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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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THE Harbinger of Light

FOUNDED 1870

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

EDITOR:

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16 King William Road,
Goodwood, S.A.

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AN ENIGMA OF PSYCHICAL RESEARCH

By Craig Turnbull

In "Light"

If there is a more puzzling science than Psychical Research I should like to hear of it. Logic seems to be at a discount. When one is positive that a certain occurrence should or will take place, then such does not happen, and contrariwise the unexpected and the unhoped-for often turns up, usually to the bewilderment and delight of the investigator. It is this uncertainty that charms some and infuriates others. How different Psychical Research is from most of the physical sciences, in which reason, cause, and effect have some bearing, and actual discoveries have often followed deductions, as many readers may confirm from a perusal of scientific text-books.

Many years ago, I tried, with little success, to interest a certain gentleman, S— M—, in Spiritualism. It was just trickery and foolishness and best left alone, he thought. When I had given up hope, S.M. suddenly changed his mind and thought he would give Spiritualism one trial. He had heard of a very good direct-voice medium who

lived outside the city, and he would like to hold a sitting with him, but he did not think a complete stranger would be acceptable. Would I help him? Although I had sat a few times with this medium I had very little influence with him, but I had a friend who might do the trick, and after some trouble a sitting was arranged.

At first we intended making the journey from the city by train, but at the last hour he changed his mind and decided to drive down by car. As we set off S.M. was in a genial mood. "I have not many deceased relatives," he said, "and I would like if my Uncle Hugh, who died about twenty years ago, came and spoke to me. He was a wild character, a proper ne'er-do-well, most of his surplus cash went on alcohol and horses."

My heart sank when I observed that S.M. seemed to be set on no other than his Uncle Hugh. No other relative would do, he alone would convince him of survival. Often at other sittings I had met people who were determined to contact one communicator and one communicator only, and were usually disappointed. However, I said nothing but hoped for the best.

The medium was waiting for us at the gate of his cottage when we arrived, and as we walked up his garden he turned to S.M. and said: "There has been a very impatient spirit waiting for you. He is your Uncle Hugh, and he overheard your discussion in the car, and he chuckled when he heard your remarks about his gambling and drinking." To be quite honest, I was thunderstruck with the medium's message. Never for one moment had I expected such a good beginning, and never in all my investigations had I known anything like it. I was positive that the medium and S.M. had never met, and I was equally certain that S.M.'s name was not known to the medium, for to the third party who had arranged the sitting I had only said it was for a friend of mine — no more and no less. On our journey down we had certainly talked of

Uncle Hugh and S.M. had related to me some wild incidents of his career.

Now, if I was amazed, S.M. was more so. He roared at me at the pitch of his voice: "This Spiritualism is terrific, why didn't someone tell me about it before? My Uncle Hugh actually waiting for me at the doorstep. Wonderful!" He then looked at me accusingly. "You never said Spiritualism was so good as this." "Well," I said, defensively, "I'm a bit surprised myself."

Presently three of us sat in a completely darkened room, with a trumpet standing on the floor, between us. A guide came telling us of an Uncle Hugh for S.M. Alas, Uncle Hugh was unable to manipulate the trumpet and the guide would speak on his behalf, and what he told us was almost exactly what the medium had said at his garden gate. The whole sitting only lasted about twenty minutes, and incidentally no other relative appeared for either S.M. or me.

Although Uncle Hugh had not spoken directly, S.M. was still enthusiastic, and he made arrangements to sit alone with the medium, once a fortnight. On the journey back S.M. prophesied he would make the world sit up with what would be revealed from the spirit world. I could not help mentally remarking how S.M. had changed completely. Once he was afraid of Spiritualism, but now he was going to be its Number One Propagandist.

As we parted that night, S.M. promised he would take copious notes of his sittings and permit me to read them. "If they are what I expect, I will write a book and have it published, even if it costs me money. But do not get in touch with me for about six months, as by that time I'll have had my twelve sittings and you will be able to read the complete story." He was adamant on this point, nor was I to inform others of his sittings. "Keep it a secret and I'll startle the world."

I did as he asked, but when the agreed upon

time had passed and he had not written to me, my curiosity was aroused. I went to his house and saw him.

"Well," I said, "what about your wonderful sittings? Why didn't you write me?" At first he was decidedly cold about the subject, and then burst out by saying Spiritualism was fraudulent. "Why this change of opinion?" I asked. "You were keen enough about it at first, when we contacted Uncle Hugh?" He kept on passing derogatory remarks about mediums and Spiritualism and I kept asking for some explanation. "What kind of a thing is this Spiritualism?" he demanded finally. "The first time I met the medium he gave me a good foolproof description of Uncle Hugh, just as we talked about him in the car. He could not have known of that, only you and I knew and none of us told him. I know you did not tell him for you never left my sight. I thought that was first-class evidence. After that I had eight sittings and all that came was rubbish and nonsense. Why should the sittings fizzle out after such a good start?"

"But," I said, "I thought you arranged for twelve sittings."

"Yes, I did," he replied, "but I stopped at the eighth. I could not stand any more. The whole thing was becoming ridiculous; nothing that came fitted Uncle Hugh or any other relative. In heaven's name, why? Why? Why?"

I could see S.M. was in mental distress, and I believed he spoke the truth. The deterioration of the sittings had been a great shock to him. His mind had been uplifted by his first success and the subsequent failures were heartrending. S.M. had experienced what many able investigators had gone through, the infuriating mixture of truth and error, but he had not the patience that they possessed and he had discontinued his work. I told him so, quoting many examples from my own and others' experiences, but he did not grasp my explanation.

"Why should the spirit people suddenly fail after such a excellent start? Where's the logic and what's the reason?" he asked.

"Perhaps it was you or the medium that failed, not the spirit people. I really do not know. Psychical Research does not run on completely logical lines. It is only consistent in its inconsistency," I answered.

"But I have heard some people say that they get evidence at every sitting they attend," he replied.

"So have I," I said, "but —"

"But what —? You mean that they are not too reliable," he suggested.

"I'm afraid so," I answered.

"Anyhow, I'm finished with Spiritualism," he said. "I'll still accept the first message as good evidence, as proof that Uncle Hugh — and others, of course — survive death, but to the end of my days I'll never understand the rest of the nonsensical sittings. Don't think I am ungrateful for what you have done; I appreciate your help, but from now on I will just abide by the Church of my fathers."

"Won't you have another try with a different medium?" I asked.

"No, I've had quite enough, my mind is made up."

"All right," I said, "but you must admit that you have now one proof of survival that you did not previously possess."

"I agree on that," he answered, "even though I'm bewildered by the bad sittings. I'll let it go at that."

I do not see S.M. very often now. The last time we met we touched casually on the subject. "Sometimes when I hear people condemning Spiritualism, I just smile and say nothing. I know for certain that survival is true but —"

"But?" I said and we both laughed, for we knew what was meant.

I can imagine that some critical reader will say there is no evidence of survival in this incident, it can be explained by telepathy or clairvoyance or E.S.P. Very well, anyone who thinks so should prove it. It is not my place to do so, I did not make the counter-theory. Assertion is not enough. For over one hundred years, Survivalists have presented a constructive case for their belief and it matters little what they produce, involving time, money, and labour, the critic is never satisfied. As soon as one point is met, he raises another and so on ad infinitum. In my experience, the criticisms of the sceptic are sometimes more weird and wonderful than the survival theory.

The reader will now understand what I meant when I wrote at the beginning that *Psychical Research* is the most puzzling subject under the sun. For the sane and cautious it is not an open book and perhaps it is just as well. If evidence of survival came as easily as to-morrow's sunrise it would be regarded as cheaply and as little prized, and my mind goes back to the remark of a very wise control I once knew: "Evidence for Survival must be worked for." How true!

