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JULY, 1951

The Harbinger of Light

Everyman's Digest
of
Psychic Science, Healing
and
Spiritual Philosophy

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

LEADING FEATURES

Spiritual Polio. Cure
Miracle Amazed Twenty-eight Doctors
Projection of the Astral Body
Bill Learns That There Is No Death
Hypnotism and Spiritualism
Curative Value of Crude Molasses

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

"THE HARBINGER OF LIGHT"

Box 64 A, G.P.O., Adelaide, South Australia

Subscription Rates

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Exchange on cheques to South Australia from other States is 7½d. Please add exchange to the subscription.

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THE Harbinger of Light

FOUNDED 1870

EVERYMAN'S DIGEST DEVOTED TO
**Psychic Science, Spiritualism, Healing, and
Spiritual Philosophy**

Editor

Rev. J. T. HUSTON, N.D.,
Box 64 A. G.P.O., Adelaide, S.A.

Vol. 84, No. 4.

JULY, 1951.

Price 1/-.

"MIRACLE" THAT AMAZED TWENTY-EIGHT DOCTORS

Twenty-eight doctors agreed on their diagnosis. Medical science could offer no hope. Death was inevitable within twenty-four hours and her relatives were sent for.

Then a spirit manifested in her room and bid her rise. So began one of the most remarkable cures of the century. The story is told in "Psychic News" by Leslie B. Howard.

At 8.30 on Sunday morning, February 18, a group of worshippers gathered in a small blue and gold sanctuary in a Kent mansion. In the light of six tall flickering candles, the Right Rev. P. H. Loyd, recently retired Bishop of St. Alban's, conducted a Communion Service which included prayers of thanksgiving — in which Churches all over the world joined. Then the congregation adjourned to the spacious dining hall for breakfast. That is how Dorothy Kerin celebrated her miraculous cure — a cure which must surely be reckoned as one of the outstanding mystical phenomena of the century.

At the time it occurred, in the year 1912, it created a considerable stir. The medical profes-

sion admitted themselves completely baffled, and accounts of the healing penetrated to the most distant corners of the earth. It is so incredible that it can well stand up to repetition. So it was that I travelled down to the village of Groombridge, in Kent, to meet this remarkable woman, now living at Burrswood, the mansion which stands to the north of the village.

The day, although early in the year, was pleasant and warm, and as I walked up the long drive to the house the sun slanted brightly through the leafless trees. Here and there a bird chirruped behind the hedgerows; on the pond by the lodge a lone duck drifted idly in search of provender. The sky was blue, intensified by the brilliant white of a few cumulus clouds. Across the fields a countryman's voice was raised in a rough but tuneful baritone. On all sides there was the handiwork of God. Yet it was not in the midst of this beauty but in an upstairs bedroom in the town of St. Leonards thirty-nine years ago that God made the greatest impact on Miss Kerin's life.

End Was Near

In February of that year Miss Kerin was a young woman of twenty lying seriously ill, suffering from general tuberculosis, and for the previous five years she had been bedridden and was terribly emaciated. Early in February, 1912, she went both deaf and blind. Not a morsel of food had passed her lips for seven weeks, and in the view of her medical advisers the end was near. It would be advisable, they suggested, to send for her closest friends and relatives as she could not last another twenty-four hours. That was on February 17. The next day Dorothy drifted into a coma. But it was not the twilight sleep that we are told often precedes death. It was different. Dorothy afterwards described it as "a feeling of indescribable happiness."

Then she became aware of another presence. Not a nurse, doctor, or earthly acquaintance, but a visitant from the next world. And before her sightless eyes there built up a form which Miss Kerin could only define by the term angelic. This visitant was no silent messenger. He had an urgent message to deliver, and he said to Miss Kerin:

"Dorothy, your sufferings are over. Get up and walk."

There come moments in the lives of most of us when a particular injunction, whether arising internally or externally, or whether issued peremptorily or quietly, must needs be obeyed. It coincides frequently with the transmutation of faith into knowledge. To reject it is an impossibility. This was such a moment in the life of Dorothy. She called for her dressing gown, knowing that she would walk. And she got out of bed, walked the length of a passage, and returned to her room. She walked quite steadily and was not the least bit shaky. "I felt so well and strong that I might never have been ill at all," she said.

With this miraculous healing her physical body now began to make demands upon her, and the first thing it called for was food. Though no food had passed her lips for seven weeks, she descended two flights of stairs, and before the astonished gaze of sixteen people, enjoyed a hearty meal — without any subsequent ill-effects. Yet the "miracle" was only half complete. The final and most incredible event was yet to happen.

Dorothy retired to bed about midnight and awoke at eight the next morning. For a matter of minutes she had difficulty in believing that it was really herself occupying the bed — for there was now no emaciated condition of the last five years. Her body overnight had been covered with healthy, living flesh.

