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APRIL, 1951

The Harbinger of Light

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

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

LEADING FEATURES

He Held Seances for Royalty

Red Indian Magic

Healer Cured My Daughter

Why We Have Wars

A Spiritualist Answers Resurrection Critics

Spiritual Healing

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TO OUR SUBSCRIBERS

We regret that in consequence of the fabulous price of paper and the greatly increased rise in wages in the printing trade, we are compelled to increase the price of all new subscriptions and renewals to the "Harbinger of Light" by 3d. each month, i.e., 12/6 per year, commencing with the April issue. All new subscriptions and renewals will be at the rate of 12/- per year, plus postage.

Unless any subscribers who have already paid their subscriptions have any objection to our doing so and advise us by letter of their objection, we will adjust the balance already paid to the new rate. We shall regard the absence of such a letter as the subscriber's consent to this adjustment.

Further, to conserve paper, we are reducing the number of pages in the Digest, but will use a smaller type to enable us to publish approximately the same amount of matter.

We trust that recognizing the necessity of the continued publication of the magazine in the interests of the Cause it represents, you will co-operate with us as you have done in the past.

We need both your moral and practical support to enable us to meet successfully our present difficulty.

J. T. HUSTON, Managing Editor.

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

THE Harbinger of Light

FOUNDED 1870

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

Editor

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HE HELD SEANCES FOR ROYALTY

D. D. Home (1833-1886)

By W. H. Evans

In "The Two Worlds"

About the parentage of Daniel Douglas Home there is some mystery. According to his own statement his father was a natural son of Alexander, the tenth Earl of Home. On his mother's side he was descended from a Highland family gifted with the second sight.

As a child he was delicate and very sensitive, his health being so poor that doubts of his surviving to manhood were entertained. He was adopted by Mrs. McNeil Cook, a childless widow, and passed his early days at Portobello, near Edinburgh. Later he was taken to the United States and spent his youth in Greenville, Conn., and Troy, New York.

His first psychic experience was seeing clairvoyantly a schoolfellow who had died, and who kept a promise made between them that he who should die first would, if possible, appear to the other. This vision caused his thoughts to turn more and more to the life beyond.

An Amazing Gift

One night, loud and unaccountable blows were heard in his room, and the next morning raps were heard. The Hydesville disturbances had occurred two years before, and Home's aunt, with whom he was living, remembering them, thought he was possessed of the devil. She called in, in turn, a Congregational, a Baptist, and a Wesleyan minister, to exorcise the spirit, but they were unsuccessful and she turned her nephew out of the house.

From this time Home had to live on the hospitality of his friends. His amazing gift soon attracted widespread attention. It was discovered that behind the phenomena was an intelligence. The happenings were investigated by Prof. George Bush, a distinguished Oriental scholar. Bryant the poet and Prof. Wells of Harvard both testified to the reality of the phenomena. Prof. Hare and Prof. Mapes, the chemist, and Judge Edmonds of the U.S. Supreme Court, also sat with Home. His mediumship was a contributing factor in their acceptance of Spiritualism.

Seances for Royalty

Home was first levitated in the house of Ward Cheney, an American manufacturer, at South Manchester. Great demands were made upon Home's mediumship, and the nervous exhaustion was immense. This resulted in his breaking off his medical studies, and being advised to make a trip to Europe. He came to England in 1855.

Here he was the guest of Mr. J. S. Rymer, an Ealing solicitor. He was soon giving seances, and many prominent people owe their conversion to Spiritualism to his work. Among the famous people of his day who sat with him were Lord Brougham, Lord Adare, Sir David Brewster, Lord Lytton, Thackeray, and Robert Chambers.

When on the Continent, he gave seances to the French Emperor Napoleon III, to the German Emperor, to the Queen of Holland, the Czar of Russia, and many other prominent people, amongst them Alexander Dumas.

Strange Rumours

In the spring of 1858 Home was introduced to Count Koucheleff-Besborodka and his wife. He became engaged to the Count's sister-in-law, Alexandrina de Knoll. The wedding took place in St. Petersburg. Count Alexis Tolstoy, the poet, and Count Bobrinsky, one of the Chamberlains of the Emperor, acted as groomsmen. Dumas was one of the witnesses.

Strange rumours were circulated wherever he went. In Florence the peasant believed "he was a necromancer who administered the sacraments of the Church to toads in order to raise the dead by spells and incantations." While there his life was attempted. All kinds of wild rumours concerning him were circulated. He was credited with carrying about in his pocket a trained monkey, who plucked people's sleeves and showed its hand at seances. Some said he chloroformed his sitters, others that he engaged the secret police to obtain information about them. Perhaps the most absurd story is that of the old lady in America who said, "Lords, sirs, it's easy enough, he only rubs himself all over with a gold pencil first." If such a practice would produce such phenomena there would be a run on gold pencils.

Crookes's Researches

How people could become infatuated about such phenomena is shown by the action of Mrs. Lyon, who wished to adopt him. Home was really averse to it, but was persuaded by friends to accept her gift of money, and changed his name to Home-Lyon. Later she repented and sued for the money. Home gave it back, and one may judge of her probity by the view Vice-Chancellor Gifford expressed that the plaintiff's "mis-statements were so perversely untrue that they had embarrassed the court a great deal." Home made no appeal and in the state of public opinion it would have been useless.

Home gave several seances to Prof. Crookes, an account of which is given in his "Researches into the Phenomena of Spiritualism," where details of the various experiments, together with illustrations of the apparatus used, are given.

Never Fraudulent

Home evinced every phase of mediumship except apports and the direct voice. He was singularly incredulous, and refused to believe in any form of psychic phenomena which he had not seen. It was a strange state of mind for one in whose presence so many wonders happened. He never took fees for his sittings, and he was never found trying to stimulate phenomena. In a movement where so many have been unmasked, that is a phenomenon of no mean order.

He passed to the higher life on June 21, 1886, and his body is buried at St. Germain, Paris. On his tomb is inscribed, "To another discerning of spirits." In Edinburgh is a fountain erected to his memory opposite the Canongate Parish Church. It is not known who erected it.

With successful people in all walks of life, thought is concentrated on particular aims; but with the masses of mankind, it is but a wandering vagrant loitering upon the outer wall of circumstances.

The spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world.

Knowledge is merely a cultivation of that divine spark of wisdom inherent in all.

Memory is not only subject to will, but it has a will of its own. It is like a looking-glass, because it reflects what passes before it; yet, unlike a looking-glass, it retains and at will reproduces any figure that is wanted at the very centre of the plate.

SPIRITUALISM'S ANSWER TO THE RESURRECTION CRITICS

Psychic Facts That Support Christianity's Triumph By I. T. Warner-Staples

It has always seemed extraordinary to me that most of the opposition to the facts of psychic science and Spiritualism should come from religious rather than non-religious people. For Spiritualism, rightly understood, should find a welcome, rather than ignorant hostility, from all who believe in the reality of the phenomena recorded in the Bible.

