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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

Mothers' Day
Sensational Camera Discoveries
Confucius Communicates
Healing Fingers
Spirit's Talking Masks
A Papuan Savage Explains

Registered at G.P.O., Melb., for transmission by post as a newspaper.

A PRAYER FOR MOTHERS' DAY

How can I express my love for her who bare me, and show my appreciation for all that she hath done for me?

* * *

Holy Father, the Giver of every good and perfect gift: I thank Thee for the sweet remembrance of this day. I thank Thee for the mother love that watched over my tenderest years; for home and childhood; for all my dear human fellowships and friendships.

If she ever hath been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore her and forgive me my offences. Take from me all narrow and bitter thoughts and feelings; all vanity and pride; all doubt and jealousy; and all dislike of others, that I may enter this day as a little child, having my heart softened and filled with love and gratitude, with tenderness and peace for the sake of Him who on the cross said: "Mother! Behold thy son! Son! Behold thy mother."

We are grateful to Thee for the revelation that enables us to have communion with the Unseen World, and know that our love for each other does not cease, for the sacred and tender ties which bind us to it; for the knowledge that dispels the shadows of earth, and fills the saddest and the last moments of earthly life with the Light of Eternal Life which has been given to us by the risen and living Christ.

"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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CONFUCIUS COMMUNICATES

Chinese Sage and Oxford Scholar

Herein Dr. Neville Whymant, a world-known authority on Oriental language, describes sittings with the medium Valiantine in New York, when he had conversations through the direct voice with an entity claiming to be of the Confucian period. As a result of these communications problems which had puzzled scholars of Chinese for generations appear to have been solved, amongst these being certain passages from the "Shih King" of Confucius.

Confucius, the Chinese philosopher, "died" in 478 B.C., but on October 15, 1926, he conversed in the almost lost Archaic Chinese of his period with a non-Spiritualist Oxford Professor of Chinese at the first Spiritualistic seance he ever attended.

The story is told in a small but very important book, entitled "Psychic Adventures in New York," by Dr. Neville Whymant, which is highly commended by Sir Oliver Lodge in a preface.

Dr. Whymant, a world-known authority on oriental languages, when in New York in 1926 was invited by telephone to the house of his brother-in-law, Judge Canon, "to meet some friends interested in discussing physical research," his sister adding that "there might be a need for some interpreting."

He did not know he was being invited to a seance, or he might have declined. His sister told him on arrival that there was to be a sitting with George Valiantine, a direct-voice medium, and that it might provide something in the nature of a surprise for him, seeing he knew nothing of recent developments in the psychic arts.

He was introduced to Valiantine, who struck him as "a typical example of the simpler kind of American citizen" — speech far from polished, lacking imagination, interests of a commonplace order, and like a fish out of water in such company.

The seance began by all saying the Lord's Prayer, and by sacred music. The voices of "Dr. Barnett," "Blackfoot," "Christo di Angelo," Valiantine's spirit-guides, were heard, and some messages of a personal nature were given to the sitters.

"These were followed," says Dr. Whymant, "by a sound very difficult to describe. It was the sound of an old wheezy flute, not too skilfully played. Those who have wandered through Chinese streets in the evening will readily recall the sound. In a few seconds it called me back to sights and experiences in the old Celestial Kingdom. . . . I noticed at the same moment the heavy languorous breathing of Valiantine, whose position, directly facing me, I kept in the forefront of my mind."

A Dead Language Spoken

The next sound he heard seemed to be the hollow repetition of a Chinese name—K'ung-fu-tzu—the name by which Confucius was canonized. This "voice" went on speaking.

"It burst upon me," says the Doctor, "that I was listening to Chinese of a purity and delicacy not now spoken in any part of China. . . . The style of Chinese used was identical with that of the Chinese Classics, edited by Confucius, two thousand five hundred years ago. Only among the scholars of Archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books. In

other words the Chinese to which we were now listening was as dead colloquially as Sanskrit or Latin, and had been so for even a greater length of time."

Here is part of the flowery Oriental conversation in Chinese, which took place between "the voice" and Dr. Whyment, as recorded in the latter's notes taken in the dark:

The Voice: Greeting, O son of learning and reader of strange books! This unworthy servant bows humbly before such excellence.

Dr. W.: Peace be unto thee, O illustrious one; This uncultured menial ventures to ask thy name and illustrious style.

Voice: My name is K'ung, men call me Fu-tzu, and my lowly style is Kiu. I wasted more than three score years and reached the end of no road. Peace upon thy house! May I know thine honourable name and illustrious style?

Dr. W.: My humble name is Wang, and men call me Wen-tzu. My despicable style is Wen-tzu-tsang. I have thrown away two score years in folly and I lack understanding. Will the Master teach me in words of wisdom?

Voice: Alas, my shade is that of a single hair, and knowledge is not in me. What is the honourable question?