"You are a creation of light; your origin is God the Father; your origin is spirit. In the Divine scheme of things we have been comforted by this understanding, and where there is love there is no separation. I tell you that it is my honest experience that the greatest joys of life are not the things money can buy, or social position can confer. Get together the two or three," he pleaded, "and you will develop your spiritual consciousness." He maintained there was no need for hymns or even prayers in the 'gathering together,' but if they sat in harmony they would not go empty away."—A. H. L. Vigurs.

WHAT HAPPENS AFTER DEATH

A Spirit Returns to Tell

What are the actual experiences of one passing from earthly existence into the realm of spirit? This question was answered by a man in spirit, once a partner in a Glasgow firm of outfitters, when he discoursed on the subject through the mediumship of Mrs. Thomson, of Dundee, during a demonstration at the Central Association of Spiritualists, Berkeley Street, Glasgow, says "Psychic News."

Robert Frizzell, who sends us this story, says that the communicator was Andrew Hunter, a well-known business man in Glasgow, who passed over eighteen years ago. The communicator's wife was present during the meeting and vouches for the fact that it was her husband who spoke. Mr. Hunter was not a Spiritualist before his passing. The Rev. Gilbert mentioned in the discourse, writes Mr. Frizzell, may have been the minister of Howood Parish Church, as there was a clergyman of that name during the time that Andrew Hunter worshipped there.

This is the account of Hunter's experiences as relayed through the medium:

I passed almost eighteen years ago to this greater life. When I became conscious of this greater transition I was bitterly disappointed for I did not feel that I had finished with life, and there were many things that I still had wanted to do in the physical body, and when I opened my eyes to the spirit world I longed to go back to that home that I had so recently left. I found myself wandering there, and my dear wife was anxiously seeking and grieving for me, praying and hoping that she would soon follow me, but I felt there must be something that I could do to make her understand. Even though I had left earthly things I could still give her the pleasure of my presence and convey to her the love that still existed though bodily presence had been removed.

I carried on, and I still felt at times a longing to do something to help others, and so it was I started to bring people to my home and I believe that my dear lady never really felt alone because during these years that have passed I have walked by her side, I have spoken to her and I have shown again and again that we are not divided. In life I had a great love for animals and I found that here there was an animal kingdom. Great was my joy when I met some of my own horses again and was accompanied on my journeys by dogs that I had loved, and I began to realize that life was indeed real, not a mystery any longer that there was many a question that had been answered. Indeed, I can say I began to understand the purpose of life.

I met many people. My mother seemed to be so much younger than the time I had known her and I began to feel that the life physical was an illusion and that this spiritual world was the greater part. I have watched some of my friends here seeking still to help stricken humanity, to give their knowledge and their time to the healing of the physical body, and I have watched the noble band of women who have devoted their lives to nursing still carrying on in that capacity. So who will say that life is finished by death and that to die is but a dream?

Perfect Home

I tell you, my friends, that "life is real and life is earnest, and the grave is not its goal." The part which is soul can find the perfect home beyond the physical world. Anyone knowing me in past days will not claim that I was an angelical person, but I believe that I tried to do my duty as a good Christian. I must confess I was very easily "touched"; many a beggar (yes, even many a rogue) "touched me" for a little but I was none the poorer for it.

And now I know that in doing good and striving to spread the kind word, I built a home. But I will confess I had many spiritual bricks to add to that home when I arrived here, and I am still building, for life is a great story and you write the chapters by your deeds and most especially by your thoughts. Then let your chapters be something that you can re-read with pride because I have met those in the world of spirit who still suffer mental torture because of lost opportunities. I have with me on this platform to-day a very worthy old gentleman known as the Rev. Gilbert, and we have had many talks, and he assures me that the spiritual world, life everlasting, is far different, especially to him now, than he could have imagined it in the life of matter.

I tell you, my friends, as a returning spirit, that life is beautiful in this place, that there are ample opportunities to do the things that one has failed to do in the body of matter. Many there are who do not have the greater opportunity to fulfil life's purpose. These things can be done in this greater world. I may say to you my work is not finished, I will go on for quite a long while yet. I have made many other friends since I came here, many still argue with me against returning. I want you then, my friends, not to think of "spirit" in a nebulous sense but to feel this is a real world where there are many like ourselves seeking to develop themselves along a condition of mental progression and seeking to make more perfect that part where all progression is open for each who comes here.

BACK ISSUES WANTED

A subscriber in Siam desires to complete his files of the "Harbinger of Light" and requires the following issues: July, 1946; July-October, 1947; and January, 1949. Please state price to the Editor, "Harbinger of Light," Box 64A, G.P.O., Adelaide, S.A.

HOW ARE THE SPIRITS CLOTHED?

This article, reprinted from "Psychic News" and written by Mrs. V. May Cottrell, of Napier, New Zealand, came to the author by a rather unusual means of communication. Mrs. Cottrell declares that she listens in to dictation much as one listens to a dictaphone or telephone—only mentally—and writes down what she hears.

"If the information given and statements made in my psychic script happen to tally with that of other writers and mediums it is not because I have 'read up' the subject. In fact, I have purposely avoided doing so," she says.

Mrs. Cottrell is a prolific, versatile writer. Nearly five hundred stories and poems from her pen have already been published in the United States, Australia, Mexico, and England.

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The problem of clothes in the next stage of existence has long exercised the minds and intrigued the imaginations of many thoughtful people. With the realization of the fact that spirits inhabit bodies that are fully tangible to themselves—and to others also in like condition—comes the question of their outer covering.

How are they clothed, if at all, and by what means do spirit garments become available for individual use?

These are pertinent questions and ones which require serious answers. But some explanation is necessary before the actual truth of the matter can be conveyed to the minds of those still in the flesh.

Spirits possess bodies that are fully adequate to their requirements, and which are as solid and substantial to their changed perceptions as ours are to us. But the clothes problem is not so acute, in some ways, as it is in the material world, though it is no less an actuality in their lives for all that.

Spirit System

What they require and are able to procure differs considerably, however, from our earthly needs and desires in this direction. But they are not always able to provide themselves immediately with beautiful garments to clothe their nakedness, any more than poor people on earth are able to possess rich raiment for their own adornment.

The whole system of the acquisition of spiritual wealth, however, is very different from that which prevails for the amassing of earthly riches. On the other side, each separate individual is entirely dependent upon his, or her, own efforts.

Hence there is no sweated labour, no lucky chances, no unmerited rewards and no get-rich-quick schemes to enable folk to possess, even temporarily, that which is not rightfully theirs.

As individual effort is the only means of acquiring that which is desired, each spirit entity must learn first of all to use his, or her, inner powers and hidden capacities.

For by this means only are they enabled to realize their most cherished ambitions and to cause their dreams of success, along spiritual lines, to become real and actual.

This is because they must first learn to clearly visualize the things they desire to possess before they can take shape, form, and substance before their eyes.

Newcomers to the spirit world find themselves clothed in the garments most habitual to them while in the flesh. This is because their idea of themselves, in their normal, waking condition, includes a certain type of clothes.

So long as they hold to this definite picture of their own outward appearance so long will they be clothed in garments closely resembling their ordinary earthly apparel.

Hence it will be seen that clothes are an entirely personal matter where thought is the only substance and reality in the lives of spirits. They are

to be found in every conceivable kind and variety, changing in like ratio as spiritual unfoldment advances.

Bright, beautiful, richly-adorned robes are only possible to those whose thoughts are invariably pure and whose inner powers are fully realized.