Hitherto, orthodox Christians have been at a great disadvantage when trying to convince sceptics that the Lord Christ actually was seen and touched, conversed with, and even that He "did eat and drink" **after** His body was tortured to death on the cross.

One would have imagined that any evidence of a modern scientific kind which would help bring the reality of such tremendous facts home to the unbeliever would be used with gratitude!

But if Orthodoxy fears to use these evidences, that is no reason why we should not continue to present them to the genuine seeker after Truth.

"Who is this that darkeneth counsel by words without knowledge?" asks the Lord of Job in one of the grandest poems ever written.

Well, in the subject I am considering there are a considerable number! Rationalists, Agnostics, higher critics, and even many theologians have all found "discrepancies" and "contradictions" in the Gospels in cases where even a superficial knowledge of our modern phenomena would reveal neither. As to how, when, or by whom the Gospels were first written, I shall not say anything. It is entirely outside my subject and only leads to endless argument.

Two Questions

The questions with which we are concerned is, "Do the psychic descriptions ring true? Could they have been invented by ignorant and obscure men with no knowledge of modern phenomena?" I think it is most unreasonable to imagine that anything of the sort can account for them.

It seems obvious to me that to have invented the character of the "Man of Galilee" would have required a saint and a genius just as exalted, and to give just those psychic details concerning Him which we have in the New Testament — unless they actually took place — would be far beyond the power of any writer.

We, as Spiritualists, know that Jesus of Nazareth once walked this earth and that He still exists, not as a myth,

but as a real personality. Some of us also know that we have felt His influence on our lives, just as truly as we are conscious of the nearness of our own relatives and friends who have entered the other state of existence.

I believe that if we can get into touch with our own discarnate friends (as we can and do), so also it is possible to come into contact with Him. If telepathy acts in the one case it can also in the other, for what is prayer but a form of telepathy?

It is just those small details which were once regarded by the critics as the chief weakness of the evangelist's accounts of the resurrection that have, in the light cast by psychic science, become its greatest support. We have been able to turn the "contradictions" into proofs by reason of our study of modern phenomena.

As the resurrection is the foundation fact of the Christian religion, I will give some of the ideas of the critics concerning it. It is interesting not to have to remain on the defensive but to criticize the critics themselves. No Christian with our evidence to back him need fear the greatest of them or the worst that they can say.

It is somewhat amusing to notice how one critic attacks the strong points of another, and what one bases his faith on is regarded as sheer nonsense by the other.

The curious part is that the sects are most bitter on just those points of doctrine which, from their very nature, are incapable of proof, whilst they one and all neglect or are openly hostile to our modern evidence which would give so much support to the vital facts recorded in the New Testament. The resurrection is the chief of these.

The Rev. J. M. Thompson credits the evangelist, Luke, with a "special theory of the resurrection body, according to which it assimilates food, and yet disappears at will." Apparently, this critic has never heard of such a thing as complete materialization when discarnate beings have done such things in the presence of witnesses and then "disappeared at will."

A Professor's Opinion

Professor Kirsopp Lake says: "To most minds the evidence (of Survival) does not justify a decisive verdict of any nature." He denies the objective reality of Christ's appearances and speaks of "the vision of the risen Master."

Dr. Milligan finds the records of Christ's eating and drinking after the resurrection quite impossible of explanation. Yet in Luke 24 we read that the Christ "did eat before them."

By comparing this incident with our phenomena we have no reason to doubt the fact. St. Peter, who was present, was convinced, for we read in Acts 10: 41:

"... us, who did eat and drink with him after he rose from the dead."

The Rev. Dr. W. Sparrow Simpson thinks it would be such a shock to see a person "risen from the dead" that they might suffer permanent injury to "their mental and moral balance." He speaks of the "contradictions" presented by the Christ's risen body, that it was solid yet went through closed doors, and he goes so far as to say that the Unitarians have failed "to establish Christ's resurrection without His divinity."

He regards the evidence "comparatively weak, perhaps incredible" — unless His divinity be accepted. He thinks that St. Paul and the evangelists are opposed in doctrines concerning the resurrection body, whereas we can find no such opposition.

How certain and direct was the apostles' preaching: "We testify to that we have seen, and our hands have handled." "We cannot but speak the things which we saw and heard." "With great power gave the apostles their witness of the resurrection of the Lord Jesus."

We might fancy we were listening to our modern converts to Spiritualism! How often have we ourselves said the same words after psychic evidence has been given us that our discarnate friends live?

The apostles would never have made converts if they had not had something definite and evidential to offer. They were not fools, and men do not suffer martyrdom for nothing. Nor were they easily convinced.

The Rev. C. Robinson of the Society for the Propagation of the Gospels thinks the evidence of the Gospels is "not convincing."

Dr. Warschauer thinks that the rolling away of the stone "could have had for its original object nothing else but to allow the re-animated body of the Saviour to issue forth," and he criticizes the Gospel account for inferring that the Christ was already risen before the stone was removed.

It is most interesting to know that in this inference the writer of the ancient record was right and his modern critic decidedly wrong. It was removed simply that the disciples and women might convince themselves that the body was not there, having we believe been dematerialized. Nor do the Gospels teach that He ever was unconscious in the tomb, for we are told that He promised the dying thief: "To-day shalt thou be with me in Paradise."

The Rev. Gardner-Smith, M.A., thinks that if the apostles could not get people to believe their evidence "we cannot hope to succeed."

Yes, but we can, for we are in a better position, by reason of numerous experiments, to sift out the true and the false.

We can now understand many things which the apostles could not. Fortunately, they did not refuse to record those incidents which they did not comprehend. Hence the records ring true when compared with ours.

Place and Time

Another point over which a lot of difficulty is made by the critics is the exact place and time when Christ appeared after resurrection. It is said that "two streams of tradition are apparent in the Gospels" and therefore both cannot be correct.

But a study of psychic phenomena would go very far to reconcile the seeming contradictions. Because one person saw the Christ in Jerusalem at, say, eleven, and another saw Him in Galilee at 10.55 a.m., that would not in itself prove that one witness was false.

In the spiritual body, movement from place to place is very swift and distance is not reckoned in miles. So this "difficulty," felt so acutely by the critics, is nothing to us.

I have purposely confined myself to quoting modern theologians because the others, like Strauss, had more excuse for their complete ignorance of psychic evidence. They had no data with which to compare the phenomena of the Gospels.

But what should we think of a medical man who refused to study or use X-rays or the various serums just because they are modern discoveries? Yet these critics of the Bible still speak and write of its phenomena without even a nodding acquaintance with psychic science.

It is an amazing thing that we should be able to answer the critics through our independent investigations, whilst they oppose, or doubt, through wilful ignorance and bigotry.

"Psychic News."

