor of "a rosy face like a round apple" caused some initial difficulty as he wished to get a message to his daughter and was claimed by several people.

By a process of elimination, Redmond finally found the correct person and clinched the matter by giving the unusual names of Mr. and Mrs. Gramer, the father's friends, together with many evidential details.

Further evidence of sound mediumship was given when a Mrs. Bennett had her surname given for, she stated, she had been told elsewhere in a spirit message that her name would be called out in the Victoria Hall.

PAYMENT OF HEALERS

By L. Henderson

In "The Two Worlds"

Why should this question arise? Doctors are paid, so are dentists and others who help to heal the sick, so why not psychic or spiritual healers? We all need the means by which to live. We all need material substance to keep us alive. Jesus, the greatest Healer, received "gifts" which enabled Him to live. He had no income! How could He travel and carry out His teachings without the necessary financial assistance of those who supported Him.

There can be no disgrace in actually asking for necessary help, if we render service in return. Why, then, should the healer not expect from his fellow-man, the very one he is helping, something in return?

The only logical answer to such a vital question as to whether or not healers should be paid is "yes." Let those who receive freely, give freely!

WHAT SPIRITUALISM CLAIMS

By H. Parnell-Bailey

Greater World Christian Spiritualistic League Part I

These articles have been specially written to assist Spiritualist speakers and all who are interested in this Truth to answer accurately some of the leading questions asked by enquirers.

Q.: What is Spiritualism and what does it claim?

A.: Spiritualism claims to be able to supply knowledge on which can be founded a sound faith in the teachings of Jesus Christ and gain an assurance of the continuity of individual life.

Q.: How does that differ from the teachings of the orthodox churches?

A.: Such churches ask for faith as an act of will, as an effort of credence; implicit obedience to ecclesiastical authority and strict observance of the many doctrines, forms, and ceremonies with which orthodoxy has surrounded and often obscured the direct and simple teachings of our Saviour.

Q.: Are there not orthodox believers who have great faith without the aid of Spiritualistic knowledge?

A.: Undoubtedly, but their numbers are very small and their convictions invariably suffer from a religion that has been walled round from spiritual growth and progression for nearly two thousand years.

Q.: How do Spiritualists account for orthodox believers being able to secure sound faith and convictions to the degree that they live admirable and beautiful lives?

A.: Such people, advanced souls already in their pre-mortal life, by meditation, prayer, and the ability to open the soul in child-like truthfulness, are able to receive divine teachings inspirationally,

thus often being more spiritually progressed than those who should be their teachers. But these awakened ones are continually known to be at a great disadvantage in having no knowledge of the future life that would help them to give facts and explanation to those who are in need of that very knowledge.

Q.: Does Spiritualism differ widely from the ordinary religious views?

A.: Only in some respects. Spiritualists do not believe that the crucifixion of Jesus Christ redeems man from the consequences of sin. Christ came to teach mankind how to live, how even to suffer and how to prepare for the continuance of life after the earth conditions. It was the wondrous love of the Father that manifested itself through Christ for our guidance and encouragement. Spiritualists hold that as man sows here, so also does he reap in the life beyond. He moulds his own character, prepares the state of his own future, suffers for his own sins, and works out his own salvation. Eleventh-hour conversions, in the fear of death, are not good enough. The consequences of a selfish, evil life must be corrected by the observance of the spiritual laws which have been disregarded.

There Is No Death

Q.: Does Spiritualism differ from the Churches' view of death?

A.: Yes, for we Spiritualists proclaim there is no death. Each human being has an indestructible soul body, a duplicate of the flesh body, which contains the spirit. When the physical body ceases to function, the etheric body is released and gravitates to the Spiritual Kingdom where the soul experiences no change of character, but with consciousness fully awake enters into a vivid and intense existence and in conditions which the earth life has prepared.

Q.: In what way do Spiritualists claim to have knowledge of a future state?

A.: By communications received from intelligent Spirit beings who have lived on earth, large numbers of whom are ever ready and very eager to help us and establish their identity.

Q.: By what means are these alleged communications received?

A.: By mediumistic methods, such as clairvoyance and clairsaudience, by which spirits are seen and heard; by automatic writing, by which Spirit messages are written through the passive mind and hand of the medium; and also by the temporary control of a human body by a spirit. There are many other means, but the most important have been stated.

What Are Mediums?

Q.: What are mediums?

A.: Everyone has, inherent in some degree, some kind of mediumistic power. Mediums are those who have become conscious of that power and have so developed and attuned it that they have become a sort of receiving set for the ether wave communications from the Spiritual World "broadcasting."

Q.: Have there not been, and are there not fraudulent mediums?

A.: Yes, and there probably will be. But it must be remembered that the release of psychic powers is not in itself a sign of a person's spirituality.

Fraudulent practices are sometimes resorted to by a weak-minded medium when too much is expected of him, when his power is declining or is withdrawn from him because his gifts have been employed too much for material or worldly gain.

The experienced investigator finds that fraud is excluded with the purer-minded mediums who are used by the higher order of spirits.

Use and Abuse of Phenomena

Q.: Is it considered that physical phenomena are good and desirable?

A.: Yes, but only for the purpose of showing the materially-minded that there is something supernatural and to lead them to investigate the finer and higher branches of spiritual manifestation.