Such wondrous robes are as rich in texture as they are beautiful in appearance, and clearly denote the high grade of spiritual unfoldment already achieved.

Garments and Progress

As the lesser lights in the spiritual firmament gradually overcome the fear and ignorance in their own minds by substituting faith and knowledge, they gain in personality and power.

Increasing spiritual unfoldment and growing usefulness are as faithfully portrayed in their garments as they are in their minds and bodies.

While living in a perfectly real, natural, and tangible world, spirits are subject to none of those hampering restrictions imposed upon human beings by the possession of a cumbersome physical body.

Nor is either time or space of any appreciable consequence to them in their journeyings to and fro. The magic of radio communication has opened people's eyes to the fact that it is possible to eliminate these two important factors in human affairs, given adequate means to that end.

Each individual is automatically provided with the means of instantaneous locomotion when physical dissolution takes place, for consciousness begins on the spirit side of life the moment the silver cord is broken and material existence is at an end.

This is how it is possible for people to appear in spirit, to friends and relatives at a great distance, at the very moment of passing from one state of being to another.

Such apparitions are invariably clothed in their ordinary, every-day garb, but if their passing has

been sudden, unexpected, or due to accident, or physical violence of any kind, the nature of their injury, or mode of passing, is very often indicated also.

This is due to the fact that such happenings make such a deep and clear-cut impression upon the consciousness of their victims that their effects upon the bodily structure of these people are faithfully portrayed in the spirit form in much the same way as an image is reflected on a screen.

Injuries Appear Real

And, though the injuries are no longer real and actual, they often appear so to onlookers, and to the people concerned also, at times. When this latter happens it becomes necessary for helpers on the spirit side of life to awaken them gradually to their changed condition and to enlighten them concerning the unreality of their injuries.

This is accomplished as kindly as possible so as to avoid shock. Sometimes this awakening to reality is delayed indefinitely, however, because of some fixed idea or set purpose that is dominating the mind of the spirit entity to the exclusion of all else.

Hate and a desire for vengeance are the most potent factors in the production of earth-bound conditions, making release difficult and well-nigh impossible at times. Herein lies the real explanation of much puzzling phenomena.

Apparitions have been known to appear at the same place, garbed in exactly the same style and apparently suffering from the same injuries, or afflicted by the same sorrows and distresses, for centuries.

These adverse conditions are no longer real or actual but they still control the mentalities of these unfortunate people to such an extent that they are unable to visualize anything better or more worth while.

It is the very power and intensity of the mental image thus produced that makes these apparitions

visible, under certain conditions, to folk still in the flesh.

Spirit entities thus afflicted are totally unconscious of the flight of time, therefore their plight is not nearly so terrible as it might at first appear to observers who are wont to measure the duration of their own personal experience in minutes, hours, days, and years.

But under the stress of great emotion, or very alarming or unusual happenings, men and women often lose all sense of time, and it is only on their return to more mundane affairs that time becomes a real factor in their lives once more.

Non-existence of Time

The time factor has come to assume such paramount importance in every-day affairs that it is difficult indeed to dissociate continuity of life after death from the popular but erroneous idea of the lapse of time.

To the average mind, time appears to be a swiftly flowing stream bearing all humanity relentlessly along towards some unknown, mysterious goal. Whereas time is non-existent to spirits and eternity theirs to grow and develop in.

If a man cuts himself off completely from his fellows and from all contact with human affairs, so as to lose all cognizance of days and seasons, time ceases to be for him, even during his earthly life.

And so it is with his brethren in spirit who are totally unaffected by the purely physical phenomenon that governs and controls life on earth to such an appreciable extent.

Those who are earth-bound are actually free to take their own way also, but they are unable to realize this fact for themselves because of the darkened nature of their minds.

It is only as new light comes to them, from more enlightened minds, that they are enabled to break

those mental fetters that tend ever to bind them to their old life.

Those apparitions that continue to manifest in costumes of a bygone day are spirit entities whose minds still retain too definite a picture of their earth selves, and a too clear-cut impression of their own tragic earth experiences, to enable them to visualize, at all clearly, healthier and happier circumstances and more cheerful environments.

Static

Hence it is that these spirits continue to live for an indefinite period in a single fraction of time, wherein hundreds or even thousands of years are of no moment to them, and where both retrogression and progression are unknown quantities in their lives.

The word static—meaning, in this instance, without change or conscious volition—is most nearly descriptive of their state of being.

But not entirely so, because, as they become capable of independent thought and voluntary action, they are aroused immediately from their self-obsessing dream-condition to real, conscious, active life once more.

Such apparently endless reiterations of bygone events in the lives of certain people—sometimes so clearly observable to folk still in the flesh—are due to the outward visualization of the obsessing dream in which they live so continually.

That is why every detail of clothing, sequences of events and particular circumstances are so faithfully reproduced as to appear real and actual, at times, even to the least sensitive observer of this peculiar and baffling phenomena.

Religion is the activity and expression of the powers in our being that will live always.—Catherine Larney.

To live in the hearts we leave behind, is not to die.—Selected.

PACK OF GHOST HOUNDS SCARED HUNTSMEN

Reprinted from "Tit Bits" by "Psychic News"

Many Spiritualists are convinced that animals survive beyond death. This story, which lends support to this conviction, came from a farmer who, interested in an article by Lt.-Col. T. A. Lowe, D.S.O., M.C., called "Your Dog Believes in Ghosts," sent him this extraordinary account.

The farmer wrote: "One bleak morning I woke to the sound of barking. I know my terriers, and when this particular bitch barks it means, 'Get up!' I got up. I walked into the big yard, and my head man Jimmy—he heard the bark, too—arrived through the garage door at the same time. Neither Jimmy nor I are imaginative types. We both saw a small man walk across the yard, dressed in a green coat and riding-breeches. He had black top-boots and a peaked velvet cap, and he was staggering about all over the place.

"Then a pack of hounds gave tongue near by. The man tried to run out of the yard but he fell several times and seemed to be beating off something with his arms. But at last he got over the road and ran under a big apple tree. Jimmy and I were so surprised that we only looked after him at first, then we whistled up the bitch and ran in the same direction. There was nothing under the tree when we got there, except the smell of sweating foxhounds. We walked back and shut up the bitch—a fine, courageous Airedale—but the old lady was so scared her coat was standing on end like a pincushion.

"Next day I sent a report of the incident to a local historian. He replied: 'In 1864, there was a mixed pack of hounds kennelled in that yard. The Huntsman went sick; a new man arrived drunk. The hounds killed him.'"

But the farmer was a man of initiative. The local Master of Foxhounds lived about a mile away and he conceived the idea of inviting him round

with his Huntsman one evening in the hope that the phenomenon would be repeated." They came by car and left it in the yard. They were both very sceptical, and asked the obvious question — how long had Jimmy and I been in the "local" that night? But I persuaded the M.F.H. to sound his horn while the Huntsman called hounds by name. (It seems they have the same names in sequence for centuries.)

"Then they started cracking whips and shouting, ordering an imaginary pack to 'come off it,' as if they had lost the scent and were hunting hares instead of foxes. Believe it or not, the air was filled with the baying of foxhounds. Finally all was silence, except for an occasional whimper from a hound that seemed to have been whipped. The Master and the Huntsman were so shaken that they jumped into their car and drove away as if all the devils in hell were chasing them; but what does that matter? The ghost is gone."

From another reader came a story of another dog whose spirit had been seen not by one but by many people, some of them complete strangers. This reader had been at one time employed on the Indian railways and had spent a holiday in a hill station called Chaubattia. He had his family with him and a rough-haired Sealyham named "Sandy," which often amused itself in the evening by sitting near the bungalow barking at jungle animals down in the valley. The Sealyham, however, was taken ill and died. He was buried in a little grave with a headstone bearing his name.