Dr. W.: This stupid one would know the correct reading of a verse in the Shih King. It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind. The passage begins thus: "Ts'ai ts'ai chuan erh . . ."

An Obscure Text Explained

Voice: It should be read this way, O master of mysteries. (The voice here intoned the poem throughout, and on my asking for it again it was repeated). Thus read, does not its meaning become plain?

Dr. W.: Indeed, O leader of the wise ones, it shines with a myriad lights. There are other things I would ask of thy wisdom.

Voice: Ask not of an empty barrel of much fish, O wise one! Many things which are now dark shall be light to thee, but the time is not yet. They shall yield to thy touch in a time which is not yet born.

Dr. W.: Shall I ask of one passage in the Master's own writing? In Lun Yu, Hsia Pien, there is a passage which is wrongly written. Should it not read thus . . . ? (Here I began to quote and was interrupted.)

Dr. W.: There are many dark places, O leader of the thoughtful ones, and I fear they may not be made plain.

Voice: Fear not. There are those who love learning, and they will not let the treasure lie hid. Even as thou hast done with Mongolian, so thou shalt do with the problems of my old home. Those old Mongols waited long for one such as thou art.

Dr. W.: Long years have I sought to give the message of the East to the West, but the clinking of money in the markets and the clanking of wheels in the factories have driven away the poor sound of my croaking voice.

Voice: There are those, O silver-tongued, who wait for instruction from thee. They will listen patiently and long, for they will love thy teaching.

Dr. W.: Where shall I find such, O wise one?

Voice: They shall find thee! From long searching shall they come, having sought thee out. Rest, my son, and do not strive too eagerly.

Dr. Whymant says that he had felt that some of the things said had been banal to a degree, but there was no doubt that somebody or something had been speaking most excellent Chinese, better Chinese than he, with all his training and experience in China, could speak. Whence came it, and for what purpose?

He says he had "little thought that a pleasant dinner party in Park Avenue, New York, was to raise the curtain on one of the most exacting and inexplicable episodes of his life."

MOTHERS' DAY

Mothers' Day was instituted for the remembrance of mothers on each side of the veil. In 1907, Miss Anna Jarvis, of Philadelphia, U.S.A., conceived the happy thought of establishing a day apart to hallow the memory of her mother, who had been called into the Higher Life.

She inserted in a church paper a notice to the effect that the second Sunday in May might be observed as Mothers' Day. That every son and daughter who wished to honour motherhood should wear a white carnation. From this small beginning it grew, spreading from country to country, until it has become an international honour day. In U.S.A. coloured flowers are worn if mother is living, white if she has passed.

ONE DAY OF REMEMBRANCE

In "The News," Adelaide

If ever there was a time when the mothers of Australia should be honoured, it is during this war. They toil in the background, seeking no praise and no parades. On Mothers' Day they will have their annual hour of remembrance.

Mothers are the real shapers of the world's destinies. The great men we honour are the hardened clay, moulded when they were children and the clay was soft, by their mothers.

"Give me a child until it is seven," someone once said, "and I will care less who has him after."

To mould the child into the man is the great privilege and responsibility of mothers. Only mothers know what an enormous responsibility it is.

How well the mothers of Australia have moulded their sons you can see in the daily records of this war. The Victoria Crosses are won by the sons on the battlefield. It would not be inappropriate if they were worn by the mothers at home.

The battlefield is still a good distance away. The sons risk their lives daily in a hell of bomb and gunfire, while the mothers wait at home — hoping, and wondering, and fighting down the uncertainty and fears that come even to the bravest.

The depth of a mother's anxieties, constantly with her, cannot be fathomed under the courage with which she is bearing them. Her cheerfulness is an inspiration to everybody, her thoughtfulness a model we all could follow.

A harassed Cabinet Minister, perturbed at the people's complaints about war-time restrictions, said recently: "The mothers are the only ones who don't complain." They don't complain because any mother who has brought up children has learned to make sacrifices which no one else ever knows about.

In war time, no matter how great the sacrifices they make, even to the loss of their sons and daughters, mothers say nothing.

It is a curious thing that America, with its over-sentimental mammy songs, should have given us Mothers' Day. That was forty years ago, when Miss Anna Jarvis laid a white flower on the altar of a Philadelphia church in honour of her dead mother. That simple tribute blossomed into the Mothers' Day which is now celebrated throughout America and the British Empire.

An old adage exhorts men to be always "the man your mother thinks you are." On Mothers' Day, when you wear your white flower, resolve to make this old adage come true.

PRAYER

Prayer is not for the purpose of informing God of our needs. The object of prayer is to place ourselves in a receptive state to receive the divine blessings that are ever being outpoured.—Anni Rix Militz.

PLANCHETTES AND OTHER INSTRUMENTS

By K. Kingsley

I have before me a recent copy of "Fate," an English publication, and the November issue of "The Harbinger of Light."

In the former, a writer was warning all seekers about the dangers of automatic writing, and of using the planchette. She averred that "Automatic writing and the ouija boards are mediums through which evil or roving spirits can and will contact earth plane."