Q.: After one is convinced of the existence of continuous life, and satisfied that one can communicate with the departed, should one still seek for physical phenomena?

A.: Yes, but only if the education and progress of the soul of another is aimed at, as well as the development of the communicating spirit.

Q.: What would result from a general acceptance of Spiritualistic beliefs?

A.: Spiritualists believe that a tremendous improvement in all conditions of earth life would ensue. When man fully realizes that every action is being recorded for and against him; when he is convinced that it is not what he professes to do, but what he does of good that matters; when he is quite certain that he is his brother's keeper; when he knows the truth that he is not here only and solely for his own pleasure and comfort; when he understands that the earth life is but a testing, qualifying span, in which everyone should develop his character and spiritual senses in a trying world, which man through selfishness and abuse of that great gift, free-will, has made more difficult than need be; when it is recognized that we all, good or bad, of whatever race or colour or belief, are children of the great Creator Father, then peace and happiness will reign on earth, and cruelty, suffering, dread, and worry will be banished.

The Advantage of Being a Spiritualist

Q.: How do you expect Spiritualistic beliefs to have practical weight where similar teachings have failed?

A.: There have been no similar teachings since the Early Christian Church.

Spiritualists have the advantage of receiving

communications from all sorts of spirits and from different states of spiritual existence, and many of these complain bitterly that they were not told the truth while they lived on earth. They find that their religious observances without real Christian charity, are worthless. We know that big Church dignitaries and many famous people often find themselves in a very poor position after physical death. We know, again, that many a poor, hard-working, suffering, uneducated but spiritually-minded person has found a real happy home. Many spirits who when on earth were very rich, celebrated, arrogant, and commanding, have described their awful lack of power or vitality, and have confessed that they wished they had been poor and humble, for they find they have to learn the lessons under dismal conditions.

The Hereafter of the Rich and Poor

Q.: Do, then, the rich go to dismal places and the poor to happy homes?

A.: Both rich and poor may go to either beautiful or terrible places, for they reap what they have sown. Therefore it depends on the life they have lived while in the earthly body. But the rich are badly placed in this world for acquiring spiritual knowledge or development. To whom much is given, of them much is expected. Their responsibility is very great. Remember what Christ said of the rich.

Q.: Are not many of the alleged communications of a trivial nature, and has anything important, enlightening, or valuable been received?

A.: Like attracts like. The higher the ideals of the medium in the light of the Master's example, and the nearer he lives to the Christ-life, the more evolved Spirit messengers he draws to him and the more reliable and helpful are the communications. Often the guides find it difficult to express their own thoughts without admixture from the mind of the medium, which is the fault of the latter and not of the guides.

Valuable Information

Frequently a spirit will mention something seemingly trivial, because it will supply an incident to confirm his identity, convincing only to the person concerned. On the other hand, most valuable and important Spirit teachings have been received from highly progressed beings, who state that they have been instructed to impart vital spiritual knowledge respecting the plan and purpose of God's loving design in regard to man's existence. These teachings support those proclaimed by Jesus Christ; they furnish valuable information concerning His life which is not found in the Apostolic records. Messages from the Apostles and some others of those who lived with the Master supply convincing explanations of difficult or puzzling passages that have found entrance into the sacred records through errors of many translations or through ecclesiastical interpolations. Also it is claimed that revelations are resumed that should have continued uninterruptedly from the time of Christ's resurrection. Surely it is very reasonable that mankind should not be left for so long without further divine instruction and guidance.

There are many wonderful books which give descriptions of the marvellous conditions of the future life. Not only do these descriptions ring true, but they stimulate, in their message of hope, to encourage efforts of Christian charity, and to the unfolding of that within man that is made in the image of God.

Q.: Do not descriptions of the other world differ?

A.: Yes. A spirit can only impart what he knows according to experience and his progress. But a comparison from communications from all quarters shows a general agreement. On earth, an Eskimo, an Englishman, and an African would all describe their environment differently, but they

would be substantially and relatively true in spite of the fact that each one describes different surroundings.

Q.: Do Spiritualists derive any advantage or benefits in the ordinary affairs of life?

A.: Yes. Frequently, valuable information is given relating to the general welfare of life, but nothing is given to promote self-aggrandisement, worldly ambition, or sordid gain. On the other hand, guidance and warnings are often issued, and many a misfortune or impending illness have been averted by this means.

Spirit Healing

Q.: Is the Spiritualists' claim of many cures by spirit healing true?

A.: Yes, indeed. There are on record many wonderful cases, often given up as hopeless, that have been permanently cured.

Q.: Are mediums necessary in such cases?

A.: Not always, but mostly so, and often two mediums are used. It must be understood that the healing Power is transmitted from the Great Physician through one or more mediums to the patient.

Q.: Is Spiritualism opposed to Science?

A.: No! We welcome the recording of facts. Many scientists in England and abroad are avowed Spiritualists, and it can be said that all scientists **who have investigated the phenomena** of Spiritualism have admitted that there is some force operating that cannot be explained by physical law.

Q.: Has Spiritualism a philosophy?