As we sat in the spacious cream-painted lounge, looking out across the terrace to the meadows beyond, Miss Kerin and I went over the details of this phenomenon. I asked Miss Kerin if the "angelic" form could have been anyone she knew. She gave the question careful thought for a moment, and then replied simply, "No." "Could you describe it?" I asked. She searched for meanings. "I don't know," she replied. "There is something very subtle about these experiences, and when you try to put them into words the description escapes you. It was tangible and perfectly clear, yet I had the feeling that if I were to touch it my finger would find no resistance."

Medical Testimony

This story is so phenomenal that it sounds like pure fiction. But it does not depend on either Miss Kerin's word or mine. Fortunately there is medical corroboration that this miracle did occur on February 18 in St. Leonards in the year 1912. No fewer than twenty-eight doctors had examined Miss Kerin and pronounced her ailment to be tubercular peritonitis. Subsequently, at least two doctors, Dr. Norman and Dr. Murray, the latter an X-ray specialist, testified that Dorothy was absolutely healthy. Dr. Murray even made tests for the presence of tuberculosis, but there was no indication of the disease whatever. That is the simple story of a woman who was the subject of a modern miracle. Such an experience could not befall a human being without producing a new orientation.

And as Dorothy grew older, and, incidentally, experienced other phenomenal cures, her whole life began to pivot on the subject of healing, and she made a study of the New Testament cures. She felt impelled to do for others as she had been done by, thus fulfilling the greatest injunction of Jesus. Some time before the war she opened a healing sanctuary at Ealing, and for several years ardently devoted herself to this work. But during the war

years the premises were requisitioned and had to be vacated. I enquired what results were achieved. "We saw all the promises of healing in the Bible fulfilled. The same cures as Jesus performed," she answered quietly. And what is she doing now? Well, there is still healing going on.

Many patients, Miss Kerin told me, visit her little sanctuary at Burrswood, and healing services are conducted at frequent intervals. At Speldhurst, a village four miles away, she has opened a private nursing home with accommodation for up to fourteen patients, and here, too, regular healing work is performed. In addition, she has adopted nine boys and girls whose present ages range from eight to ten years, and some of them have been with her since they were a few days old. I did not see the children when I visited Burrswood, as they were out, but Miss Kerin proudly showed me their photographs, all of them sunny-faced, bright youngsters, healthy and vigorous.

People from all over the world who have read of Miss Kerin's cure sometimes drop in unexpectedly to see her. One person even flew from the United States just to have a chat with her. Miss Kerin has already written one book, an autobiography of her life's work. It is called "The Living Touch," and is priced at 3/6. She is now at work, she told me, on a book which fills in the gaps. This book, to be called "Fulfilling," will be published shortly. And so I left Miss Kerin — a person who more than once has been literally face to face with death, yet through a series of miraculous cures is a healthy, fresh-complexioned woman, looking as though she has many years of life left to enjoy yet.

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HYPNOTISM AND SPIRITUALISM

Abridged from an article in "Psychic News" by "The Great Cosmo," who during the past thirty years claims to have hypnotized thirty thousand people.

It is strongly contended by expert modern hypnotists, especially in France and America, that the mind of the "subject" is not dominated to the extent of coercion, or beyond the powers of the "subject" to act independently. In other words, he cannot be compelled to do a wrong action against his will.

Cases have been cited where "subjects" refused to stab a man when the operators gave them real daggers and commanded them to do so. The same "subjects" were given paper daggers and told to strike designated persons. This command they obeyed with alacrity; and because they obeyed in the last instance, and refused in the first, it was quite reasonably contended that they could not be coerced to commit a crime against their wills.

No doubt the crook hypnotist exists who is able to unduly influence the weak-minded by subtle suggestion, but all responsible authorities are agreed that it is next door to impossible to hypnotize a moron or a lunatic.

Painless Birth

I have before me, as I write, a cutting from a national newspaper dated February 6, 1951.

"When 25-year-old Mrs. Bessie Prodger knew yesterday that her baby's arrival was near she 'phoned her doctor. Then she went to bed and fell asleep at once.

"She did not waken until an 8-lb. boy was in her arms. She had had her son under post-hypnotic suggestion. . . . She says that if she has another it will be under hypnosis."

Mrs. Prodger remembered nothing about the birth!

Hypnotism proves — and this is of vital interest to all Spiritualists — that the body of man is not the man.

For when a person is put into a state of complete hypnosis the body is unable to think, to feel, or to function in any way.

If the body were the man, sleep could not extinguish entirely his consciousness; there would be enough left to register sensation.

If you stick a pin into the flesh of a man in ordinary sleep you will get a quick response.

But if you stick a pin into the flesh of a man who is in a state of complete hypnosis, there will be no response from your "subject."

This shows that in one case there is consciousness, and in the other there is none. This evidence is sufficient to prove to the unprejudiced investigator that the body is not the man, but that there is within the body something that is capable of sensing things external to the body.