In your November issue, the article by C. A. Orvin, reprinted from "Psychic Research Journal," of June, 1939, presents an entirely different picture, for he says, "To these earnest people, and there are many in the country and elsewhere, where mediums are not always available for research work, I should suggest trying with the planchette."

Both these writers are obviously advising from experience, and, as with the controversial subject of reincarnation, there is much to be said on both sides. Certainly, it is easier to obtain contact by these various mechanical means, than to develop trance control or mental gifts.

Furthermore, many people have no wish to develop in the deeper way, but are firm believers in survival, and would welcome regular evening sittings in which they could join, without the necessity of complete darkness, etc. Perhaps a few words (also from personal experience) may prove of help to others who seek guidance on these matters.

Seven years ago I lost a little son, and whereas before I had been merely interested in psychic matters, after his passing I was **determined** to sift the truth from the multitude of hearsay reports. By a series of happenings which have no bearing on the present question, the stage arrived when "contact" began. The conclusions reached, both

by our own investigations and later by teachings, may serve to shed some light on this rather vexed question, and the usefulness or otherwise of the various forms of the aids to contact.

Just as the use of electrical apparatus, in home or factory, of necessity involves the existence of a power supply, a power line, and a power point, before any of the apparatus will work . . . so, if you think of every human being as an electrical machine—which science says he is—you will realize that somewhere there must be the cosmic power point (call it what you will!), also the invisible power channel, and the invisible power point. The mind of every man is invisible and thought, which is mind's currency, is only made possible because he receives power. When that power fades, he dies!

When you reach out with your mind, seeking for contact, do you, as when you use a telephone, dial a number, or a name, or do you vaguely dial the the spirit world?

Even as in the chemical world, there is rhythm and law, every known atom, arranged in order by atomic weight, corresponding each to each in a definite rhythm of every eight substances—even as do the notes on the keyboard of a piano sound in unison every eighth note—so are minds in octaves also. Minds on earth are simply minds in the lowest octave.

To achieve satisfactory contact, one should ascertain one's personal guide before beginning any form of development, that is, one should—as when using the telephone—make sure of the number first!

Your unison note is the first link in the chain—naturally, there are many other notes, in higher octaves—but only when the power lines of both you and your guide are linked together mentally can you hope to obtain clear and true contact. The method used matters little, pencil or board or any other medium, there is always this period which

many call the kindergarten time, during which the bridge is being built from both ends, as one communicant put it, and there are distortions and untruths.

Only one way is sensible to take, to regard everything received for three or four months as simply copy-book writing, not meant to be taken literally; but just as practice in writing, practice in sending, practice in receiving. After some months' time, depending on the diligence with which you pursue your study, truth will emerge. You will find that you can increasingly depend on the quality and veracity of the material you receive.

I should know, for I began like the correspondent in "Fate," and received many untruths and weird statements. Gradually, when I had learnt to control my own thought processes, my channel became clear and the bridge, built from both ends, became joined in the middle, became steady and reliable. Now, I have had almost two hundred short stories published, many of them psychic, and have written five novels, three of which have been published. For nearly two years in Western Australia's weekly publication, "The Guardian," one of my stories has appeared in every issue. Also, since 1947, frequent thought-provoking articles under the name of "Somacor" have been published. And I do not "think them up"—though few people believe me, of course. It all began with the board and cross (similar to a ouija board, except that it can be used by four people, and is thus less liable to error), and with the much-discussed automatic writing!

In conclusion, I must add my testimony to that of C. A. Orvin. Given normal sitters and a reasonable amount of common sense and a deep-rooted need for truth and right and goodness, the planchette or the board and cross, or the pencil, should

AIR CREW

Mothers of sons with wings upon their breasts,
You, too, have walked with Christ up Calvary's
Hill,
For Mary gave her Son once, long ago,
To save the world from sorrow and from ill.

And, in the dark, before the dawn she came
To take the body of her Son away;
And, on this dawn, before this Easter day,
Mothers of sons, you tread the self-same way.

Mothers of sons, who for their country fly,
Proud be your hearts, and gallant be your smile;
They mount with wings, as eagles — if they die
They perish not, they do but rest awhile.

They died that we might live — as Jesus did —
And with that other Mary, wait until the Dawn;
For with the Morn all darkness fled,
And Peace, and Hope, and Beauty then were
born.—J. E. Derrick in S.A. "Advertiser."

help a seeker over the kindergarten period. With many it will suffice, and the knowledge of the continued existence of their dear ones, and of their nearness, will be all-in-all.

Others will progress to the various kinds of mental contact, but even then they will find the "four-handed-cross" (see "Harbinger of Light," May, 1949, "How to Make a Psychograph") useful at times for checking purposes. Of one thing we may be sure. "By their fruits ye shall know them!" If one person obtains nothing but untruth and evil from the mechanical methods of contact and another produces enlightening and uplifting material, then be sure that there is a sound, solid reason.