A.: Yes! We claim a philosophy that furnishes knowledge on the whence, why, and whither of man's existence; something that explains the reason for the inequalities, pains, sufferings, and sorrows in man's evolution; something that reveals a little of the plan and purpose of the Creator's loving design.

RIGHT IDEAS ON VEGETARIAN DIET

By Dr. L. J. Bendit

In "Theosophy in Australia"

(Dr. Bendit is a Harley Street physician, a member of the Theosophical Research Centre, London, and author of medical works)

One of the factors which deter people is the old and false idea that a person cannot be both a vegetarian and healthy. This is not so, and in fact it is a well-established fact that vegetarian diet, or at least one which contains only very small amounts of flesh food, gives endurance to long-distance athletes and people of that kind. Even the most orthodox medical journal, a few years ago, stated categorically that a vegetable diet was perfectly adequate and possible for healthy people.

But there are certain conditions which must be observed if health is to be preserved. The average kind of food, both fresh, tinned, refined and unrefined, is all that is necessary, and there is no need to seek out "health foods," many of which are most unpleasant to eat. For one of the conditions required for healthy feeding is that one likes what one eats and enjoys one's meals without being a glutton.

Vegetarian diet does not consist of dishes of plainly boiled vegetables which have no flavour or condiments in them. Nor does it consist of more or less indigestible messes of chopped-up nuts and breadcrumbs. It should provide palatable meals made up of a proper proportion of the three main elements of diet—protein, starches, and fats—with adequate quantities of the accessories such as food salts, vitamins, and roughage.

Healthy Feeding

An important matter, and perhaps the greatest snag for the would-be vegetarian is that of protein shortage. Probably more ill-health occurs among vegetarians from that cause alone than from any other. Biochemistry tells us that vegetable proteins are not, for the most part, "first-class pro-

tein." Hence, they are more wasteful than meat, and the vegetarian needs a greater intake of them in his diet than the ordinary feeder. Moreover, proteins need to be mixed. It is not good enough to take, let us say, large quantities of cheese or milk and to neglect other sources, because milk contains only one kind of protein, whereas eggs, for instance, supply others equally required by the body. The exact amount is determined by the age, type, build, and work of the one concerned. Nowadays, vegetarians are not likely to overdo the quantity. The need is not to say, "I've had some proteins," but "Have I had enough of them?"

Starch Foods

What is far more likely is that they will overdo the starch foods by filling up with bread, macaroni, potatoes, and the like. The result may be indigestion and flatulence, together with possible increase of flabby weight, but loss of endurance and stamina, quite apart from other and more serious trouble.

A further point to observe is that many people insist on the need for vast quantities of salad every day. This, too, is a fallacy. If one enjoys and can digest raw vegetables, that is excellent. But there are many people who cannot do so, especially when tired. If that is so, let them eat their vegetables cooked: they may lose vitamins to some extent. But if they digest what they get they will ultimately get more out of them than if they are merely miserable with an overloaded stomach. Moreover, it is not everybody who can tolerate the amount of cellulose which is called "roughage" which they get either in salads or in wholemeal bread. As regards the latter, it should be noted that white bread is a perfectly good food and suits some people better than brown or wholemeal. It is true that there are not the same vitamins in it as in the brown. But this can be made up by using live yeast tablets, or by such prepara-

tions as Yeastrel and Marmite as flavourings. In any case, a reasonable amount of fresh food, whether cooked or raw, will probably supply all that is needed.

Is Salt Necessary?

Another notion which needs combating is that salt is unnecessary. Far from this, it is essential. If one cooks vegetables, the natural salts are boiled out and need replacing. But even if they are eaten raw, it may be necessary to add salt to one's diet, else dire consequences result. This also is an individual matter, but if one perspires a great deal one loses salt, and if the salt content of the blood becomes too low, then muscular cramps, indigestion, and all kinds of difficulties arise. It has been reckoned that the average Indian, living as he does in a hot climate, excretes an ounce of salt a day in his sweat, and this has to be replaced. Moreover, it should be remembered that even the wild animal, eating the most "natural" food, always goes for a salt-lick if one can be found.

The same applies to drinking with meals. If it does not upset one's digestion, it is a good thing to do so. Once more, the tendency is to drink too little, and this is usually worse than taking in too much. It was recently found experimentally that when people who drank even normal amounts at meals (say, one glass of water) were made to drink more, they no longer needed the laxatives they had hitherto had to take.

These various points are not directly related to the subject of vegetarianism, but they have been put in because of the very many times they crop up in association with it, and are apt to prove stumbling blocks. This is especially the case if people have been flesh-eaters for a long time and then suddenly change over on to a new diet.

Changing Diet

The best advice one can give to a person who wants to make the change is not to be too sudden

or drastic. Common sense indicates that a gradual move from flesh to vegetarian diet is more likely to succeed than one made from one day to the next. Moreover, it helps to eliminate the craving which some people feel for the old dishes.

Thus, if we assume that a person has been in the habit of taking large quantities of meat of all sorts, the first step might be to cut down on "red" meat for a while and take chicken and the like. The next step is to take only fish, and eventually to leave that off also. It may even be wise for some people, should they not be well, or if over-tired, or unable to get a proper vegetarian diet, to come back on to fish at times, until they can finally give it up.