Some years later, while on a voyage, this reader met a woman who had travelled a lot in India. During conversation it transpired that the woman had been to Chaubattia and had actually lodged in the little bungalow at the hill station. This in itself was a remarkable coincidence but the reader was totally unprepared for the woman's next observation. "Did you see the little white Sealyham barking on his grave?" she asked. He replied,

"No," and asked her to describe the dog's markings. This she did accurately, despite the fact that "Sandy's" markings were quite unusual. Only when the woman related how dozens of people had seen the spirit of this dog and had listened to him barking did the reader reveal that "Sandy" was his own dog.

Still another story came from a reader who told how a mongrel which had belonged to a captain of a ship, and had spent many voyages with him, nearly went mad one night when his master was away at sea. New light was shed on the dog's hysteria, however, when it was learnt that his master had been murdered eight thousand miles away at the exact moment that he had displayed such frenzy.

We can best close this story by repeating Lt.-Col. Lowe's remarks of the hunting incident. He writes, "I have discussed it with hunting folk and dog-lovers, and most of them are prepared to accept the evidence without question."

SMILE, PLEASE!

A psychologist noticed that out of six men wheeling barrows, five pushed their barrows and one pulled his. Deciding that he had found an example of subconscious effort, he asked the "puller" if he pulled instead of pushing for any particular reason.

"Yes, guvnor," was the reply. "It's because I'm sick of the sight of the blamed thing."

A friend of a psychologist employed by a large firm asked him if he could see him at work. He was invited to the office the following morning when several applicants for a job were to be interviewed. He expressed surprise when the psychologist gave the position to the dullest applicant, and asked him why. "Oh," replied the psychologist, "I picked him because he's our chairman's son-in-law!"

SWEEP AWAY DOGMAS

Reprinted from a propaganda leaflet issued by J. Walker,
15 Highfields, Shaw Lane, Holmfirth

I wish to point out, and to emphasize, the golden opportunity all the churches are missing everywhere throughout the world by their indifference to, and neglect of, the psychic part of their appeal and message, which would doubly strengthen their power and influence, and fill their fast emptying pews, provided they at the same time rationalized their outworn doctrines and institutionalism, and offered the more inspiring message of the Fatherhood of God and the Brotherhood of Man, with all the social and spiritual implications of the Nazarene.

Love, service, kindness, unselfishness, co-operation for the common individual and communal good would in my opinion, inspire and revolutionize the public mind if the creeds and dogmas were swept out of the pulpits, and a new dynamic, convincing gospel was offered by the preachers, which could be accepted by a long-suffering humanity really, at the bottom of their hearts, thirsting for a real, vital, common-sense religion.

To my mind it is a real reflection on the orthodox religious bodies of the world that their preaching and teaching should have such little influence on legislation and administration and that their followers are lukewarm and reactionary when they should be inspired by the fervour of the founder of Christianity.

The Old and New Testaments of the Bible are honeycombed with psychic happenings, and what are considered miracles, which can only be explained by the teachings and services of the Spiritualists, whose well-attended meetings, not only in large halls in big cities, but in back streets and hole and corner spots of the community, are the only places where definite comfort and assurance for the future can be given to the bereaved.

It is at such places where the sick are healed, and advice and encouragement given for optimism, courage, and the new way of life.

Then, too, I subscribe to "Psychic News" and every week I see in its top front page "Life After Death Proved." How is it proved except by phenomena?

There are more than fifty different sects of Protestant Christianity and several forms of the "Old" Religion, mostly Roman Catholic, and they one and all rely for their appeal on the "marvelous" in their respective versions of Christianity — Virgin Birth, Resurrection, etc. Let it be remembered Christianity was not established by reason, but by force, by bonfires and victims. An emperor was persuaded that it was "good business" and he proclaimed it as a State religion. It became Big Business, and has remained so ever since.

Spiritual healing is a phenomenon and is already being copied or imitated by the Church, as in the case of a Bishop, recently reported in your journal, who went to a hospital where a priest was lying ill. The Bishop did his little stunt of "laying on of hands" and left the hospital. The priest remained in the hospital for several more weeks, gradually improving, and later, left the hospital — cured. Did the doctors and their treatment have anything to do with it? How does that stunt of the Bishop compared with the healing powers of Harry Edwards or other healers who conduct their work on public platforms instead of in hospitals, aided by a medical staff?

Most of us believe in what Jesus taught, but Spiritualism is the one and only religion that is proving it to have been true.

Phenomena are the only proofs that what Jesus Christ taught and accomplished were and are still true and can be again accomplished or performed in these days, but only by specially gifted people — mediums.

YOUR SPIRIT GUIDES AND HELPERS

As described by the Spirit Guides in extracts of messages given through inspirational writing

Medium: M. Roos, South Africa

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When the Creator, God, breathed into man the breath of life in the internal creative mind, he was already the manifestation of his own image — the perfect man. As conception takes place, a life-giving force enters the body of the already perfect child. Therefore the body of a baby is already the perfect man or woman.

When a child is born upon the earth, the soul body is placed under the care of Spirit Guides. One protects as far as earth conditions and environments will permit, the physical body; another cares for the etheric body and another guides the mental progress and inspires the mind. The "guardian angel" or "over guide" is in supreme charge of the life — from birth to death. As the child grows into manhood or womanhood, inspirers may change, just as teachers do on your side.

There are the three bodies through which the soul manifests:

The physical body which is built up through chemical processes, drawn from the atmosphere around you, and your mother earth.

The second, or the etheric body, is partly physical, but principally composed of elements drawn from the Ether. This is the body which survives physical death or dissolution, and persists as a vehicle in which the soul manifests in its early stages of upward progression, and becomes used to the new vibratory conditions.

When it becomes etherealized, the material elements are dropped.

The Spirit Body is the "I am" — the super-conscious, always in attunement with the greater life centres. It is what some call the "spark-divine" or the "God-within."

Therefore, man's being is threefold; what is sometimes called Body, Soul, and Mind. In our language they are designated the Physical, the Etheric, and the Spirit bodies.

The Spirit body which is the divine essence in man (the super-conscious or Christ consciousness) needs no protection. It is the perfection of Life. The Etheric or Soul body is always under the protection of the Angel Guides. The Physical body, being subject to material conditions, with their imperfections and varying vibrations, is not always in attunement with the Etheric or super-conscious self. When the mind doubts or fears, limitations are set up between the spirit, the soul, and the body, and obstructions arise which form shadows and clouds which we are not always able to penetrate. These fears and mental obstructions become the roots of disease, discord, and strife.

There is another phase which I will touch on briefly. That is the reflection of Colour in the Auric body, and more generally in the Circles of Life, connected with individual personality. As Dr. Saner and others have explained, the emotions and thoughts which are felt, and sent out, register colour changes in the Auric or Soul body, becoming bright or cloudy according to these emotions and thoughts. Outside of this soul body there is what we call the Circle of Life. This circulates in ever-widening lines of vibrations, if one may use such limiting terms. I will give you a symbol. The dot in the centre represents the ego, or individual; the first circle, the Auric Body, the ever widening lines are the Circles of Life of other individuals who come into the same vibrating waves. When they are in attunement with each other, links are formed which continue throughout the Earth Life and beyond. Those whose thoughts do not vibrate with yours, sometimes cause discord or a clash, and pass onwards, out of your Line of Life entirely. The circles of life are infinite.