Nothing in all the Great Architect's vast creation happens without cause — or without effect!

SENSATIONAL NEW CAMERA DISCOVERIES

By Phillip Paul

In "The Two Worlds"

Taking twelve years to develop, a remarkable camera has been produced by Mr. and Mrs. de la Warr which, it is claimed, can record, by the modulation within the camera of cosmic energy, certain manifestations of that energy.

Among some of the remarkable results obtained with this apparatus are the following: Picture of a lily seed showed unmistakable outlines of the potential bulb, roots, and flower, then unborn. Picture of a bloodspot from a sufferer with an inoperable internal growth revealed, not only the growth itself, but also the affected organs. Picture of ordinary tap water, after a ceremony of blessing by an Anglican priest, exuded brilliant radiations of the Cross.

The manifestations were not to be explained as thought forms, as it had been shown that thought forms did not register in the camera.

Mr. and Mrs. de la Warr and their assistants have spent twelve years in developing their apparatus at their Oxford laboratories. The best equipped laboratories will not produce results by themselves.

The results achieved by the de la Warrs, described in a lecture given by Mr. de la Warr, illustrated by lantern slides, which bore all the characteristics of the first fumbling discoveries on the brink of an astounding new era, produced amazed comment from the assembled representatives of science, medicine, and philosophy.

Opening his lecture, Mr. de la Warr said:

"Cosmic energy is the totality of the forces sustaining the universe. They are beyond time and space and not to be confused with cosmic rays, which are part of this energy."

Lantern slides were then shown of the fundamental radiations obtained from de la Warr camera pictures of samples of copper, nickel, hydrogen, sulphur, and sodium. In each case lines appeared at different angles from a given orbit. These were described as "electromagnetic phenomena obtained by the modulation (within the camera) of cosmic energy."

The progress of discovery was then illustrated by lantern slides of pictures of a lily seed and a horse chestnut. The slides betrayed the shadowy, but unmistakable outlines of a lily bulb, roots, and potential flower, and a nut kernel interior, showing the process of fertilization for the potential tree, respectively. These results, said Mr. de la Warr, had convinced them that there was illustrated a right cone of force. A spiral diagram was shown in illustration of this hypothesis.

Then came the evening's most amazing moment. An earlier slide had shown the elemental radiation lines obtained from a picture of a drop of Oxford tap water. A picture of the same sample, transformed into holy water by what was described as a "perfunctory ceremony" by an Anglican priest (who was present) betrayed immense difference in radiation, with great internal spreading.

A picture taken after the same water had been subject to a fifteen-minute ceremony of blessing by the same priest revealed brilliant radiations in the perfect form of the cross!

Mr. de la Warr made no comment on this result to his astounded audience. "You can all see for yourselves the result obtained by an experiment repeated several times," he said.

There were many questions as to what was put in the camera to obtain the result. Mr. de la Warr, replying, said that he regretted that for security reasons, it was impossible to divulge the exact formula used. The camera had been tuned to the

result of a calculation which determined the point on the spiral of force appropriate to the subject. It was, he said, not difficult to visualize the uses to which such formulae could be used, hence the reason for security precautions.

"Our God"

Concluding his address, Mr. de la Warr said: "We submit that all matter is but a manifestation of one fundamental energy in which we must surely recognize our God."

Dr. T. M. G. Watson, a Welbeck Street consultant, then spoke of the precautions taken to ensure that there was no question of faking the pictures. A number of people had co-operated to that end and were satisfied that the pictures were the normal scientific results of experimentation.

Many questioners, experts in orthodox physics and other branches of science, expressed admiration of the de la Warr's work. Among them was Dr. Burton Rogers, well known in science, who said: "I shall go home and resign everything I have ever believed."

Dr. Thornton, a consultant to the de la Warrs, asked what actually appeared on the photographic plates, replied: "What appears is not the fundamental ray but the first manifestation of a modulated wave form. It is a state of resonance between the witness, or sample, and the wave form directed to the photographic plate."

Summing up, the chairman said: "I feel we have seen one of the giants of accepted physics fall. None of us ever sees an idea, with which he has been brought up, go, without emotion."

Similarly, it was explained, the pictures could not represent thought forms, since experiments had shown that thought forms would not register in this camera. A totally different apparatus had been used to record certain thought forms with considerable success.

HEALING FIGURES

By William Hickey

In "The Daily Express"

Acting on a tip from a friend, I went to Ipswich this week-end to see an unusual clergyman.

He has for some time been practising yoga — the "Hindu system of philosophic meditation and asceticism" — and claims thereby to have cured many sick persons. He is vicar of one of the old parish churches of Ipswich; he asks me not to print his name.

I went to him in my usual politely sceptical mood; I left him puzzled. I print with reserve what he and others told me; I particularly don't want to get involved in a long faith-healing controversy.