And it may be as well to realize that there are some people who, by virtue of age, constitution, or illness, cannot become vegetarian at all. There are probably fewer of these than one thinks, but they nevertheless exist. It is for each person to decide whether it is better to be always on the verge of illness and to be vegetarian, or whether they will do better not to do what they know to be ethical in one direction, and to be able to be useful citizens rather than a burden to themselves and others in defence of this particular ethical point.

Here is a list of the sources of protein available to vegetarians: cheese and milk; eggs; nuts; pulse foods (peas, beans, lentils). Oatmeal is also a cereal which has a larger proportion of protein than the rest.—From "News and Notes," London.

Look for strength in people, not weakness;
For good, not evil. Most of us find what
We search for. Be fair.—J. Wilbur Chapman.
Earth is crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes.

—Mrs. Browning.

SPIRITUAL HEALING

In "The Two Worlds"

A cancerous growth which had been revealed during an X-ray examination, and which had disappeared the day after treatment by a spiritual healer, has mystified the doctors attending Mr. Hochtiss, of Toronto, Canada.

The sister of the patient, Mrs. McVey, consulted Mr. Wm. C. Partridge, of the Springdale Church, Toronto, Canada, who has recently toured the British Isles, regarding her brother's health. Mr. Hochtiss, who is one of the managers of the Good-year Rubber Company, was very seriously ill. His sister asked the medium if there was any hope of his recovery. He replied that he saw no passing and suggested seeking the aid of Mr. James A. Gillespie, of Toronto.

Mr. Gillespie is a native of Belfast, and is a very unassuming healer who has many outstanding cures to his credit.

Patient Feels Immediate Improvement

Arrangements were made for the healer to visit the patient, who is not a Spiritualist, at the hospital where he had been in bed a week, being so weak that he could hardly walk. Mr. Gillespie laid hands on him and concentrated on the seat of the growth, but diagnosed the trouble as being due to an ulcer. After the visit of the healer, the patient felt considerably improved.

Mr. Hochtiss was due for another X-ray examination. This revealed that the cancer had disappeared. After another visit by the healer to his home, he has completely recovered and has been following his normal occupation for the past five weeks.

The clergyman visiting Mr. Palmer Clarke, a manager of the Canadian National Railways, had broken the news to his family that there was no hope of a recovery. As he put it, "it was only a question of sending for the undertaker." Mr. Palmer Clarke's wife and daughter attended a

meeting at the Springdale Church, Toronto, where she informed Mr. Partridge that her husband was seriously ill with diabetes. They were advised to see Mr. Gillespie and ask him to visit the patient at the hospital. This patient, too, was a non-Spiritualist, and the healer expected some difficulty in persuading him to receive spiritual healing. He therefore asked his guides to prepare the way for him. When Mr. Gillespie arrived at the bedside, he found the patient most receptive. Within three days he was out of hospital and is still alive and well, three years after his remarkable cure.

SPIRIT OPERATIONS

In "New York Spiritualist Leader"

Ursula Roberts, Londoner, has two spirit operations recently credited to her healing mediumship. . . . One patient, with a brain tumour and given three months to live by doctors, recovered completely after six treatments four days apart, all "watched" in astral travel by the medium. . . . Spirit doctors had removed the tumour gradually, and the child, partially blind and paralyzed, now walks—all through the power of absent healing. . . . Scheduled for a nose operation, to overcome blockage, another patient, soon after absent treatments started, awoke one night, feeling a terrifically painful pulling sensation in her nose, then hearing a click as of scissors. By morning the blockage had completely vanished—never to reappear.

Could man awaken to the fact that the infinite force of the universe knows only love, and that its one purpose is to uplift those who come within its vibrations, then is one's own thinking transformed completely.—Floyd B. Wilson.

WHY FORGIVENESS IS IMPORTANT

By Wm. Lovatt

In "Prediction"

The unforgiving mind is a sick mind, producing a sick body — and the man with a sick mind and sick body, is a very unhappy man indeed. He is more to be pitied than blamed, because most likely he doesn't consciously know what it is all about. He may go the rounds of hospitals and doctors, suffering from this or that complaint and get no freedom, until he visits a psychotherapist who can deal with his mental condition. In other words, the psychotherapist looks for the cause of the symptoms, instead of just treating the symptoms by physical means.

The causes lie within the deeper levels of the mind, probably due to some long-forgotten experiences to which he reacted violently; though sometimes the memory of certain events remains and is nurtured out of all proportion to the incident. The longer the hate goes on the more severe becomes the illness. Many lives are literally ruined by an all-consuming hate and bitterness towards life, or of some particular person, code, or creed. And where there is this unforgiving mind continually brooding on past injustices and hurts, there is always ill-health in some form or other. It shuts out all the finer qualities in the person — stunts spiritual growth and progress in every direction and the personality becomes warped.

An example of this: During the war, I was asked to give spiritual healing to a woman of sixty-two, suffering severely from bronchitis and heart trouble. She was desperately ill and responded quite well to treatment; and within about ten days, she was up and about again. It was then that I began to speak of the psychological causes of her illness — for these attacks had been fairly frequent for a number of years. Now this woman showed all the usual signs of having a real grudge against life — which at this time was particularly

directed against her niece who was looking after her. The poor girl could do nothing right for her. I pointed out the symbolism of her bronchial cough, indicating that something was worrying her — something she wanted to "cough up" which had been brooded on for years.