Just as the Physical body must be cared for and supplied with the necessary nourishment for its growth and sustainment, so the Auric body grows in stature too, registers the development of mental activities and what you call the character of the person, and becomes intensified in its power of reflecting the growth.

From my own point of view, I do not feel that the whole of one's life is prearranged, or there would be no scope for individuality, self-expression, or creative thought power.

We know that everyone is subject to certain laws and is responsible for keeping these laws, and reaching up to certain standards of life, so that he comes into line with spiritual organizations established under Guidance. This brings him into line with a certain order, which in a way is pre-ordained. But throughout, there is freewill, and every opportunity for freedom, and in expression.

In the life of the individual, much depends on the way in which the Soul responds to influences from "this side" as to whether it follows the Order which to some extent has been mapped out. I should say that it is similar to the way in which a child responds to the plans made by the parents. The child through early training may fulfil all that they desire; on the other hand, he may have other ideas of his own. Nevertheless, the early influences and training give him the background, the ideals, and the standard which will always characterize his way of life. In the same way, a Soul is guided towards certain lines of work and conduct, because in the Divine Plan he must eventually fit into that plan, but in the growing towards it, whether the time is short or long, he has freedom of movement.

Read into your lives the lessons which nature has to teach; learn from the growth of trees and plants the way in which life's necessary power and energy are stored; from the fragrance of

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WAITING FOR GABRIEL'S TRUMPET

Earth-bound Spirit Haunts Cottage

Reprinted from "Psychic News"

A member of the Edinburgh Psychic College suggested in the spring of 1948 that some enquiry might be made regarding a cottage at Buchanty in Glenalmond, in regard to which something of a psychic nature seemed to be experienced.

The cottage was, at that time, occupied by an artist and his wife. It was in a rather lonely part of the glen. One or two small incidents had attracted their attention and they gradually came to a conviction that some influence of a psychic nature affected the place. The relative who reported the matter had stayed at the cottage, and during the night had heard heavy footsteps outside which could not readily be accounted for.

The most definite incident was related to a member of the society by the wife of the artist. Her husband, she stated, had gone to Perth and was not sure that he would be able to return the same evening. She retired at 10 p.m. and awoke some time later with the noise of someone opening the back door and entering the building.

She concluded that her husband had returned and immediately fell asleep again. Awakening some hours later, she realized that her husband had not returned. She made a search and found that the back door was secured as usual and there

Continued from page 25

flowers the distributions of harmony. Thought direction, in the activity of birds and insects, the order of laws which govern our lives. From the way in which the beasts of the forest and fields seek to feed their young. The assurance of a never-failing source of supply which they instinctively feel. Learn from the sun, the moon, and stars, the immovability of the power which has created all this law and order.

was no one in the house but herself. Her husband returned the next morning.

It was suggested by the representative of the society that Mrs. Thomson, of Dundee, might be asked to visit the place and this shortly afterwards was arranged. Mrs. Thomson asked another mediumistic friend, Mrs. Hunter, of Paisley, to accompany her. The following statement was furnished by a relative of the occupant of the cottage.

"Mrs. Thomson from Dundee, along with her friend, Mrs. Hunter, Paisley, arrived at Buchanty one Saturday evening. They intended, at first, to get the atmosphere of the place, but as it happened, conditions were favourable and they completed the case that same evening.

"Mrs. Thomson went into trance, and, first of all, her own sister Margaret came through and gave a very fine prayer, calling for a blessing on the house and the people who lived in it. Then immediately after, James C——, the haunting spirit, took control of Mrs. Thomson.

"Mrs. Hunter, the other clairvoyant, addressed him, asking who he was, and he replied in a broad, local dialect, saying he was 'Chappie,' otherwise Jimmie C——. He was in an exceedingly truculent mood, calling for his pipe and spitting into the fireplace and on the floor.

Spirit Shows Temper

"He raged at Mrs. W—— for 'clairting' all over his 'hoose' with paint brushes, and said they had no business living there and ignoring him when he walked about. Then he pointed to the kitchen 'dresser' and said that did not belong to him, and where had his own one got to? Mrs. Hunter explained that his own must have been sold when he had left his house.

"He laughed loudly and said it would not have fetched twopence, as he had made it out of old orange boxes. His temper gradually abated and Mrs. Hunter told him he was dead, and now a

spirit, and free to go where he chose, but that he had to stop annoying the young people of the house.

"He replied that he had thought there was something queer going on but he had been waiting for Gabriel's trumpet sounding, before he believed he could be dead. However, he took it very well and promised to come back as a friend and said he would help them in the garden and in the house.

"He explained that he had failed in trying to farm the land and he seemed to have one misfortune after another. His horse was taken from him and he lost his old dog.

Reunited with Dog

"Mrs. Hunter told him to whistle for his dog and it would come to him, and he did so; and the dog came and he called it to heel. They also promised to find his horse and bring it to him. Then he turned round and saw his wife standing near him and he was greatly delighted to see her looking as young and pretty as when they were 'courting'!

"Mrs. Hunter invited him to visit her on the following Thursday evening and he promised to go, but said 'he would ha'e tae have a shave first!' Finally, he went off with his wife and dog, saying he would come back and help them and be a good friend to them.

"The next week a horse was heard whinnying in the empty stables, but no living horse was there or anywhere about. The 'ghost' was heard once or twice, too, walking through the house, but the atmosphere seemed more cheerful and not at all alarming.

"Strangely enough, three or four days after these proceedings, an old man of eighty-four years of age came to the back door and said he had been a friend of Jimmie C——'s and that he was very fond of the old house and would like to stay and help them just for his keep and tobacco.

"They welcomed him and gave him a bed in the barn and fitted up an old wireless set for him. He works from morning till night, making a great difference in the garden, and has planted vegetables and is making a wheelbarrow and garden seats for them."

The foregoing psychic happening is an excerpt from "The Grey Man of Ben Macdhui and Other Abnormal Happenings," which has been published for the Edinburgh Psychic College by the Albryn Press, Edinburgh, and which is sold at 1/- plus postage (English currency).

"DEATH'S DOOR OPENS"

By G. Trevor

Published by the Spiritualist Press Ltd., 49 Old Bailey, London

This book describes "a series of sittings with many well-known mediums which convinced the author of the reality of spirit communication."

The cause of her psychic enquiry was the passing of the man she loved, and who loved her. Plunged into deep mourning, and far from believing in Spiritualism, she read two books by Sir Oliver Lodge which gave her the incentive to find out for herself.

She received such startling evidence of Survival at her first seance that she decided to visit all the mediums that were available. The result was an accumulation of proofs that brought comfort and knowledge of the reality of the after-life.

Price in England, 7/6, postage 4d. May be obtained through Mr. Chas. Neil, 8 Hatfield, Waruda Street, Kirribilli, N.S.W.

FUNERAL SERVICES

Our representative in Sydney, Mr. Chas. Neil, 8 Hatfield, Waruda Street, Kirribilli, conducts Spiritualist funeral services according to approved Spiritualistic rites. There is no charge for this service.

YOUR POTENTIAL VALUE TO SPIRITUALISM

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

There are some things that are beyond us each and all, but there are other things that most may do easily and usefully. So there is a niche and a use for everyone, no matter how favoured or otherwise, by birth or environment. There are people, it is true, who do not appear to have found their niche or use, but the lack or the error of to-day unfold to the fullness and right of to-morrow. Life is an evolution in more than the generally accepted sense, for the errors, pains, and tribulations of to-day may be the matrix for the truths, the joys, and the attainments of the days that follow. For we may each and all benefit from the incidents and experiences of life. He is a wise man who uncomplainingly, and without despair, accepts the things that come with every day of life, and calmly and thoughtfully lives them out.