To start with, this doesn't profess to be faith-healing. It can be done as well, or better (said the vicar), when the patient is asleep. It is called Pranic healing; so far as it can be expressed in words, it is a tapping of life-force, a concentration, of energy in the fingertips of the yogi. It sounds pretty phoney, but . . .

The vicar is a tall, spare man, earnest-faced, narrow-headed, bald. "It works something like an X-ray," he said. I asked him to demonstrate. He did so, not too eagerly. He sat me in a low chair. He stood motionless for a minute or two, in deep concentration, his hands stretched out before him. Then he turned to me, sat down in another chair, made me hold my hand out, held his hands above and below my bare wrist, a few inches from it, pointing towards it. His fine, tapering fingers vibrated (or you could call it trembled) as though in some intense effort. My hand began to get a bit stiff; trying hard, I fancied I felt, first a slight cool draught (no window was open), then a warmth, then a sensation of tingling.

"About one in ten gets no reaction at all," said the vicar. "Some feel cold, some warmth, some 'pins and needles.' Three say they've seen a bluish light — a 'kind of summer haze' — coming from the

fingertips. I've card-indexed eighty-seven different reactions . . ."

So far it didn't seem to amount to much. Then he began to show me letters from healed patients. They certainly seemed to confirm his claims. "Faith-healers," I believe, specialize in diseases of the mind, soul, nerves; like psycho-analysts, they can resolve complexes. But this C. of E. priest in Ipswich claims to have saved the lives of at least two people who were at the point of death from purely "physical" causes:

1. A young man had rheumatic fever and pericarditis. He was on the local hospital's danger-list; the sister was saying, "He may go at any moment now." In twenty minutes the vicar loosed his knotted arms and hands. After two further treatments (in one of which he "passed the waves through him while he slept"), the youth was pretty fairly recovered.

2. An old woman had heart trouble so acutely that her son came round to see the vicar about the funeral. Instead, the vicar went round and eased her pains.

The latter claim I was able to check. I went to see the old woman (in bed again, but not too poorly). She confirmed that her funeral was to have taken place two years ago. (There is, of course, no proof that she wouldn't have got better, anyway, under ordinary medical treatment.)

Other of his poorer parishioners whom the vicar took me to see were a woman whose ankle he healed of an ulcer, a sixty-year-old man who had had three strokes. These left him paralyzed, with hands immobile. He was now able to get up nimbly from his chair, to shake hands firmly enough. He and his wife put it down largely to parson's treatment. One feature of his case (and many others) was that he had "felt" the vicar's fingers pressing down hard on his head when in fact, as priest and wife testified, they were a couple of inches above it.

Less "physical" was the healing at a distance of a woman suffering from anxiety, the result of a car smash. The vicar sat in his Ipswich study and cured her while she slept at Bournemouth. The time was prearranged; he concentrated till he had "a clear visual image" of her; when she awoke she behaved (as a letter she wrote later indicates) as he intended her to behave. This distant communication is "as instantaneous as wireless."

Healing is only a sideline of yoga, which the vicar has been studying for twenty years: "I am not far on the Way," he insisted. "I am not an adept." Yoga's primary object is "to effect reunion of the devotee's soul with the universal spirit." The vicar believes that it strengthens and deepens his Christian faith.

When his patients are practising Christians, he may also heal them by the orthodox Catholic method of anointing. I gather that the bishop of the diocese views these experiments with sympathy but also with caution. No doubt he is right. I hope you won't think me too gullible; I thought it worth recording; I only wish I could spare the time needed to test all these claims, to investigate thoroughly a subject so profound and possibly so dangerous.

In vain does the Church quote Christ's statement, "A spirit hath not flesh and bones as ye see me have" (Luke 24: 39). It is quite true that a "discarnate spirit" has not material flesh and bones, as Christ said; but a materialized spirit has, and Christ at that moment was fully materialized. He thus emphasizes the distinction between the two conditions of (1) the discarnate spiritual body (1 Cor. 15: 44) and (2) the materialized spiritual body.—Rev. Chas. L. Tweedale in "Man's Survival after Death."

The writing is upon the wall: "Another war is world suicide." The Moving Hand, having written, moves on. Shall we heed its warning?

REV. LESLIE WEATHERHEAD

Reprinted from "Psychic News"

The Rev. Leslie Weatherhead, minister of the City Temple, is visiting Australia. Weatherhead has had one or two vivid psychic experiences, and he makes no secret of his belief in proved survival. If he voices these opinions in his sermons will he create the same impression that the Rev. F. C. Spurr, the well-known Baptist, did when he preached in Melbourne some forty years ago?

One person greatly attracted by Spurr was the Australian minister, the Rev. Dr. C. Irving Benson, and when the latter visited England some years ago he sought out the Baptist for an interview. Much of what Spurr told Benson is well known to Spiritualists — how he was distraught at the death of his son, and finally found solace when the lad communicated through a medium.

But one statement he made in reply to a question by Benson might encourage Weatherhead to further pronouncements. The Australian asked: "What do you consider should be the attitude of the churches towards psychic phenomena?"