Our thoughts are the epochs in our lives; all else is but as a journal of the winds that blew while we were here.—Thoreau.

I ask but this:

To keep within myself a green point growing,
Whatever winds may be blowing;
To put out blossoms, one or two,
And when my leaves are thin and few,
To have some fruit worth showing.—Willa Muir.

Too many sip here and there, taking no deep draughts. They know just a little of these great themes, and dwell with them not at all.

THE SHEPHERD CONFOUNDED

Reprinted from "Psychic News"

As a minister of religion, the Rev. George May went to Jamaica imbued with the missionary spirit. Like others before him — and no doubt since — he believed he would be the means of giving spiritual enlightenment to the natives there. How he, as the shepherd, was confounded by his flock, May himself related when he spoke recently at a meeting organized by the Marylebone Spiritualist Association and held at the Victoria Hall. "We are apt to think our culture, knowledge, and wisdom are so great that foreigners, in comparison, belong to a lower stratum," he said.

Whilst preaching at Port Maria a hurricane swept away the church steeple, and May, to cover the cost of a new one, needed to attract a large congregation and collection. "I had a brainwave and put up a banner, 'Life after Death Proved.' That, I thought, would bring them in," May recalled. It did, but May then grew anxious as to whether he would be right in telling the natives what he knew of psychic matters. They might not, he felt, be able to digest or stand up to too full a discourse. Nevertheless, at the service he found himself preaching fully on psychic matters. After the service he saw, not without trepidation, the gathering of his flock in the vestry.

The natives' reaction astounded him, and was epitomized by one woman who approached him, congratulated him on the excellence of the service, and then remarked: "I enjoyed the service, but I've come to tell you about the people who were standing beside you in the pulpit."

And, to May's further astonishment, the woman proceeded to describe two relatives of his in spirit and also a deceased Scots minister whom he had known! To May's expression of amazement the woman laconically replied: "Oh, you haven't heard anything yet. They've all been seeing things." "One could always tell those who have the truth and those who haven't," declared the speaker. The former were unmistakably happy, the others were "pious miseries."

May, who delighted his audience with his humour and geniality, spoke of his early experiences of Spiritualism when he heard his dead father speak to him in the direct voice. One remarkable piece of evidence that he received from his father at the direct-voice seance concerned a childhood incident.

Always intrigued by the ninety-first Psalm, young May was especially interested in the line, "For he shall give his angels charge over thee," and wanted seriously to know if angels did truly exist.

One day he questioned his father, remarking: "If so, I would like to speak with them." To the father, a rigid Calvinist, the boy's query amounted to blasphemy and he promptly admonished him. But young May persisted, and pointed out that if Samuel had conversed with an angel, why not he? "Samuel was different," was the father's sharp retort. At the seance, May's father quoted the famous line and then asked: "Remember little Samuel? Well, you were right about that. I am one (an angel) now. And why shouldn't I be — who better knows all your pranks and tricks than I?"

So it was that death had brought a clearer vision to May's father, and from beyond death he returned to acknowledge that which he would not acknowledge in life — the truth of a child's reasoning powers. "The more I live," May remarked, "the more I realize that the greatest truths are clothed in the most profound simplicity." Whilst Spiritualists clung to the great truth of survival, there was, he said, no need to bewilder the mind with the theories of the so-called philosophers. "When we consider this subject from every angle we come back to simplicity, and when I had the knowledge of this truth it suddenly debunked the so-called great scholars of this world." The latter reminded May of "dogs with tin cans tied to their tails who run around in circles." Knowledge must come from within, not without. "If you open the door of your mind, spirit friends will come close, they will stay with you, and be your guides and companions. "It is up to each one of us who has this truth to spread it abroad. We are all missionaries with a cause. Let us get the missionary spirit!" The ensuing demonstration of clairvoyance was given by Horace Leaf, departing from his usual role of lecturer.

Though brief, his messages were all acknowledged, and one of the more interesting contacts he made was with a coloured member of the audience. The latter acknowledged a description of a woman of his own race who gave her name as Emma, and also her habit of constantly singing whilst about her daily work. The names of Valentine and Randy were given during another message and were acknowledged by a woman. The former was her uncle, and the latter, Leaf correctly stated, had taken his own life.

Every idea that we formulate and every idea formulated by others that we admit into our consciousness will surely manifest on our physical organisms and in our life's experience.

DEATH — "AMIABLE HARBINGER OF IMMORTALITY"

By William F. Neech

It all began when, tired of fiction, I borrowed a book on Spiritualism from the local library. For the first time in my life, I forgot the fears which had been distorting my mind and slept soundly the whole night through.

The next day I went for another book. In a week I was a different person.

The fears which Spiritualism banished had been haunting me for years and had increased so much that I had begun to doubt my own sanity. Yet the experiences which fostered these fears began harmlessly enough.

Youthful Quest

When I was about twelve years of age, I began the attempt at unravelling the mysteries of the universe. Each night as I lay in my bed I would wait for the sun to set and watch the exquisite stars sprinkle merrily into existence, and begin glittering the sky.

Then, when the lamp post's slab of mellow light was aslant my room, nocturnal ponderings on vast, profound enigmas began.

I would pray for angels to establish the veracity of their existence by appearing to me in my little sanctuary of fantasy; I would question God with artless presumption as to the nature of His identity; and I would puzzle over eternity and infinity until thus-far indulgent slumber stole slowly into my mind, fondly weaving the threads of these thoughts into the flimsy, ineffable fabric of my dreams.

Fear of Death

One such night I thought of death and realized I must eventually die.

With the sudden, shuddering aptness of coincidence, the lamplight's benevolent yellow clicked into nothingness outside.

Only the spectre-moon loaned its unhappy illumination to the once familiar atmosphere of my room, and I was afraid, with the first overwhelming significance of that fear horribly searing my mind. Fear of death . . . fear of the unknown . . .

I screamed into the night, and the night came to life, leering at me, looming over me, flapping itself against the door and peering in at the frantic pane.

I screamed again, and went on screaming it seemed for ever, until my mother came in haste to comfort me with warm bed-smelling arms and ghost-dispelling bosom.

For many years after that dizzy spin into dread conjecture, my imagination preferred the commonplace, and it was with ineffectual wings that my spirit strove to soar into "the dead vast of night."

Imagined spirits whispered sibilantly in the mysterious dim silver swirl of twilight, but I would not hear; stars from afar sent light a million years old — tomb-cold light whittled silent as it sped through the vast murmuring oceans of eternity — but I would not look. Occult, nocturnal occurrences were not for me. The mysteries of the universe, so far as I was concerned, could remain unsolved.

From then on, going to bed became a fearful venture, and every sleepless night I longed for the dawn. Walking home in the dark was an unnerving experience which became more and more terrible with repetition.