Thomas Alva Edison became a master electrician out of the matrix of a thoroughgoing newsboy. Sons of working men and women have become leaders in every sphere of proficiency and usefulness, even though most of them started with handicaps of more or less severity. Our own Alfred Kitson, the revered founder of British Lyceumism and author of "Bible Studies in Relation to Spirit Communion," went to work at the coal mine when but ten years of age. The late J. J. Morse, whose work and influence in Spiritualism, and as a France medium, was wide and permanent, was at one time a humble hotel worker and then a foundry labourer. Those small but valuable books of his, "A Brief History of Spirit Photography" "Leaves from My Life," and "Practical Occultism," deserve to be better known than they are.

The late Tom Tyrrell, remarkable clairvoyant and clairaudent medium, eulogized by the late

Sir Arthur Conan Doyle, was a cotton weaver, suffering often from ill-health and other adversities; and yet then, and until his passing, hundreds flocked to hear his vivid clairvoyant-clairaudient descriptions of the arisen dead. I have heard him not only give the full names of manifesting spirits, but also the name of the street and the number of the house where they had lived; sometimes, in addition, a nickname, or some peculiar and not easily forgettable incident. As years went on his ill-health was left behind, and friend Tyrrell was then able to work for our splendid movement of Spiritualism under pleasanter conditions.

Such valiant old Spiritualists as the late James Swindlehurst, J. B. Tetlow, J. T. Ward, and William Johnson ("old sledge-hammer") were all sons of workers and men of toil themselves. Indeed, is it not a fact that Spiritualism was chiefly the product and the care of working men and women? In the spheres of social science and political endeavour, the same evidences of men's power to make use of life's experiences to the unfolding of future power and usefulness, are everywhere manifest.

The remote and the near history of the world is full of brave examples of the making use of life's experiences to the unfoldment of one's self, and to the serving and blessing of humanity. So, fellow Spiritualists, do not think that you are too handicapped, or too unworthy, to be able to help along some good cause.

Realize the potential value of yourself to our beloved Spiritualism. Throughout Australia and New Zealand there are Spiritualist churches needing psychics and helpers, and there are many towns without regular Spiritualist meetings. What are you doing in your own centre? And what may you aspire and persevere in doing? For an answer to these questions enter the meditative silence, and from there come forth directed and refreshed, and with a resolve to start now.

YOU CAN UNLOCK YOUR HEALING POWER

**Roger Templar gives you an insight into the
Mechanisation of Psychic Healing**

Reprinted from "Prediction"

Psychic healing, which consists of the projection of the auric force of the healer into the body of the patient, gains greatly in efficiency when attention is paid to the use of a suitable technique.

There are several important centres in the aura from which the healing force may be projected outwards, but in the beginning the developing healer will be well advised to concentrate upon only one channel: the hands.

In order to make the healing force project from the aura, the first essential is that the healer should strongly desire that the sufferer be healed: this "unlocks the gates" to the outpouring of the primal healing force. The healer should then lay his hands upon the seat of the patient's disorder, and hold strongly in his mind the picture of the healing force passing from his aura into the patient. A visual image is by far the best for this purpose: the healing force is mentally seen as beams of force, like light, passing out from the healer's fingertips and entering the patient's body at the point where the illness is centred.

Except for the more advanced treatment techniques, which in any case require a good knowledge of the body, especially of neurology and endocrinology, the healer can be content simply to apply the healing force to that general area of the body in which the symptom or pain occurs. To fully understand even that little which is known of the factors involved in psychic healing would require a great deal of study, not only of medical but of "occult" subjects, but the healer need not concern himself with this unless he is inclined to devote his whole time to healing work and for this reason wishes to train himself as fully as possible. Indeed, many of the greatest healers

the world has known have understood even less of the mechanism involved than is to be set forward in these pages, but have simply acted with deep faith in a Higher Power, which faith has attracted suitable guidance to them and has set the needed factors into unconscious operation.

In the region of the disorder, the aura of your patient will be in a disturbed and unhealthy condition, and if you are clairvoyant you will be able to see this as a dark, discoloured, or wrongly coloured patch in the aura at that place. The clairvoyant is able by this means to diagnose illnesses, and sometimes to give a timely warning so that an impending illness may be averted. (This latter is possible because disease is always present as a disturbance of auric function **before** it achieves purely physical manifestation.)

It is well to commence your treatment, then, by placing your left hand in contact with the patient's body, and with the right hand making sweeping motions through the disturbed part of the aura in a direction away from the heart, as though stripping away some encumbrance. This actually does have the effect of removing certain unhealthy emanations from the aura and "setting straight" the auric radiation at that point.

Remember that what has been removed will now be clinging to your hands by a kind of magnetic attraction, so that at the end of each stroke, you should flip your hand as though shaking water from it: this will assist your own healthy auric forces to remove the undesired emanations.

There are many other variations of this preliminary technique, but the main thing to remember is **why** it is being done; you will then, as in other treatments, be able to evolve your own particular techniques according to knowledge and experience. After this preliminary treatment, you are now ready to project healing force into the diseased area, laying on your hands and holding the mental image as described.

In some cases it may be an advantage to have clothing removed, but this is by no means essential, and in most cases it is for other reasons best avoided. There are again many techniques available for the projection of the force, but probably the most generally effective is simply to continue holding the hands on the required spot for some ten minutes. Often it takes a few minutes for the full flow of healing force to be established. When this has happened, you will, if you are aurically sensitive, be able to feel a sensation of unusual heat or cold building up between your hand and the patient's body. The strength of this sensation is normally much more than can be accounted for by the body temperature, and many patients will spontaneously remark on it with great surprise.

If you find that you are especially sensitive to the auric force in this way, you will (when you have by practice developed an easy flow of force) be able to use this as a very reliable and simple method of diagnosis. By simply passing your hand over the patient's body at a distance of about half an inch, you will feel the sensation of heat or cold strongly in certain spots but not in others. At those spots where the sensation is felt, you can be practically certain that some disorder exists, and that thus the healing force is automatically drawn from you when your hand contacts the area. Many healers use this method of diagnosis with uncanny accuracy, to the great astonishment of patients who have not given any information as to their condition or the seat of their trouble.

An even more valuable use of this method is, however, in those cases in which the actual seat of the disorder is in a different place from where the pain is felt, this being often the case in certain disorders affecting the nerve channels, or where toxins are being distributed through the body from some localised source producing a variety of aches and pains.

Because of the apparent electromagnetic character of the healing force, a principle of polarity operates. The left hand of the healer is to be regarded as the negative pole and the right hand as the positive pole, the healing force flowing from right hand to left hand to complete the "circuit." Because of this, it is as well to always make contact with the patient's body with both hands. The main centre of force in the aura corresponds in position to the main centre or plexus of the sympathetic nervous system, the solar plexus, which is to be found just above the navel. This centre, although unsuitable for most techniques of healing force projection, is an important point for reception of force. It is this centre with which your left hand should make contact, whilst the right hand is used to project force into other areas of the body.

DATES

In "Radiant Health Messenger"

The date is a concentrated food with a high percentage of sugar, high in energy value, and with a chemical reaction that is alkaline. It is a good source of vitamin A and has a good potency of iron, calcium, phosphorus and other minerals. For children it is a wonderful confection, and for the woman who is trying to keep her weight down it is preferable to white sugar and other sweets. Dates are apt to act as a mild laxative, although there is no guarantee that they will for everyone. By the very nature of their construction they supply some bulk and prompt peristaltic action.