The heart symptoms suggested some disappointment in love and the pain represented the painful memory. Nor was I wrong in my surmise, for she immediately started a violent fit of coughing, all the time declaring that it was not true. The following evening I persisted with the idea and asked her who it was that she was hating so much. This brought on an extremely bad attack of coughing, which lasted for more than twenty minutes; and finally, the story came out. At the age of twenty-two, she was engaged to be married and another girl, in service with her at the time, ran off with her young man. She never forgave her for that. As they lived in the same district and often met, there were frequent rows, which ended up in a severe bronchitis lasting several weeks.

Having relieved her mind of this experience, she slept well that night for the first time for years; but it took several days before the hate was talked out and understood. She forgave the other woman freely and from then onwards she was a completely different person. Some weeks later, she passed over peacefully, and I was thankful that I had been able to help her to forgive and to give her peace before her passing.

This woman had "boiled inwardly" for forty years, harbouring the injustice meted out to her, which had produced, not only frequent attacks of bronchitis and heart trouble, but some rather distressing gastric troubles, too. These latter were caused by the repressed emotions.

Hate is a very powerful, destructive, negative force, as are the negative emotions of anger, avarice, fear, jealousy, and so on. These create

unrest or disease of the mind, body, and spirit, and must be eliminated from the mind before a cure of the illness can ever be achieved.

There are various ways of doing this, but in my opinion, the best and safest way to eliminate these negative emotions is to talk them out in a positive way. By that I mean, that their cause must be discovered, understood, and resolved into forgiveness; for to "understand all, is to forgive all." It would be of little use merely to talk them out and do nothing about them, though it would give some relief from the tension. Once the cause is known, the patient must be prepared to understand the situation and forgive freely. To say that you will forgive, but never forget, is not forgiveness, for when forgiveness is real and complete, then it is as though the thing had never happened, and even the memory of the incident seems to vanish. It never crops up again and all the symptoms in relation to the destructive impulses disappear.

NEWS FROM ENGLAND

By W. H. Wallis, Elsternwick, Victoria

I heard from a friend at Welwyn Garden City that it was rumoured Lord Dowding was to visit this country in 1950 and that a girl medium (voice) was to accompany him. Dr. Leslie Weatherhead, of London, has agreed with Dr. Benson and Rev. Gordon Powell to pay an extended visit in 1951. I wrote Rev. Powell about the doctor's leanings and am sending him copies of "Psychic News" of July 16 for his information.

My letters from Mrs. Curl report successful meetings — just been with Maurice Elliott about a week — he is very pleased with results — healings outstanding. She is sending me list of engagements so that I shall know just where she is.

We are indebted to the "National Spiritualist" (U.S.A.) for the small pars. in this issue.

"IF PROTESTANTISM IS WISE"

Spiritual Starvation

In "The Two Worlds"

A Roman Catholic church in Chicago, U.S.A., received sixteen one-time Protestants into membership. When asked how this was achieved, the priest gave this answer: Protestant churches are mainly social organizations, with all sorts of clubs and activities, recreational and pleasure programmes, with a little spiritual seasoning in the form of a denatured church service and a haphazard Sabbath school meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problems or economic situation thrown in in sermon form.

What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred can not tell even the most elementary things which they believe as distinctly Protestant. They are not being taught anything. The result is that the only hold upon them is loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up—and our people know what they believe. Most of them stick. If Protestantism is wise, it will make religious teaching its main theme, and all these other things secondary.

The life of Christ shows us that the whole man can be regenerated as he stands; that we have not to wait for a future state; that the Kingdom of Heaven is in our midst and may be assimilated by us here and now.—Sir Oliver Lodge.

A truly consecrated life promptly rejects every thought of past or future that would disturb its confidence in the present hour.—Charles B. Newcomb.

"God who gave us life gave us liberty at the same time."—Thomas Jefferson.

SPIRITUALIST CHURCHES RECOGNIZED AS "CHARITABLE BODIES"

In "Psychic News"

For the first time in history, an English Minister of the Crown, acting in a statutory capacity, has made a formal declaration that Spiritualist churches are charitable bodies.

This important result has been due to Mr. Percy Wilson's efforts under the Town and Country Planning Act, 1947. Thanks to these efforts the Minister of Town and Country Planning has now given his "determinations" that some thirty S.N.U. churches have qualified for the benefits of Section 85 of the Act.

Mr. Wilson has had similar success in respect of the Headquarters of the Greater World Christian Spiritualist League at Holland Park, London.

This is the first batch of about three hundred applications that Mr. Wilson is making to the Minister, and the acceptance of them is a good augury that the others will also qualify. None has yet been turned down.

The acceptance of these churches means that the land and buildings they occupy are declared to be used for the charitable purposes of the church and may therefore be altered, modified, improved, or otherwise developed for those purposes without payment of any development charge—provided always, of course, that "planning consent" is obtained.

The achievement of this happy result follows quickly upon the important resolutions passed by the S.N.U. Conference in London in October, which removed the obstacles which had been standing in Mr. Wilson's way and enabled him to bring to fruition this important service to Spiritualism for which he has striven so hard.