Then when I was becoming extremely ill, I borrowed the book on Spiritualism from the library. Immediately I was enthralled. No one ever became a Spiritualist so speedily on such meagre grounds. I had experienced no personal proof of Survival, had attended no meetings and sat with no medium.

Logical Appeal

Yet somehow everything that Spiritualism was claimed to demonstrate seemed logical. My fears dissolved. Death took on a less terrible aspect and night became the sweeter companion of day.

Eventually I attended meetings and seances and talked to persons from another world, whom, when they had lived on this earth, I had known and loved.

I learned that man is primarily a spiritual being and that, however alluring and seemingly rewarding, was a solely materialistic outlook, only thoughts and actions based on a spiritual basis were permanent and true.

This realization gave me a deeper glimpse into the beauties and truths of the philosophies and great works of art and allowed me to appreciate and commune with nature in a manner I had not thought possible.

For the first time in my life, human beings became my fellow-creatures, and animals and birds took on more relevant and abiding characteristics.

I looked at life with a sudden, certain, surprising sincerity.

Could Spiritualism mean more to any person? It saved me from a dangerous melancholia and gave me a deep delicious joy in living. It was as if from the depths of some bewildering and frightening labyrinth of subterranean passages and caves I entered into a world of sunlight and eternal freshness.

Spiritualism allowed me to fall in love with life and to acknowledge death as the amiable harbinger of immortality.

"Psychic World."

RED INDIAN MAGIC

Open-air Demonstration

Reprinted from "The Two Worlds"

From an Indian tent (empty save for one man, bound hand and foot, some drums, tambourines, and wind instruments), which was pitched on the lawn of a former Governor of the State of Wisconsin, flew several large white birds which immediately soared away out of sight.

Following this came a loud blast as from a wind instrument and a combined clamour of horrible, discordant sounds in an awful cacophony which terminated in the hurling forth from the tent of all the instruments suspended therein.

The occasion of this strange and unusual demonstration was that of the camping of a tribe of Red Indians near the Governor's residence. They were invited to assemble on his lawn, and give an exhibition of their strange powers to a party of guests.

A War Dance

After performing one of their characteristic war dances, three of the young men proceeded to dig holes in the ground, in which they placed their poles, stretched their canvas, and formed a tent of about twelve feet in height. The top of the tent was not fully closed, leaving an opening of about a foot in diameter. From this opening depended several strings to which were attached a drum, two tambourines, a pair of cymbals, and two or three other musical instruments.

Tent Examined

The tent set up, the Governor and several of his guests were invited to enter and examine it. Having keenly watched its construction, they found nothing within the canvas than what has been described.

Following this, an Indian was called forward, whom his companions called Johan, their "medicine man."

Bound Hand and Foot

At the request of some of the chiefs, Governor Talmadge and two other gentlemen bound the medicine man hand and foot with a rope until he was completely incapable of movement.

The two principal chiefs then took him up between them, and threw rather than laid him on the grass beneath the tent, pulling the canvas together carefully as they emerged from beneath it.

Invocation

From then on, nearly all the rest of the Indians began trotting round the tent uttering low, monotonous sounds, whilst in the meantime two or three of their number seated themselves on the ground, beating their wooden drums.

In less than five minutes, several large white birds flew out of the opening at the top of the tent, and soared away out of sight.

Bowed Heads to Birds

These birds were the size of wild geese, purely white, and flew away with immense rapidity, whilst the Indians bowed their heads and covered their faces with their hands as if in worship.

Directly after this, there was heard a loud blast, as if from one of the wind instruments, which was followed by the beating of the drum, the blowing of the horns and pipes, and the thud of tambourines in a combined clamour of horrible discordant sounds.

"Medicine Man" Levitated

The awful concert soon terminated, all the instruments, one after the other, being thrown out through the top of the tent, the whole distracting cacophony ending with the tent curtains being pulled violently open and thrown back, whilst the medicine man himself, fast bound, with every cord, knot, and fastening still in place, and apparently sunk into a deep sleep, was thrown out upon the grass, some distance from the tent, apparently by invisible hands.

The tent now being open and fully exposed, it was searched by a party of the amazed spectators, but not a sign or vestige of any presence save that of the bound and still sleeping Indian could be discovered.

PSYCHIC TRUTHS

Wisdom is born in the soul of man when he recognizes that natural law governs and accounts for all things.

Wisdom is not a product of nature; it rules all nature, wherever its laws are obeyed. Wisdom rules all things, it becomes manifested in nature; and not outside of it.

Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self.

All nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by everyone. Nature changes, but wisdom remains.

If a man is clean, he feels clean, and keeping clean, inspires him to clean deeds.

There are those now on earth who have an extended vision called Clairvoyance; and some of these see thought-emanations, and distinguish their character by the trend of the colour, as well as its clearness.

Only truth can stand the test of an analysis, which destroys delusions and illusions. It enables one to see things as they are, in their real condition and relation to other things.

"HEALER CURED MY DAUGHTER," SAYS POLICE INSPECTOR

Nearly two years ago a Belgian woman was brought before the Liege courts on a charge of treating patients by unorthodox means—a highly illegal act in that country. Several witnesses, however, publicly testified that they had received great benefit at the hands of the healer, Mme. Desjardin, and all unanimously declared that they had not been asked for any payment whatever for the service she had rendered. So when the court finally met to reach a verdict on June 4, 1949, Mme. Desjardin was found not guilty and acquitted.

Some of the testimony put before the court has only recently become available. A woman who had been suffering from haemorrhage for a long time, and whose state of health was worsening, heard of the cures of Mme. Desjardin and paid her a visit. No indication of the nature of her illness was disclosed by the patient, yet at the first visit Mme. Desjardin unhesitatingly put her hands on the affected part. In her statement, the patient said that since the treatment she could no longer feel any pain and she had been able to resume her normal occupation.

Another woman, whose mother had suffered from epilepsy and had sustained a severe burn by falling on the stove in a fit, heard of the powers of the healer through her neighbours. She took her mother to the medium, and in her testimony described what happened. "In my presence," she said, "Mme. Desjardin laid her hands on my mother's burns and blew on them. She did nothing else. I asked how much I owed her, and she answered that her help was free. Since then a great improvement has been seen in my mother's health. Her epileptic fits left her and her burns were healed in a few days." Mme. Desjardin is held in such high esteem that even a police inspector was prepared to make a statement on her behalf. He wrote: "This is to certify that my daughter, —, aged twenty, was suffering from partial infantile paralysis and has been cured by Mme. Desjardin."

One case which this remarkable woman was called upon to heal was a patient ill with pleurisy. The patient, a woman, declares that she had been in great suffering for eight days, but as soon as the medium laid her hands on her right side the pain vanished. Furthermore, it was not found necessary to tap the lung to remove the fluid.

Subsequently this person was X-rayed, when it was found that the right lung was no longer ulcerated.

Mme. Desjardin has since been given the X-ray plates. "Psychic News."