Eat dates as they come in the package whenever you want a sweet or as a dessert for any meal. Add mashed dates to the muffin batter; make it part of a date bread. Mash and cream it on to cottage cheese or cream cheese; add it to any fruit or vegetable salad. A date and orange salad with lemon juice mayonnaise or French dressing is a delicious dish.

PREPARATION FOR SPIRITUAL HEALING

Advice to Patients

By Ursula Roberts

In "Two Worlds"

A human being is a trinity of body, mind, and spirit. The health of an individual depends upon the degree of harmony with which an inter-play takes place between these various parts of the composite whole.

Spiritual healing acts not so much on the diseases of the physical body, but by recharging the organs with the life force which has been lacking, as the result of which disease has been able to gain a hold over the body. As the life force recharges these organs, the diseased condition is thrown off and a cure eventually results. The cure will be permanent if the spiritual trinity is maintained in harmony.

The healer is one whose spirit has an abundance of life force. He is able to transmit that life force either through the hands of his body, or through the thoughts of his mind. If the patient receives the life force, then great benefit follows, but in many cases the patient seems unable to receive the healing power and so disease continues to flourish, despite the efforts of the healers who earnestly desire to help.

Restoring Spiritual Harmony

The ministers of light, the healing spirits, are ever ready to help forward any good work and we find a band of these beautiful souls clustered around every earnest healer. It is often their loving task to endeavour to forward the work of the healer by stimulating the spirit of the patient to a greater control over the mind and body; or to influence the mind with such powerful thoughts of peace and holiness that the mind becomes again harmonious to spirit influence.

The work of healing the sick is not merely a work of restoring a diseased body to health again; it should be a work of completely restoring spiri-

tual harmony. It is therefore, extremely helpful if patients can realize that they need to do something for themselves, instead of merely appealing to the healer and then waiting for a miracle to take place.

Mental Preparation

Before patients attempt to receive healing, either by prayer or by touch, they should ask themselves: What is it that engrosses most of my attention? Is it my business? My home and family? My religion? My body. What do I most constantly think about? If the answer is the body, and worry and illness, then the patient must make an effort to think of the spirit, or to read a book which describes the life of the spirit as distinct from the life of the body. Books describing after-death experiences in the spirit world are excellent for this purpose, as they incline, not only to place the emphasis on the importance of the spirit, but also to eradicate the lurking fear of death which accompanies every illness.

If business and family, or home and family engross the attention, then the patient must make an effort to move the focus of thought and to fix it upon the opposite aspect of the worry. It is a good thing to think of former happiness and of the great law of compensation, which most definitely brings a gain for every loss; a healing for every hurt; a crown for every cross. Every patient should endeavour to make these mental changes, in order to make their spirit active and responsive to the healing rays.

Learn to Forgive

Next the patient should consider, have I a grievance against anyone? The nursing of a grievance is a state of mind in which there is no love. So long as the grievance is held in the mind, so long as the mind is partly closed to the influence of the spirit, the healing rays can only partly stimulate the spirit to recharge the body with life force. Forgiveness is essential. Patients cannot

be completely healed until they learn to forgive, freely and absolutely, every person who has ever hurt them either mentally or physically. The patient should endeavour to send forth a prayer of loving forgiveness before approaching the healing treatment.

A prayer of faith is helpful, though it is not always necessary even to pray, but to think, quite definitely and firmly, "I have done my best; I know the healer will do the best that is possible and I am sure that I am going to be healed." This places the patient in a receptive, and yet a positive frame of mind. After receiving treatment, the patient should go away and as soon as possible, lie down to rest or sleep, with no other person present in the room.

Gratitude and Thanks

This rest after treatment is very necessary, as the healing forces may continue to act upon the patient for some time after the healer has applied the healing force. Each day following the treatment, the patient should endeavour, in imagination, to pass again through the treatment experienced on the day of healing. To recapture the vision of the room, and the healer, and to feel again the sense of power which was there. This should be done, whether the treatment was by contact, or from a distance by means of prayerful thought, as a link is then maintained through which the healers of the spirit world can again contact the patient if such a contact is necessary.

When the patient becomes aware that an improvement is noticeable, in the illness, there should be a definite realization of gratitude and thanks should be suitably given. Every patient should give thanks in silent prayer, as this is an action of the spirit. Too often, as soon as the pain or illness has passed, the patient returns to a pre-occupation with ordinary affairs and never even thanks the healers, much less the unseen Presence of God. Thus, the spirit, mind, and body revert

to the state from which the illness first became possible.

Without Price

The ideal and complete healing is shown in the numerous people, who, having been healed, now give their thanks in service. The focus of their life is for ever upon "spirit" and so their health is maintained.

It would be good for both healers and patients to consider these thoughts. Healers could then advise patients that something is expected in return for the benefit that they may receive. As spirit life force is something which cannot be bought, but which can only be given "without money and without price," so also the return in gratitude for healing is "without money and without price"! The true return is in the expression of the spirit through love and service rendered through the body and mind. If money is given with love, or gained by sacrifice, then it becomes a fit expression of gratitude.

To live in the hearts we leave behind, is not to die.

Just stand aside and watch yourself go by,
Think of yourself as He, instead of I;
Back to your walled-tenement you'll go
With tolerance to all who live below.

The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you, with He, as substitute for I,
Have stood aside and watched yourself go by.
Just being happy helps other souls along;
Their burdens may be heavy, they not strong;
And your own sky will lighten,
If other skies you brighten
By just being happy, with a heart full of song.

—Ripley D. Saunders.

SPIRIT DOG PROTECTOR

In "Psychic Observer"

Stories of "ghost" animals — phantoms of dogs, cats, and other animals — are fairly common. In the November, 1949, issue of "Fate Magazine" Robert Campion Ennen tells the true story of a famous spirit dog which appeared repeatedly over a period of thirty years in the last century to protect a particular priest in Turin, Italy.

This large dog would seemingly materialize from nowhere at critical times to guard or rescue the priest, one Don Bosco, from harm. No one knew from whence the dog came nor where he went, and on one occasion he was locked in a house but still mysteriously disappeared without any trace. Moreover, he was never seen to eat any food or drink any water.

In 1852, says the account, Don Bosco had incurred the displeasure of certain criminal elements in Turin because of his activities among what we would call to-day juvenile delinquents. When he was attacked by an underworld character in a dark street of the city, the grey, wolf-like dog suddenly appeared as though out of the ether and sprang at the assailant, thus saving the priest.

There were several other such instances, but always when Don Bosco would need protection, there would be the spirit dog — for that, it was said, is what the animal surely must have been — to help him. How the dog was able to materialize at the precise moment and how its supposedly inferior intelligence was able to comprehend exactly when the priest would need help, of course, is not easily explained, but the events became so well known that the dog was regarded as some kind of peculiar guardian angel assigned to the priest.

At all times we endeavour to be guided in our thoughts, words, and deeds by the teaching and example of Jesus Christ.

PSYCHIC ART BY A MEDIUM

Artists Are Mystified

In "Sunday Sun," Sydney

Artists are baffled by strange water-colour paintings held by the Vic. Spiritualists' Union.

All are claimed to have been done by a London woman medium about eighty years ago.

In brilliant colour, they consist mainly of intricate patterns of swirling lines superimposed on one another.

Some of the lines are extremely delicate — no thicker than a spider's web.

Mr. James MacDonald, former Director of Melbourne's National Gallery, said this week that he had never seen anything like the paintings in his life.

He added: "I cannot see how any living artist could possibly conceive such works or produce such intricate and unerring line work.

"Other artists have told me that the pictures have left them baffled but delighted."

Victorian Spiritualists' Union trustee, Mr. H. Searle, said the artist, Georgiana Houghton, had been in a trance when she painted the pictures.