Keep your face always turned towards the sun
and the shadows will fall behind you.—M. B.
Whitman.

BOOK WRITTEN BY SIX-YEAR-OLD PUBLISHED IN LONDON

In "The Advertiser," South Australia

At the age of six years, Axel d'Etter has become an author.

His book, "The Exciting Forest," has just been published by Frederick Muller Ltd. with a foreword by his guardian, playwright-author Clifford Bax, who writes:

"My chief duty is to guarantee that this quaint story was actually written by a boy who had only just turned six and no word has been altered by anyone else.

"The author first wrote his fantasy in French and then translated it into English. He wanted to translate one of the delightful Babar books; but when I discovered that it had already been put into English, he decided with much excitement to write a new story.

"It has an odd charm which could not have been attained at any later stage of life."

Axel dedicates the book to "Madame Ingraa Elena d'Etter-Bulgarides, my adored mother."

She said she was a mixture of many nationalities. Axel was born in London. Since he was two, he has spoken English and French.

Axel, who is now eight, wrote the manuscript in pencil without notes. He has not made one spelling error. It was published without alteration. He began writing when he was three.

Last month he left a school in Switzerland, and went to one at Ascot. He had not spoken English for two years, but he immediately topped his class in all subjects, including English.

His headmaster said, "He isn't exceptional in any freakish way. I wouldn't put it any higher than to say he is quite intelligent and quite a normal little boy."

PRINTING COSTS APPEAL

Many of our subscribers already have responded to our appeal to enable us to meet our increased printing costs for the coming year.

We need £60 per annum in addition to our returns from subscriptions and advertising. The money donated, for which we are grateful, will enable us to carry on for the next six months.

Not only are other donations desired, but new subscribers are needed. For the sake of the Cause so dear to us, will you, reader, endeavour to obtain at least one new subscriber to the paper? This will help us still further as well as being of service to one another.

Donations Received

A.D.N. (Cangai), £10 10/-; R.J.McF. (Bacchus Marsh), £10 1/-; Christchurch Spiritualist Church, N.Z., £3 1/6; 20/- each: Z.C.M.S. (Brisbane), Adelaide Spiritualist Church, G.W.C. Spiritualist Church (N. Unley), I.C.H. (Lindisfarne, T.), E.B.F., (Redhill, Q.), S.M. (Midland Junc., W.A.); 11/- each: S.A.K.M. (Annangrove, N.), R.L.J. (Kimberley, S.Af.); 10/6 each: M.G.F. (Condobolin, N.), C.N. (Marulan, N.), A.C.K. (Hobart, T.), E.M.B. (Sandringham, V.), R.W.W. (Claremont, W.), E.S.B. (Grove, S.), W.A.B. (Penda Glade, Q.); 10/- each: H.F. (Annerley, Q.), M.C. (Cannington, W.), E.H. (St. Peters, S.); 5/- each: B.L.C. (Lindisfarne, T.), R.S. (Tamblington, V.); K.K. (Camberwell, V.); under 5/-: A.S. (Napier, N.Z.); B.E.P. (Yeppoon, Q.); F.W.H. (Riverton, W.); G.A.S., Paddington, N.); L.S.B. (N. Sydney), T.R.C. (Leaderville, W.). Total, £37 6/7.

SUBSCRIBERS PLEASE NOTE

About £12 per annum can be saved in postages if subscribers will send their subscription to the paper when due—as indicated by D on the paper—or a notice of discontinuance if the Digest be no longer required, and thus save the expense of sending an account.

As a further economy we propose acknowledging subscriptions in the following month's issue, if received before the 15th of the month.

A receipt will be sent on request, if a stamp for postage be enclosed with the subscription.

Subscriptions Received

(Numbers in brackets indicate number of official receipts): C.K.N., Swan Hill (59), 9/6, to Dec., 1950; E.A.S., Hobart (6/), 9/6, to Dec., 1950.

MEDIUMSHIP IN SOUTH AFRICA

In "Psychic News"

There is little professional mediumship in South Africa. The majority of mediums and speakers and church officials give their services free for the love of the work. The police authorities would not hesitate to take action against those who use their mediumship for personal gain.

This picture of the Spiritualist situation in South Africa comes from Leonard Lloyd, recently appointed Life President of the Spiritualist Union of South Africa, who acted as delegate to last year's international congress.

In corresponding with the I.S.F. "News Letter," Mr. Lloyd states that most meetings are of a straightforward nature and are attended by a fairly analytical type of audience.

Monthly journals have been published from time to time but have had to cease publication owing to financial difficulties. The Johannesburg Church, however, publishes a quarterly review at its own expense.

Healing is practised in nearly all churches but no authentic records are kept. Neither do there appear to be any real psychic research groups.

Despite the stringent police attitude towards mediums, the law does permit recognized churches to make charges to defray their expenses.

A DRAMATIC HEALING

Reprinted from "The New York Spiritualist Leader"

Arranged by the spirit friends through "impressing" four young non-Spiritualists to "sit" at a card-table for phenomena — for no reason at all except that one of them had a mild interest in the subject inspired by reading a borrowed book on Spiritualism — one of the most dramatic healings of recorded history occurred in mid-August in the century-old haunted grange house in Allum Lane, Elstree, England, with a bullet-wounded, "hopelessly" crippled soldier as the object of spirit-intercession.