EDITOR'S NOTES

With the April issue the Editor begins his seventeenth year of his responsibility for the production of "The Harbinger of Light." His association with the magazine was long prior to that, including four years as Assistant Editor.

Looking back over the years, we are conscious of and deeply grateful for the never-failing co-operation of friends on each side of the veil. Although there have been times when we could not see clearly our way, there has been always the ready response to our needs. An old-time message from the Spirit World, recorded by Isaiah, said: "Before they call I will answer; while they are speaking I will hear." Although in this issue the call has been made, we are certain of its answer. "The Harbinger of Light," instituted by the Spirit World, will continue to be of service if we likewise will do our part.

* * *

It will save expense and the time and labour of the Editor (who hasn't any assistant) if subscribers will send their subscriptions when the letter or figure on their wrapper indicates it is due. A further saving will be effected by acknowledging receipt of payments in the "Harbinger." They will be indicated thus: A.B.C. (Sydney), 12/6. Donations will be acknowledged in this way also.

* * *

As part of my plan to give the remainder of my life to Spiritualism, I have recommenced the Healing Service as indicated on another page under the title, "The Wayfarers." As soon as arrangements can be made a weekly meeting will be held in a city hall in Adelaide for teaching and training healers.

Those desiring Spiritual Healing either for themselves or for another, in addition to sending an application, should send a fortnightly report of progress as well. Unless this is done we shall assume that further treatment is not desired. No correspondence will be answered unless a stamped, self-addressed envelope be enclosed.

By breathing, and by the combustion of food, man exhales upon the material and spiritual atmospheres, elements that enter into the combination of external Nature, while his thought co-operates and influences his surroundings.

The imagining faculty, which we all possess, is our creative faculty.

"THE HARBINGER OF LIGHT" IN DANGER

Can We Weather the Storm?

Our printers have advised us that, owing to further increases in the price of paper and in wages, their charge for printing our paper will be increased by £8 15/- per issue.

In our November issue we printed our balance sheet, showing that we were £63 9/5 on the wrong side of the ledger. This, however, was made up from the Emergency Fund Printing Appeal.

To meet the new demand is impossible unless we increase our charge for the magazine and retain our present number of subscribers.

Nor can we expect a similar amount to be donated as the result of our last appeal. It means that we shall not be able to continue publishing the digest if Subscribers and Readers will not meet the extra cost of threepence per month, which, after all, is less than one penny per week.

Although we have reduced the number of pages to thirty-two, by using smaller type we shall be able to give the same amount of matter in each issue.

New price of "The Harbinger of Light": Australia, 12/6 per annum, 6/3 half-year; overseas, 14/- per annum. Postages included.

THE WAYFARERS

Leader: Rev. J. T. Huston, N.D., Teacher and Healer

"I am the True and Living Way."—Jesus.

To the Sick who would be Well,
To the Weak who would be Strong,
To the Weary seeking Rest,
To the Sorrowful who would find Comfort,
To all who are Lonely,
To the Discouraged in Life's Battle,
To those who desire true Happiness,
To those who would know God,

The Wayfarers have a Message of Power to enable you to obtain your desire.

The Wayfarers aim at presenting the Way of Life as Jesus gave it to the world, without dogma or definition. As His teaching can be apprehended only in proportion to each individual's development, each member is thus free in matters of belief.

The Six Pillars of Belief: The Fatherhood of God. The Brotherhood of Man. The Leadership of Jesus. Salvation by Character. Survival of Personality. Progress Onward and Upward for ever.

The fundamental principles, accepted as a working basis, are as follows:

We place our trust in God, who we believe to be Life and Power and Truth and Light, and that He dwells in the spirit of man.

We place our trust in Christ, the Lord of Love and Wisdom, first among many brethren, who leadeth us to the glory of the Father, and is Himself the True and Living Way.

We hold the brotherhood of all mankind, and believe that we serve God best when best we serve our fellow-man; that perfect justice rules the world, and that all His children shall one day reach His feet, however far they stray.

We place our trust in the Law of Good, which rules the world; we strive towards the ancient narrow Path that leads to life eternal, believing that man progresses onward and upward for ever.

The Rule: Acceptance and Surrender are the key-notes of Service.

We do not accept as Truth any statement uttered by even the most exalted which does not commend itself to our reason, or which cannot be demonstrated. While we claim perfect freedom of thought for ourselves, we tolerate and respect the opinion of others.

Daily at 9 a.m. (South Australian time) we have a short service that includes absent treatment and spiritual healing. You are invited to join in by spending a few moments in concentration and silent aspiration, then recite the Invocation in the Spiritual Healing Service, and one or more of the Silence prayers. Then go on with your usual work, etc. You have linked up with us, and your spirit will do the rest.

Those desiring treatment may send their full names and addresses, and the need (or nature of complaint) to Box 64a, G.P.O., Adelaide, South Australia. Every communication is regarded as strictly confidential. There is no fee: a love offering may be sent to the Society if desired.

We earnestly invite our friends to join with us at this time in our endeavour to make manifest in this centre a force of spiritual healing that shall be a blessing, a comfort, and a help to those who are in need and desire healing.

Note: Faith is an act of will: a refusal to doubt: a readiness to accept the means: and an expectancy to have manifested that desired and prayed for. (St. Mark 11: 24.)

SPIRITUAL HEALING

Take the hands of the patient who must be absolutely relaxed and have "opened up" to the healing influence. Then just wait, quietly.

If any question comes to the mind, ask it, however irrelevant it may seem to be. Often it is leading up to something else. Our minds are curious things and are at the mercy of whorls of thought cultivated by the individual according to his particular environment and upbringing. Because of this the guide has to learn to bring in his symbols rather warily or the healer will jump to quite a wrong conclusion. For example, if he has been thinking about "mental" cases, and the thought is directed to the patient's head, the healer may wrongly conclude that the patient is of weak mind, when the guide is merely drawing attention to a bad headache.

That is why healers so often ask leading questions: they receive an impression and they want to localize or confirm it. Therefore you must ask the questions which come, and persevere till you are sure you are on the right track. If you are spiritually alert you may receive a clear-cut impression and immediately go to the source of the trouble. If you are a novice at diagnosis you may feel blank. In this case begin at the head and lightly work over it, then the throat, and down the body, pausing at the heart, lungs, and other important organs. Or you may begin your method of healing, making the necessary magnetic passes, commencing from the head, and you will then find that you are impressed to continue much longer in one section from which you may judge that the trouble lies therein.

Having linked up with the mind of the patient, the controlling spirit-healer will diagnose the trouble. Quite often this is done while the healer is placing the hands on the head, although some healers do so more easily while holding the hands of the patient. A practising physician of the modern school asks his patient to describe his symptoms in order that he may therefrom deduce the nature of the trouble. Some spiritual healers follow this method, feeling that thereby they are saving time and power. Others prefer the patient to tell them nothing, but this is usually to strengthen either their own faith or that of the patient. If without knowing a thing from the patient they are able to describe the symptoms which trouble the patient they feel that faith in the healing will follow.