He added: "The seventy-odd paintings in the collection were given to the V.S.U. about sixty years ago.

"We have always recognized that they are psychic works of some kind."

Georgiana Houghton wrote on the backs of many paintings, claiming that they were really painted by Biblical characters using her as a medium.

On the back of a painting, entitled "The Eye of the Lord," she has written:

"A symbolical spirit drawing, executed through the mediumship of Georgiana Houghton, the sacred symbolist, whose hand has here been guided by Natron the Soother, Norvan the Extender, Misrael the Hastener."

SPIRITUALISM AND ITS TEACHING

By F. Macken, Parramatta

The principles and teachings of Spiritualism, as set forth in "The Harbinger of Light," Adelaide, may be summarized as follows:

1. That God is the Universal Spirit in whom men and other created things live and move and have their being.

2. That there is a Divine Light that lights every man that cometh into the world, in brotherhood irrespective of race or creed.

3. That communication between the living and the dead has been scientifically proved.

That prayer is a potent force for the uplifting of spirit friends beyond the veil and also for bringing ourselves into tune with the Infinite.

4. That man is a spiritual being now even when encased in the flesh and receives spirit guidance, protection, and healing.

That death is not a cessation of life but a mere change in condition.

That those who have passed on are conscious — not asleep — and that their personal identity is maintained.

5. That man is a free but responsible being. As he sows on earth so shall he reap and repay in the spirit life to come.

6. That Spiritualism destroys the fear of death, which is the portal to a higher and more spiritual phase of life.

That there is hope and salvation in the next life for even the most sinful and that life in spirit is a life of progress for all, moulded by the law of the Great Spirit of Life.

7. That as a flower gradually unfolds in beauty, so does the soul of man continue to unfold and develop after earth life in eternal progress in the spheres beyond.

8. That the Christ was the highest, divinest, and most perfect expression of God ever manifested in

Continued at bottom of page 43

JESUS THE HEALER

In "Psychic News"

Stories of the healing cures performed by Jesus as recorded in St. Mark's Gospel formed the theme of a service broadcast recently from Bradford Cathedral, the speaker being the Provost, the Very Rev. John G. Tiarks.

Though every Spiritualist knows that it is comparable with what we describe to-day as spirit possession, the Rev. Tiarks seemed to have little understanding of what illness might be implied from Jesus' work of casting out evil spirits, first suggesting that in the "present state of medical knowledge" diagnoses might be different, and then asking, "Is our belief dependent on being able to say how these things happened?"

The speaker claimed that Jesus' works of healing were entirely different from those of the "miracle workers," Jesus being emphatic as to secrecy and having put the method of dramatic deeds behind Him.

Not a Side Issue

This seemed somewhat inconsistent with the Rev. Tiarks' earlier statement that healing with Jesus was not a sideline but that He Himself ranked it with teaching and preaching.

He went on to point out that Jesus had not asked the sufferer, "Do you want to be made well?" but "Do you want to be made whole?" knowing that physical ills were rooted in mental sickness.

Continued from page 42

human form and that the object of his mission was to exhibit to mankind the example of a pure and spotless life, so that all men might be "saved," not from the consequences of deliberately committed sin, but from committing sin at all.

MAURICE BARBANELL

Talks about Books

Prices quoted are English currency

Love survives death, the whole basis of Spiritualism, is proved in irrefutable fashion by our latest book, "Death's Door Opens," in which G. Trevor narrates her proofs received through a score of our best-known mediums.

We submitted the manuscript to our most competent and experienced reader, who is always candid in her criticism. Her verdict was:

"An extremely interesting book. I do more than advise its acceptance—I would urge it, for I feel it should be a very important contribution to psychic literature. It rings absolutely true from beginning to end. Even the most sceptical would, I think, be startled by the evidence if they could be induced to read it."

The book, just published, costs 7/6, by post 7/10.

Our three recent publications are all selling well. Typical of the praise for "Silver Birch Speaks," which my wife edited, is the Glasgow correspondent, who wrote: "All Spiritualists will be grateful for this further issue of Silver Birch's wisdom. It is always so right to hand to an enquirer, or one who is requiring help, and so refreshing for the older Spiritualist."

The "Aberdeen Press and Journal" commented: "As always, there is lucidity and fine oratory in what Silver Birch is recorded as having said—a fact which, of itself, compels even the incredulous to read on."

W. H. Evans, in "Psychic News," called it "this wise book," said that the guide "is a wise teacher" and recommended readers to "imbibe its wisdom."

The "Two Worlds" praised the guide's "expounded wisdom"—"wisdom" is the one word commonly used by reviewers of this book.

"Silver Birch Speaks" sells at 8/6, by post 8/10.

Of my own "Power of the Spirit," in which I describe my most outstanding experiences, the "Manchester Evening News" said: "His arguments must make convincing reading even to sceptics."

The verdict of the "Gloucestershire Echo" was: "The evidence produced cannot be denied." "The mass of evidence is formidable," said the "Aberdeen Press and Journal."

"This virile book . . . a delightful volume," was W. H. Evans's verdict in "Psychic News." The "Two Worlds" praised the "racy style" and added that the book held "readers' interest from beginning to end."

"Power of the Spirit" sells at 8/6, by post 8/10.

Harry Boddington's "Secrets of Mediumship" was described by "Light" as "a stimulating book," by the "Two Worlds" as "a valuable addition to psychic literature," and by "Prediction" as giving "excellent advice to beginners." W. H. Evans in "Psychic News," said it was of "inestimable value to all who seek to develop psychic powers." The author's "pithy comments hold volumes of philosophy for the thoughtful student."

"Secrets of Mediumship" sells at 7/6, by post 7/10.

Spiritualist Press, Ltd., 48 Old Bailey, London, E.C.4, or may be obtained through Mr. Chas. Neil, 100 Kentfield Waruda Street, Kirribilli, N.S.W.

PROPHECY

By Mrs. M. A. St. Clair Stobart

The main task of Spiritualism is not to prophesy, but to prove survival. As St. Paul knew (1 Cor. 13: 6), prophecies are always likely to fail.

The Spiritualist Movement was not based on the reliability of prophecies, but on the evidence for survival, which remains to-day as strong as it ever has been.

PRINTING FUND APPEAL

We desire to express our thanks for the additional sums received on behalf of the Printing Fund Appeal: L.O., Auckland, £31; R.C.J., Johannesburg, £2 10/-; W.S., Maritzburg, 14/6; Q.E., Grenfell, 11/-; H.B.E., Geelong, 10/6; M.O.N., Kew, Victoria, 10/6; R.C.K., Leeton, 10/-; J.M.D., Townsville, 10/-; W.A.P., Coburg, 10/-; W.R., Greenslopes, 5/6; G.A.S., Paddington, 2/9. Total to date, £119 5/8.

MY PRAYER

By Patricia Giles Crosley

Thank you, dear God, for sun and sky,
For shady trees and freshening rain,
For fragrant breezes passing by,
For roses that will bloom again.

Could we but take a lesson from the flowers,
To God they lift their faces every day,
We, too, could spend our happy hours
With God, if we would lift our hearts to pray.

The Christ Spirit, it is the Spirit of Divine Love which must be born in our hearts, and which makes it impossible for us to harm any living creature, since we recognize the Divine Life in all forms, though in varying stages of development.

In early years about your feet,
Were sudden gleams of psychic light,
Of nothing needed — nothing deep,
To feed the Inner Light.

To-day I know your inmost fear,
I know the plea for Clearer Light —
I know how best your thought to shir,*
That you may reach the LIGHT.

*Shir (obsolete): To make bright or pure; to purge; clear; free; acquit; excuse.

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