Healed

Only John Finney (the man to be healed), his sister (Ellen Hart), and Michael Finney and his wife (the one impressed to suggest the table sitting) — all living in the haunted house — were used by spirit operators in the demonstration. The table began to rock violently within a few minutes, and John Finney (with his left side completely paralyzed) soon "seemed to go into a trance," falling out of his chair to the floor, mumbling. Lights were turned on, and Finney, helped back to his chair, was seen to be quite changed in appearance, his neck steady for the first time since his bullet-wounding, and blood was beginning to flow into his left arm. Frightened, but impressed, the four decided to "carry on," strapped John into his chair, and turned out the lights again . . . "Try his leg," the table tapped out! Then John shouted, "Take this belt off. I can walk!" Sure enough, when the belt was quickly removed, Finney jumped up, ran down the stairs and all about the house, shouting excitedly. During the trance state, John Finney remembers, he spoke to his mother, father, and four brothers — all "dead" — and they kept shouting to him, "Walk!" (That's all he can remember, but how could anyone forget the simple facts, even reading of John Finney's miracle of healing. His

dead loved ones told him he could walk, and he did walk, now racing up his own stairs three at a time, whereas before the simple seance everyone who saw him pitied John Finney's painful shuffling. . . Discharged as "incurable" by army doctors in India and in Leeds, England, their only suggestion being "amputation," John Finney now runs, dances and plays football, because he and three others "gathered together in an upper room, and followed spirit impressions," creating conditions to make a spirit-miracle possible!)

WHAT YOU PREPARE FOR, YOU GET

Contributed by A. D. Newman

Men who take pistols will find reason for using them soon or late—and nations that build big armies and powerful war machines will certainly find an excuse for fighting. What you prepare for is what **YOU GET**, whether you want it or not! You do not get **PEACE** by preparing for **WAR**. If that were true the world would always have been at peace—since it has always been preparing for war.

The common sense of it is found in other books. Christian Bible says: "Whatever you sow, you will reap." The Kosmon Bible Oahspe says: "Man I created not to destruction, but to life, wisdom, peace, and love toward all." Oahspe should be of special interest to Spiritualists. It was automatically written many years ago, but contains information which scientists of to-day proclaim as new discoveries.

The Creed of the Future will begin, "I know," not, "I believe." And this creed will not be forced upon the people. It will carry with it no coercion, no blackmail, no promise of an eternal life of idleness and ease if you accept it, and no threat of hell if you don't.—Elbert Hubbard.

THE GREAT DAYS OF EPHEBUS

By Geraldine Cummins

This fascinating and absorbing volume, which continues the sequence of the Scripts of Cleophas, contains what purports to be the unrevealed history behind the First and Second Epistles to the Corinthians.

"The Great Days of Ephesus" reveals the remarkable drama barely indicated in these New Testament writings. This book also tells the story of Ephesus in the days when it was the wonder-city of the ancient world.

A brilliant picture is drawn of the worship of Diana, of the various pagan culture of the philosophers, and of the Magicians and Mystery-worshippers, of which latter little is historically known.

An episode is told, which, it is alleged, led to St. Paul's ordinance that women's heads should be covered in the churches. His escape from death when "he was a night and a day in the deep" is recounted.

The lives of the various people, who receive mere mention in the Epistles, are woven into a narrative of extraordinary interest, not only as a story, but as a striking historical survey and supplement of the facts recorded in the New Testament.

SECRETS OF MEDIUMSHIP

By Harry Boddington

Spiritualist Press Ltd., 48 Old Bailey, London, E.C.4. Price, 7/6, postage 4d., English currency

Mediumship is the unique contribution that Spiritualism has to offer the world. It is only through mediumship that evidence of an after-life can be supplied. Yet comparatively little is known about psychic gifts and how they operate.

The author is well qualified to deal with this important subject, for he has spent over fifty years in acquiring experience based on personal study of mediumship in all its forms.

Critics who aver that telepathy is an alternative explanation to mediumship will be surprised by Harry Boddington's statement that "telepathy, in all its forms, is the basis of mediumship." This is his starting-point. The next stage is thought-transference from discarnate minds and thus, gradually, the author builds his case.

He gives valuable advice to beginners on all aspects of mediumship, showing the pitfalls to be avoided as well as the ideals to be attained.

Those who have read and enjoyed the author's "The University of Spiritualism" will know that he is lucid, helpful, and rightly regarded as an expert in psychic matters.

SPIRITUALISM TEACHES

Spiritualism teaches that man is of spiritual origin and is Spirit encased in a material body which, in accordance with the progressive impulse of Spirit has passed through stages of evolution and is still on its way toward greater progress.

The purpose of life seems to be a constant effort toward higher and finer development.

Spiritualists accept the spiritual manifestations of the Bible because the same manifestations occur to-day.

Spiritualists accept that which their Reason dictates to be true.

Constructive thought is man's most helpful aid, for "as a man thinketh in his heart, so is he."

So the mighty saga of Spiritualism moves on, and intolerance and persecution cannot stem the tide of inrushing Truth and "what is true will persist."—Melvina H. Krauss.