Undoubtedly there is a greater satisfaction to the healer, for he too often suffers from lack of faith and he knows that it is something more than clever guessing which enables him to locate the seat of trouble. He too

often feels unworthy as a healer; but if he is sure that his guides are present he should have faith in the healing rays that will be used. If he has faith in Christ he should know that the Christ-ray dispels all doubt, all fear, all sense of unworthiness.

Patients are often puzzled when the healer will ask apparently unimportant questions instead of going straight to what seems to them to be the seat of their trouble. Often of course it is due to imperfect linking between healer and guide, or healer and patient. It is impossible to "rush" any kind of healing. The healer must be calm of mind and single-hearted. In other words, he must be able to concentrate intently in order that he may receive the messages necessary to his case.

No amount of trying will get them or straining after information. Only with a quiescent mind can the guiding spirit healer pass through the information relative to the case in hand. Therefore if the healer is troubled about his own affairs or has to hurry off to some other engagement all this will be detrimental to the conditions. The patient, too, plays an important part, as every healer knows. For perfect linking there must be a harmony of purpose, quietness of mind, absence of strain, and comfortable, easy conditions. Given these, the healer who is practised in linking with his own guides should have no difficulty in diagnosing the case he is treating.

"Spiritual Vision."

PSYCHIC HEALING

By Harry Dawson

A careful review of the evidence and data available discloses that the technique of psychic passes for healing purposes is far from being standardized. There is revealed, however, a general similarity, with individual differences of direction and application. It is very evident that in our present state of development in psychic healing, no definite or dogmatic rules can be laid down, but this does not exclude the possibility of providing for our healers, actual and potential, a guiding principle in the science of psychic healing.

Healers must possess reasonably good health before trying to impart healing influences to others. In fixing the day and time of healing sessions, under the auspices of our churches, due consideration should be given to all the factors which govern the daily lives of the diagnosticians and healers.

Remember the two very important fundamentals. (1) Anything out of harmony with its environment is antagonistic and contradictory to the well-being of the whole. (2) The mental force should always be directed towards the elimination and denial of disease, both physically and psychologically.

SCEPTIC CONVINCES HERSELF

By Katherine B. Gunn

Here is a story of how a sceptic became convinced of Survival through mediumship which she discovered in her own home.

I had always been sceptical of spiritual phenomena. With a friend, I listened, in the Spring of 1934, to six broadcast lectures on Spiritualism, but remained quite unconvinced.

The last lecture was delivered by Sir Oliver Lodge, who advised hearers to "try sitting in your homes and you will discover the mediums."

On the impulse of the moment, I asked my friend to join with me in placing her hands on a solid two-tiered six-legged table. The result was almost instantaneous.

The table seemed to become alive and behaved in such a manner that I was convinced it was operated by an unseen intelligence. Never having been to a seance, I did not know how to proceed. So I wrote to a Bristol daily paper, asking for advice.

My letter was answered by an experienced Spiritualist. Following her suggestions, I placed the letters of the alphabet round the table together with a pointer that would enable messages to be received.

I then discovered that my friend had the gift of deep trance mediumship. The first person who talked to me—he is now my spirit guide and comes to every sitting—was such a well-known name in this City of Bristol that I hesitate to publish it, but I will disclose it privately to anyone interested enough to ask for it.

This man, the purest and truly greatest it has been my privilege to know, came into my life, when, as a young girl, I was suddenly left a widow.

For many years, he ministered to a large congregation in this city and truly "God's grace was upon him." The medium was not in this country during the years of his ministry, and knew nothing of him. Neither had I talked of him to her.

At the second seance, when I asked for the name of some place we had visited together, he immediately gave the name of his old church of which the medium knew nothing.

Sometimes, at our seances, a clear blue light spreads all over the medium and the room. We have had the scent of wild thyme. We have also had the scent of roses and violets when, in each case, these flowers were not in season.

"Psychic News."

LAW OF CAUSE AND EFFECT

By Arthur Ford

In "Psychic Research Journal"

There is discernible in certain quarters a tendency to forget some of the stern and realistic facts of Spiritualistic philosophy. Dr. J. M. Peebles found it necessary twenty-eight years ago to write: "The persistent song of second-class platform lecturers — that there are no hells, nor demons, nor mental suffering beyond the grave, but that all across the border is sweet summerland, deadens the influence of that great positive truth, that the results of conduct in this life are largely reaped beyond the tomb."

The seventh principle of our Declaration of Principles deals with this very subject. We affirm the moral responsibility of the individual and that he makes his own unhappiness as he obeys or disobeys Nature's physical and Spiritual laws." Supplementing this affirmation we have the Eighth Principle: "We affirm that the doorway to reformation is never closed to any human soul here or hereafter." In other words, we shall be happy or unhappy as we obey or disobey the laws of life. If we choose to disobey these laws, we must expect to pay the price, but the law of progression provides another doorway to reformation.

It is illogical to imagine that a soul which survives death will not eventually regret its abuse of the body while incarnate, or the sorrow it caused others by its selfishness. To deny that we shall reap the consequences of our deeds, either good or bad, is to destroy all incentive for a life of self-denial and service. If those who sin against their fellows will have nothing but joy in a "Summerland" there are few who would not revert to the "law of the jungle" — every man for himself. We cannot escape the law of consequences. We make our heaven or hell, to bless or suffer accordingly. Regardless of the claims of ill-informed speakers, the laws of life cannot be nullified.

All sorts of people live and die. The good, the bad, and the downright degenerates. Survival is not conditioned upon character. It is a law in nature and operates impersonally and eternally as do all of Nature's laws. The evil and degenerate souls survive and their character and memory is no more changed by that fact than is the character of the saintly souls who also survive.

The lower planes of the spirit world are filled with ignorant and malicious souls who are like leeches on the physical emanations of earth. These souls may or may not know that they are supposed to be "dead." The leading authorities of Spiritualism vouch for this state-

ment. G. Vale Owen's books give details of the future state of nature's lawbreakers. Dr. Peebles and others of equal distinction verify the claims of all the enlightened souls who speak from the next world.

The evil soul is not punished for his sins, but by them. If one is burned and suffers, it is not for the burn that he suffers, but "by" it. When we abuse the body and suffer physical and mental breakdown, it is not for our transgression that we suffer, **but because of it.**

That is the law of nature, the law of justice, and the plain teaching of those who know from personal experience on the other side what they are talking about. Our speakers need to emphasize the law of Cause and Effect, and stress the fact that we cannot evade the destiny we, ourselves, have created by our thoughts and deeds.