Spurr replied:

"The Church, holding fast to the personal Christ as the Lord of all, should open her mind to the new Divine Light which is streaming upon the world.

"The Church has nothing to lose but everything to gain by evidence which confirms faith in life after death. There is no doubt in my mind that Christ intended His disciples to receive psychic gifts.

"What did He mean when He said, 'And greater things than these shall ye do because I go unto My Father'? Most of the great expositors like Maclaren, Parker, and Spurgeon dodged that passage.

"I believe He intended to bestow amazing powers upon them as they waited in silence. Remember what happened on the Day of Pentecost, when they were all met together in one place with

one accord — the proper conditions for communication with the Unseen World."

Benson, for his part, confessed that he had never attended a seance, but this did not make him narrow-minded towards the Spiritualist cause. "I suggest," he wrote in his article, "that all the churches should appoint representatives to a commission to thoroughly investigate the whole subject and report their findings. If this thing be of men it will come to naught, but if it be of God —"

The Rev. Irving Benson is also responsible for arranging Weatherhead's visit. He is undoubtedly a live wire and a keen sociologist. His centre, the Wesley Church, controls a number of social activities, such as "Tally Ho," where a hundred boys are housed and cared for while they learn the rudiments of farming; a home for unmarried mothers; a home for the sick and aged; and a shelter each night for hundreds of down-and-outs.

MOTHER LOVE

Mother Love! Holy Love!
Sent to earth from heaven above,
Guarding all our infant years,
Hushing life's bewildering fears,
Life from heaven above.
Holy Mother Love.

Mother Love! Gift Divine!
Guiding this young heart of mine
Which the wisdom of the years
And the patience born of tears
Naught e'er given to me
Can compare with thee.

Mother Love! Deathless Love!
Rugged paths my feet may rove,
Hovering thoughts will ever be
Near her grave or at her knee,
Mother dear of mine,
Mother! Gift Divine!

EDITOR'S NOTES

Almost without an exception subscribers have accepted the fewer pages of "The Harbinger of Light." Those who have written have been unanimous in their understanding of our publishing difficulties, giving both sympathy and practical financial assistance. For which we are truly appreciative.

However, many of the correspondents deplore our using smaller type, pointing out that many of our subscribers may be no longer young and may find the smaller type difficult to read. One correspondent suggested that shorter articles and matter dealing entirely with Spiritualism and related subjects might make up for the fewer pages. We are grateful for the suggestion and have adopted it in the present issue. We have also used larger type.

"The Harbinger of Light" was founded by the Spirit World and is your paper. The Editor is but a trustee and therefore is always glad to receive practical suggestions for the improvement of the magazine. We claim that Spiritualism is a religion, a philosophy, and a science, and possibly haven't given much thought to the meaning of these terms. That master of words, Archbishop Trench, defines religion as "the outer form and embodiment of a true devotion assumed" that is "a rite or ceremony practised in the worship of God." Does any reader know of any individual or group who accepts this derivation or practises it as a Spiritualist? We are much happier with philosophy, which is "an hypothesis or system upon which natural effects are explained" as mediumship, materializations, etc. The word science simply means knowledge, but it is knowledge amassed, severely tested, co-ordinated and systematized, especially regarding those wide generalizations known as the Laws of Nature.

Accepting these definitions we may be in general agreement with respect to the philosophy and science of Spiritualism and leave the contentious subject of religion to each individual.

DIVINING ROD SOLVES LIFE'S MYSTERIES

By Bruce Copen

In "Psychic World"

To those who are seekers, there is nothing more interesting than dowsing, commonly called water-divining, and its allied branch, radiesthesia.

Contrary to general belief, divining is not the gift of the few. Any person who has the slightest urge and patience can, in a short time, master its general principles. Just because the rod will not lift and the pendulum gyrate the first time does not mean that you cannot practise dowsing.

Three years ago I tried the divining rod, but it would not budge, but with the pendulum I had better results. It went round at the first try.

After three years of trial and error, reading and learning, trying experiment after experiment, I can use successfully both the rod and the pendulum to find the answers to many questions that had racked my brain.

I can reach out to the ends of the earth. I can unravel the mysteries of the universe by doing simple experiments. I can find persons who are lost, divine water and minerals, besides investigating the psychic side of life.

By divining you can observe the workings of our bodies, the radiation of the ether and the way that atoms of matter all follow a universal law.

The diviner can observe the laws of attraction and repulsion, and expansion and contraction, to his heart's delight.

Dowsing is the gateway to the occult sciences. Nearly everyone who goes in for dowsing earnestly in time becomes acquainted with certain Spiritualistic laws and principles.

Dowsing is not all success, as some make out. A really good dowser gets about ninety per cent. of his experiments correct. The remaining ten per cent. of failures, or partial failures, are the most valuable. It is surprising how much we can learn from a failure. We go on experimenting till we find the answer to our problem.