(1) "As ye sow, so shall ye also reap."

(2) "And forgive us our trespasses, as we forgive," etc.

(3) "If anyone does you an injustice, go out of your way to do them a kindness, and forget the injustice."

"A WEARY SOUL GOES HOME"

When a Weary Soul goes home
And gladly lays life's many burdens down,
The heavy cross exchanges for a shining crown,
Shall we our loss bemoan?
The task is finished, at the close of day
The heavy burden softly slips away,
And a Weary Soul goes home.

When a Patient Soul goes home,
Oh, what a welcome from that Angel Band;
The loved ones greet her on the Golden Strand
Beyond the azure dome.
The suff'ring o'er, the long, long nights have
 passed,
The welcoming release has come at last;
The Patient Soul goes home.

When a True Brave Soul goes home;
The strife is o'er, the soldier's work is done,
She turns her footsteps toward the setting sun,
No more these paths to roam.
So, quietly a life of suffering blest
The smile upon her face, the pain within at rest,
A Brave Soul marches home.

When a Trusting Soul goes home;
A soul that's stood the test, and all the while
Serenely looked at death with friendly smile,
Yes, even beckoned, "Come."
May loving arms enfold you, guard and guide
O Soul arisen, crowned and glorified,
Beloved Soul, at home.

COMPLAINTS OF MEMBERS

There was once a wise clergyman who kept on his desk a special notebook, which he had labelled, "Complaints of Members." But the book contained

nothing but blank pages. When one of his people called to tell him of the faults of another, he would say, "Well, I have a complaint book here, and I shall write down the things you say. And when I take the matter up with the official board, I shall tell them of your complaint."

The sight of the complaint book and the ready pen had its effect. "Oh, no, I don't care to have you write it down, not that I made the complaint!" And no entry was made.

The clergyman kept the book for forty years, opened it thousands of times before complainants, and never had occasion to write a line in it.—"Sunshine Magazine," from "Our Dumb Animals."

All progress is made by men of faith who believe in what is right and, what is more important, actually do what is right in their own private affairs. You cannot add to the peace and good will of the world if you fail to create an atmosphere of harmony and love right where you live and work.—Thomas Dreier, from "Our Dumb Animals."

Obviously, circumstances alone do not make us happy or unhappy. Our feelings are determined by the way we react to them. We can all endure disaster and triumph over it—if we have to. We may not think we can, but we have surprisingly strong inner resources that will see us through if we will only make use of them. We are stronger than we think.—Dale Carnegie.

"It is rather for us to be here dedicated to the great task remaining before us—that from these honoured dead we take increased devotion of that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth."—Lincoln at Gettysburg.

PSYCHIC PHENOMENA OF THE BIBLE

Compiled by B. F. AUSTIN, M.A., D.D.

Materialization:

Genesis iii., 8.	Genesis xviii., 1, xxxii., 24
Exodus xxiv., 10-11.	Ezekiel ii., 9.
Daniel v., 5.	Luke xxiv., 15, 16-29, 30, 31.
John xx., 19, 26.	

Spirit Writing:

II. Chronicles xxvi., 12.	Daniel v., 5.
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Independent Spirit Writing:

Exodus xxiv., 12.	Exodus xxxi., 18.
Exodus xxxii., 16.	Exodus xxxiv., 6.
Deut. v., 22.	Deut. ix., 10.

Trumpet Speaking:

Exodus xix., 13, 16, 19.	Exodus xx., 18.
Revelation i., 10.	

Trance:

Genesis xv., 12.	Daniel viii., 18.
Daniel x., 9.	II. Cor. xii., 2.
Acts xxii., 17.	

Healing — Old Testament:

Numbers xxi., 8-9.	II. Kings v., 1, 14.
I Kings xvii., 7-24.	II. Kings iv., 18-37.

Healing — New Testament:

Matt. viii., 5-13.	I. Cor. xii., 9-28.
Luke xiv., 2-14.	Matt. xii., 10-13.
Luke v., 17-25.	Mark iii., 2-5.
Luke ix., 11.	John iv., 47-54.
Matt. x., 8.	Luke ix., 2.
Luke x., 9.	Acts iii., 1-8.
Acts xiv., 8-10.	

Healing by Magnetized Articles:

II. Kings iv., 29.	Acts xix., 11-12.
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Independent Spirit Voices:

Deut. ix., 12-13.	I. Samuel iii., 3-9.
Ezekiel i., 28.	Matt. xvii., 5.
John xii., 28, 29, 30.	Acts vii., 30-31.
Acts ix., 4-7.	Acts xi., 7-8-9.

Spirit Levitation:

I. Kings xviii., 12.	Ezekiel iii., 2, 13, 14.
Ezekiel viii., 3.	Acts viii., 39.
Possibly also Matt. iv., 1.	

Spirit Tests:

Genesis xxiv., 14-19.	Exodus iv., 14-31.
Judges vi., 36-40.	I. Sam. i., 10, 11, 17, 26, 27.
I. Samuel x., 2, 6, 9, 10.	

Spirit Communication in Dreams:

Job xxxiii., 15.	Joel ii., 28.
Genesis xxviii., 12-15.	Genesis xxxi., 24.
Genesis xxxvii., 5-8.	Genesis xii.

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