SECRET SCIENCE BEHIND MIRACLES

By Max Freedom Long

Contents

The Discovery That May Change the World. Fire-Walking as an Introduction to Magic. The Incredible Force Used in Magic, Where It Comes from, and Some of Its Uses. The Two Souls of Man and the Proofs That There are Two Instead of One. The Kahuna System and the Three "Souls" or Spirits of Man, Each Using Its Own Voltage of Vital Force. These Spirits in Union and in Separation. Taking the Measure of the Third Element in Magic, That of the Invisible Substance Through Which Consciousness Acts by Means of Force. Psychometry, Crystal Gazing, Visions of the Past, Visions of the Future, Etc., Explained by the Ancient Lore of the Kahunas. Mind Reading, Clairvoyance, Vision, Prevision, Crystal Gazing, and All of the Psychometrically Related Phenomena, as Explained in Terms of the Ten Elements of the Ancient Huna System. The Significance of Seeing into the Future in the Psychometric Phenomena and in Dreams. The Easy Way to Dream into the Future. Instant Healing Through the High Self. The Proofs and Methods. Raising the Dead, Permanently and Temporarily. The Life-Giving Secrets of Lomilomi and Laying on of Hands. Startling New and Different Ideas from the Kahunas Concerning the Nature of the Complex and Healing. The Secret Kahuna Method of Treating the Complex. How the Kahuna Fought the Horrid Things of Darkness. The Secret Within the Secret. The Secret which Enabled the Kahunas to Perform the Miracle of Instant Healing. The Magic of Rebuilding the Unwanted Future. The High Self and the Healing in Psychic Science. How the Kahunas Controlled Winds, Weather and the Sharks by Magic. The Practical Use of the Magic of the Miracle. Price, \$4.00 post paid, 416 pages. Illustrated. Published by Kosmon Press, 2208 W. 11th Street, Los Angeles 6, California.

WHY WE HAVE WARS

By Mary Elsnau

925 Hammonton Road, Marysville, California

A recent survey of college studies and teachers places the First Commandment, "I am the Lord, thy God, thou shalt have no other gods before me," seventh on the list of the Ten Commandments of Moses. The Second Commandment, which reads, "Thou shalt not make unto thee a graven image," is now placed eighth in importance. God's influence in our national life is fast vanishing! Money, power, possessions, all material things have superseded spiritual necessity. Generally, it is only when the material props vanish that we find how empty has been our life, and looking ahead with unseeing gaze, we find God within, still there, waiting.

Satan was cast out from heaven with all his host of rebel angels, because he raised impious war; he aspired to equality with God. This was an ambitious plan, but he had powerful legions behind him. He believed he was not only the equal of God, but intended to unseat Him and take His place on the throne.

How much different are we to-day when we too place God of less importance than position, power, and plenty? For this, Satan was thrown out of heaven. What will happen to us? for every cause must have its effect and we have set the cause in motion. The result can be plainly seen in universal unrest, and this is only the first stage of the result. Satan was cast down, but where is down if not below, and since heaven is above, this globe, the earth, is the below to where he was flung headlong, for who will deny that Satan is still here, tempting each of us?

"Before me, things create were none, save things eternal," so wrote the great poet, Dante (Canto III), continuing, "and eternal I endure." There is no beginning and no ending to the for everness of God. Yet, we poor, blind mortals, often wilfully blind when we refuse to think for ourselves, cannot understand such wholly encompassing oneness of God. This same account is found in an old Babylonian tablet of stone, written in cuneiform characters, telling of the Creation. Blind Milton, dictating his poem, said that "Lost happiness and lasting pain," torments Satan. In Revelation 20: 10 we find, "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are and shall be tormented for ever and ever."

These references give us one basic picture of the sin of pride, the pride of self-undoing; the arrogantness that makes God unnecessary in our lives. Our ego is so swollen with the poison of false power, derived from exalted self-importance, that our thoughts are all on

getting and more getting, in order to add to that power. And when our pyramid topples over we cannot understand in what we have erred. The empty husk lays bare the shallowness within for all to see. There is nothing in reserve to sustain us; not until we begin our search for God and are rewarded, for he who seeketh shall assuredly find.

Be ye humble even as little children and enter unto the kingdom of heaven. Admit there is a God and abide by His will, which is to say your will, for such it will be when you find Him; serve him by serving others of His flock and be received into the fold. Be co-operative rather than competitive! The law of co-operation works both ways, in giving and receiving.

Each of us has a direct connection with our higher self, but few know the right combination in order to tune in and receive the message meant for each individual person. Your radio must be tuned in to get clear reception. So too must your body be in tune with your mind and this in turn with your soul, for your mind is the medium between the two. This combination can be found while quietly sitting and meditating on abstract things.

Even the myths teach of the divinity of men. Each story has been handed down from father to son until finally put in writing. World students have found them written on dusty and mouldy parchment, divined their worth, and translated them into all languages. Each tells of a god coming down from heaven and falling in love with an earthly maiden, and so were the nations begotten. Is this not symbolical for the soul which we receive from heaven which the earthly body sheathes? Blind Homer, the greatest poet that ever lived, greater than Dante or Milton, gave us his Iliad, the story of gods and men, the gods coming down from Olympus, which was heaven.

Voltaire tells us in his Philosophy of History, Chapter XII, of Sanchoniathon, the Phoenician, who lived about the time of Moses and who wrote the history of the first ages. He says:

"What deserves particular observation, is that Sanchoniathon, in relating the ancient cosmology of his country, speaks at first of the Chaos enveloped in dark air, Chaut-Ereb. Erebus, Hesiod's night, is derived from the Phoenician word, which the Greeks preserved. From chaos came Muth or Moth, which signified matter. Now who controlled this matter? It was Colpi Iaho, the spirit of God, the wind of God, or rather the voice of God, by which animals and men were created.

"We may easily be convinced that this cosmogony is the origin of almost all the others. The more ancient people are always imitated by those who succeeded them. They acquire their language, they follow part of their rites, and they adopt their antiquities and fables."

We can piece together these bits of wisdom as we find them. There is no beginning and no end to the greatness of God. He created the angels who in time revolted against Him, because of pride, envy and greed, and this was the original sin which still burdens mankind. In Revelations we read of this battle in heaven, and how the seven-headed dragon drew the third part of the stars of heaven, and with his tail cast them to the earth. It was in order to give these otherwise doomed angels a chance to redeem their souls that He created the earth. As the human being evolved, we find Adam and Eve, or the First Pair. They were given free will to test the strength of their souls and only by overcoming evil would they regain their Lost Paradise.

If we can accept the foregoing, then each of us is half mortal, half god. The good and evil combined in one, for it is true, that good and evil are but opposite ends of one pole.

Blaise Pascal, the Saint of Port Royal, in Paris who lived in the seventeenth century, wrote: "There is in every man a serpent, an Eve and an Adam. The serpent is the senses and our nature; eve is the concupiscent appetite; and Adam is reason." He added, "In the end God's grace will render Adam victorious."