I see no reason why the faculty of dowsing cannot be more widely applied. It helps the farmer. Doctors, police, and many others make daily use of it.

REV. KATHLEEN PHILPOTT

The President of the Victorian Spiritualist Union, Mr. Stuart Morrison, writes:

We have the Rev. Kathleen Philpott with us on a mission. I believe she goes from the V.S.U. to Adelaide. I can recommend her with the greatest of confidence. She is a delightful woman and extremely co-operative. Her clairvoyance, psychometry, and billet reading are excellent, and presented without trimmings. She is as natural as a new-born babe, but differently dressed. As a lecturer she stands in a class of her own — no deep philosophy — but honest common sense well presented.

Brisbane Church writes: During February we had a visit from the Rev. K. Philpott and her husband, of the Psychic Science Centre, N.Z. She occupied our platform for three Sunday evenings and the church was crowded to the doors. She also gave some descriptive evidence of early pioneers of the Brisbane Spiritual Church.

Truth, Love, Justice, Beauty, Liberty, Growth, these are principles, and also the fruition of principles, which would overcome all evil, and fill the world with brotherhood, joy, peace, happiness.— Davis.

THE WAYFARERS' HEALING SERVICE

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11: 9.

The purpose of your asking must be expressed in your sincerity to comply with the requirements of the Service. No one is denied the help of the Christ and His band of helpers on either the unseen or the material planes. When you enrol you signify your intention to become one of the great band seeking to be of service to humanity. We receive in the measure we give.

The only requirements are that you observe the healing period; repeat the healing affirmation silently or audibly; realize yourself being linked with the great Group of Silent Workers and ask the Master and His helpers to give you the assistance and help you need according to your requirements.

Your Own Healing

Seek a place where you can be quiet and undisturbed for at least ten minutes. During this time become thoroughly relaxed. Shut out every thought of discouragement, of lack, of envy, of jealousy, of anger, of illness. Ask God, the great omnipresent and omnipotent Cosmic Spirit, in all and through all, to give you an understanding of how best to overcome every adverse condition, to give you supply for every need, and to heal you of every infirmity.

The observance of the time element brings every member in tune with the healing of the Wayfarers' Healing Centre.

Observe 9 a.m. (South Australian time) every day to link up with the Service. At this time and during the day and just before going to sleep, use this affirmation: In union with Thee, my Father, I have perfect health and strength.

Other Affirmations

God is intelligent life.

I am now realizing the intelligent manifestation of His life in my body.

God is infinite love.

His love is permeating the atoms of my flesh and restoring my life energy.

God's purpose is absolutely pure.

I am realizing the divine intention that I shall manifest perfect health by unity with it.

God's word is sublime in its power.

I am now realizing His word in my body, in my mind, and in my soul.

"WHEREFORE ARE YE AFRAID"

Much of the hesitation to accept what Spiritualism offers, or to attend a seance, arises from fear of some sort. W. T. Stead, in "The Blue Island," says:

"There is great trepidation on the part of all the uninitiated when first coming into contact with the occult, psychic, or unknown forces. . . . There is always a fear of something, frequently personal, but sometimes fear of harming the individual known and loved on earth. In itself that is a good sign—it argues unselfishness and consequently the individual who holds off for that reason deserves enlightenment. If he is sufficiently advanced to seek, he will get enlightenment together with great help. Again, there are those who, imbued with theosophical ideas, fear to come in contact with what is, to their minds, the shell of a former loved one and those who fear through ignorance due to an undeveloped and somewhat uneducated mentality—not necessarily an unschooled mentality, but uneducated in the sense of lacking understanding and appreciation of the higher things of life."

MR. MARDEN'S PASSING

From "Forsaking All Others," by Pamela Wynne

Published by Collins, London

... Mr. Marden knelt, and stood, and sang when the others sang. And it was not until they were well through the second hymn that he was interested to see that a fourth figure had joined the three officiating priests. Dressed quite differently too: almost too theatrical, thought Mr. Marden, staring at him.

All in white, yes, that was all right, but the garment or whatever it was was shining. And he had something on his head that was shining: something like a star. And his face . . . Mr. Marden took off his reading spectacles so that he could see more clearly; his face . . . Mr. Marden took a long trembling breath. Why, it was like nothing you could imagine on this earth: the sort of face you see in a dream. And moreover, the eyes were looking straight at him, and in his excitement and joy Mr. Marden could have sworn that the figure smiled, smiled at him: Mr. Marden's lips parted in an answering smile. And then . . . then the most wonderful thing of all happened.

The figure moved from his place and walked straight across in front of the altar; down the steps and round to the side aisle where Mr. Marden was sitting. "Lydia!" Mr. Marden turned to whisper to his wife. But she was absorbed in something else, also everybody else was just starting to kneel down.