The original sin was the revolt of the angels, and war has been with us ever since. And the reason is that we have replaced the worship of God in our hearts with idolatry of one thing or another, even self-worship, just as did the angels in the first revolt! Pride goeth before a fall. So proud of our puny selves and our works that we can no longer bow down to God but revolt against Him and receive our just punishment until at last with chaos surrounding us, we realize our insignificance, as one does when standing alone on a high mountain top, watching the sun set. Looking about us and finding all in chaos, with nothing to cling to, then only will we look within and there find the sustaining staff of God; there is our strength and our peace, and finding this our nature again becomes humble and trusting as when we were little children.

Whenever men put self-interest before the common weal, when they give up self-discipline to live in luxurious ease, when they forget their ancient faiths that have sustained them in the hour of trial and stress, and scoff at honour and virtue, the end is not far off. So it was

GLEANINGS FROM THE "NEW YORK SPIRITUALIST LEADER"

"Light" (English monthly) expresses it aptly, currently: "Good thoughts are powerful, and necessary, but they, like everything else, have their proper place and function, and cannot be wholly effective against tanks and other weapons of war should any nation choose to use these things. . . . In view of the menace facing humanity, . . . to overthrow the ideals in our way of life under cover of lip-service to the 'good of the people,' support of 'peace' moves is surely due to confusion of thought. . . . We dissociate ourselves from this activity which we consider false and inopportune."

Silver Birch Says

"The mere act of worry is an indication of the soul's lack of growth, because it is an exhibition of fear, however slight, and fear means that the soul is not yet sure of itself. . . . The greatest soul faces life with a completely implacable outlook. He knows, and nothing can disturb his knowledge."

As a matter of record, entirely due to spirit healing through Louis Henderson, London medium, crutches and a 3½-inch-soled surgical boot worn by a Mrs. Aikers of Liverpool (12 Hartington Road) have been discarded due to complete healing in four daily treatments while Henderson was on a special healing mission for the Birkenhead Spiritualist Church. Doctors' verdict had been that she would "never walk again."

Good Thoughts

Thoughts are funny things

That walk across your face.

The bad ones come with dragging steps,

Which leave an ugly trace.

But good thoughts have such happy feet

That smiles grow as they pass,

And faces where they come to play

Look lovely in the glass.

—Given from spirit to Bertha Bercu, 11, San Francisco.

throughout all history, beginning with the gods which culminated in the first fall, up to and including the present. Thus it was with Babylonia, Assyria, Egypt, Greece, and Rome.

To-day, because of greed and envy, one quarter of the world is trying to force its godless doctrine upon those who believe. We are facing a religious war such as has never been seen in the world before, not even in the ferocity of the Mongol, Gunghis Khan and his Golden Horde, who ravaged western Asia and eastern Europe. So again Adam battles with the serpent, and will, by the grace of God, win.

THE BURNING LOG

Fire Mediumship

By E. B. Gibbes

In "The Two Worlds" for December 16, 1950, Mr. Alfred Ridgway relates how Aldous Huxley has been "forced to believe in the power of immunization from intense heat" and quotes cases of "fire walkers" walking on a "bed of fire," etc.

The general public have probably forgotten or not heard of the occasion when the late Mrs. Philip Champion de Crespigny held a burning log in the palm of her hand and that, when the log was removed, "there was not so much as a red mark."

Mrs. de Crespigny's Experience

Mrs. de Crespigny was Hon. Principal of the British College of Psychic Science and the daughter of the President of the Royal Naval College at Greenwich, First Sea Lord of the Admiralty, and was made F.R.S. Her integrity and honesty are beyond doubt. In her book, "This World and Beyond," published by Cassell in 1934, she gives an account of this remarkable incident. She relates how, in broad daylight, the medium (Mrs. Annie Hunter) in trance, walked round the circle holding a burning log in her hand. Stopping before Mrs. de Crespigny, she handed the log to her.

Mrs. de Crespigny recalled a conversation which she had had with the late A. P. Sinnett. He had told her of a "super-physical law through which ether could be compressed into so solid and invulnerable a consistency . . . as to be impenetrable and impervious to all contacts of a physical nature." Thus a "sheath" placed round a physical object could form a barricade against outside contacts (p. 240).

Reported in "Daily Express"

"Without a qualm," writes Mrs. de Crespigny, "I put out my bare hand and the medium laid the radiantly glowing log upon it and left it there while she walked round the circle . . ." A newspaper reporter was present and the case was published in "The Daily Express" (December 13, but year not given). The episode is testified to by Lt.-Col. E. R. Johnson and Mr. James Coates, Ph.D., both of whom were present at the time.

In his Foreword to "This World and Beyond," Sir Oliver Lodge makes special reference to this incident. He says that it is confirmatory of "Crookes's testimony" concerning his experiments with D. D. Home.

The account of the remarkable seance described by Mrs. de Crespigny should not be forgotten, nor should her many valuable services to psychical research and to Spiritualism fade into oblivion with the passage of time.

"The Two Worlds."

GOLD RINGS AND DIAMONDS FALL INTO SITTERS' LAPS

Solid gold rings and diamonds of great value are among the hundreds of spirit gifts apportioned into Mrs. Dorothy Spackman's private circle in Knightsbridge, London. The medium is Mr. Leslie Richards.

The latest apport was a gold cross that fell at the feet of Mr. Alfred Ridgway, of Hampstead.

Black Hawk, who spoke afterwards through Mrs. Spackman, said the cross was a gift from an ecclesiastic, whose name began with C.

Mr. Ridgway at once recognized the description, but reserved the identity of the spirit friend.

Mrs. Richard Serin, of 133 Mulgrave Road, Cheam, Surrey, recently received a gold ring, with two diamonds on it, which, she was told, had been buried with her grandmother in Brussels. This, on investigation, proved to be correct.

Mr. James Targett, Treasurer of The Universal Brotherhood Federation, has received, among other things, a mother-of-pearl pendant with a masonic symbol on it. This symbol is identical with the one embossed on the ring of his finger.

Mrs. Forrer, of Lee, South-East London, received a gold ring containing a large blood stone just a few weeks ago.

A silver Indian necklace of consummate workmanship has also arrived — as a gift to the circle.—Exchange.

NEW WONDER

Telephone conversations can now be converted into printed words by a device that the Bell Telephone, U.S.A., developed some time ago.

A business man dictates his letters into a microphone. By the time he has finished dictating, the letters are ready for him to sign. That's surely service.

Musical notes will no longer have to be written by hand. As they are played or sung, the automatic secretary will take them down.

The device is electrically operated, and includes a microphone, which picks up spoken words. These are amplified to a constant volume. The sounds are analysed as to their frequency by a number of band pass filters.

Each filter allows a certain range of frequency. After the sounds have been broken down to their frequency, several other changes occur and an electromagnet operates the correct keys on a typewriter or whatever the printing device may be.

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