But Mr. Marden had no time to kneel down because with a gentle "Come" the figure held out his hand and Mr. Marden just followed him. Out of his seat and down the aisle, nobody taking the faintest notice, and out of the door into the corridor through the entrance hall. And then . . . well . . . Mr. Marden only had a bewildered sense of rapture and release as the great oak door just faded into nothingness and the two walked through it together.

SPIRIT'S TALKING MASK

A New Theory

In "The Daily Mail," London

Many explanations have been put forward to account for the strange things that happen at seances with materializing and direct voice mediums, but nothing more ingenious has been heard than the theory offered by Mr. J. Arthur Findlay in "On the Edge of the Etheric."

Mr. Findlay is a member of the Glasgow Stock Exchange, who has taken up farming in Essex.

He evolved this theory after many sittings with Mr. John C. Sloan, a Glasgow working man, who is a direct voice medium. Mr. Findlay's theory is based on the belief that the body is merely a physical shell, which at death releases the etheric body.

This etheric body, which is still controlled by the mind, goes on living in a world similar to ours and which, apparently, is all around us. We on earth, however, cannot see this other world because everything and everyone in it vibrate at a higher speed than the inhabitants and contents of the earth, but we can get in touch with it through spirits who have found a way to lower their vibration and bring themselves temporarily back into our midst.

The life hereafter, which Mr. Findlay paints, does not differ much from our present life. We shall continue to speak our own languages in it, although there is also a universal language.

To those who will ask: How can a spirit speak? Mr. Findlay has an ingenious answer. Immediately a few people meet for a seance a number of spirits, expert in the handling of organic chemical substances, gather on their side and begin the elaborate work of establishing communication.

The group of spirits consists of a director of operations, one or more chemists, a trumpet controller, who moves a trumpet round the circle of

sitters, and one who gathers the ectoplasm. This last spirit hands the ectoplasm to the chemist, who mixes it with other etheric substances, and fashions a physical mask in the likeness of a mouth and throat. The spirit then presses into this mask and is able to talk like a human being.

THE EMERGENCY FUND

The object of this fund is to enable us to meet any deficit in our publishing expenses. We need an average of eight pounds (£8) per month contributed to enable us to do so.

Our estimate of each month's income and expenditure is: Income from subscriptions and advertisements, £39 14/6. Expenditure: Printing, postages, rent, and petty expenses, £47 1/-. Deficit, £7 7/6.

We gratefully acknowledge the following donations: H.E.D. (St. Peters), 25/-; Z.C.M.S. (Holland Park), 20/-; S.M. (Midland Junction), 20/-; H.A.D.A. (Rotorua), 14/-; E.M.B. (Sandringham), 10/6; H.B. (E. Geelong), 10/6; F.M. (Parramatta), 9/6; A.U. (Moreland), 8/3; A.S.W. (Perth), 7/-; A. H. (Werris Creek), 7/8; H.F.T. (Ulverstone), 7/6; M.S. (Mundubbera), 7/6; E.L.M. (Claremont), 7/6; M.O.N. (Kew), 7/6; Misses F. (Eaglehawk Neck), 7/6; A.R.H. (Wemby Park), 7/6; E.M.D. (Surrey Hills), 7/6; E.A.R. (Mount Eden), 6/-; E.H.F. (Auckland), 3/-.

Though skies are grey,
And rain falls fast to-day,
To-morrow's sun shall chase
All clouds away.

Be like red roses filled with perfume sweet,
Cast fragrance, with a smile on all you meet:
Lean hard on God, and through your every day,
Let smiles, not frowns, go out, to pave the way.
—Lethe King.

THE LAST WORD ON OUR SUBJECT

"People who decry Spiritualism have not studied it from all angles, but have just skirted the fringe."

So writes a reader in the "Nottingham Evening Post." His is the last letter in a correspondence which has been going on for weeks. He adds:

"Schools of thought vary, and to get a comprehensive view a comparative study of all doctrines is necessary.

"The Bible is open to different interpretations, and it is impossible to reconcile the Old Testament with the New, the Greek philosophers, Eastern mystics, and contemporary scientists.

"The Western world is awakening to the possibilities of supersensory perception, telepathy, clairvoyance, call it what you will. When the mind gets on its highest level everything sorts itself out satisfactorily."—"Psychic World."

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A PAPUAN SAVAGE EXPLAINS

The author of "Through Wildest Papua," Mr. J. G. Hides, records the following talk between himself and a member of a semi-nomadic tribe on the upper Purani. He asked the native, "Why do they put food at the grave of a warrior?" "It is for the dead man," he answered. Mr. Hides said, "But when a man dies he's finished, isn't he?" "No! There's another man inside him and he goes on top," the native pointed to the sky. "Well, if the man inside him goes on top, what is the use of the food here?" The Papuan regarded Mr. Hides with compassion as he answered, "As there's the spirit of a man, so is there the spirit of the food." (From where came this knowledge?—Ed.)

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Growth is a vital process — an evolution — a marshalling of vagrant unorganized forces into definite forms of beauty, harmony, and utility.—Burbank.

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