The phenomena of hypnotism also shows that the mind is not the product of the molecular vibration of the brain, because during hypnosis, and while the brain is quiescent, the mind continues to be active.

Many times a "subject" has been put under hypnosis and the consciousness sent out of the body to a distant place whence it has brought a correct report of things that were occurring there at that time.

Hypnotism, therefore, has done two very good things. It has scientifically proved that man is mind, and that mind can persist separate and apart from its vehicle, the body.

And if that condition can exist for one moment, then there is no logical reason why it should not persist throughout eternity. Hence we have here scientific data for immortality!

Mediums Hypnotized

It should be of interest to Spiritualists that Andrew Jackson Davis, the seer and founder of the Spiritualist Lyceum, dictated his wonderful revelations while under the influence of hypnotism

induced by his doctor. Spirit-control, with trance conditions, is definitely hypnotic in character. Properly applied suggestion under hypnosis can overcome physical defects and can give one a youthful feeling, can explain the accomplishment of seemingly impossible feats, can wake you up in the morning and give you peaceful sleep all night, can give you contentment of mind, can be the channel through which genius manifests, can foster absolute fearlessness, and can keep you in perfect health. In the main, the present attitude of medical science towards wisely formulated suggestion under hypnosis as a therapeutic agent is one of hearty approval and support.

THE PHILOSOPHY OF TRUTH

What we need in these eventful days is not a dull uniformity of thinking, but a league and union of different minds for a predetermined conquest for Truth absolute; a religion, a church without dogma or intolerance; a church of the Divine fragments, a temple for Divine Humanity.

The age demands a spiritual rostrum, free from all the prejudices of the past, and it can only be maintained in so far as it becomes the vanguard of spiritual things. The world needs help and the light of truth, irrespective of all creed or dogma.

Struggling mortals need help to attain a higher spiritual life and greater peace to their souls. Should not the tearing-down period give way to that of building up? We cannot exist on pulling other institutions down. We must build for ourselves, make religion broad, let it draw into its current, representatives of every belief and every creed, make its inspirations like the bounteous River of Life, but in all good works, use charity, deal justly, build wisely, and our cause will prosper according to the abundance of our faith and the purity and elevation of our work.

GLEANINGS

From "The New York Spiritualist Leader"

Not Split-offs

"It's absurd to think that spirit controls are personality split-offs of mediums," says Alan Howgrave-Graham in his new book, "Telepathy and the Subconscious as Factors or not, in Mediumistic Phenomena" . . . "I've had communications from more than eighty different spirits directly communicating with me through one medium, each giving evidential messages and conveying decided characteristics" . . . As for telepathy as an explanation, he says, "If you don't want a medium to tell you a certain thing, the best way to prevent it is to think strongly about it." . . . Howgrave-Graham is a resident of Pretoria, South Africa (116 Johnston).

In Other Terms

Reich's "orgone accumulator," suggested in a recent "Aquarian Path" (Staple House, 51 Chancery Lane, London) as helpful in gathering psychic energy for physical mediumistic phenomena — seems to be the same thing, as are also von Reichenbach's "od," Huna, "mana," prana, sun-force, and even Zwaan's super-rays, all capable of working miracles in healing, and other "marvels of the seance-room." Aquarian Path suggests that not only the medium but whole circles be pre-charged for best results. As with the power of electricity, which connected to one mechanism give light, to another sound, to a third power, — so are mana, prana, od, orgone, super-rays, etc., capable of working miracles in a variety of applications, thought-directed. And the purpose of our existence is to unfold these creative powers. With the exact fixity that the earth follows her pattern in the solar system, so do our lives follow the pattern of our thoughts! . . . Incidentally, at Max Freedom Long's Huna research headquarters in Los Angeles (Box 2867, Hollywood Sta.), recent

tests have been conducted with a "small radionics instrument to change a very small electric current into low mana by an action of mind in conjunction with the usual exercise of accumulating surplus mana."

First, Cast Out Fear

"Healing," says Clinton Kew (who for the past month has been conducting the regular divine healing services at N.Y.C.'s orthodox Church of the Heavenly Rest), "consists of first casting out fear, then taking in love-of-God. . . . Psychology is the medicine, and religion the regimen of the well man." Kew characterizes his meetings as "group therapy."

Rub It In!

"Most philosophers and psychologists are content to remain in ignorance of the well-established results of psychical research, but the facts should be rubbed in again and again — carefully, authoritatively, to command the respect of science," says Prof. C. D. Broad, of Cambridge University, widely considered as "one of the world's leading thinkers." . . . "Presentation of the case should be such that it cannot, with decency, be ignored."

"Escapism"

"Escapist philosophy — holding everything to do with the physical world as beneath contempt — finds no place in Rational Spiritualism," says Stuart Morrison's "Australian Psychic Forum" currently, upholding the view that "any religion that attempts to steer clear of politics (as the broad policy behind administration of public affairs) is not worthy of serious consideration. . . . To so mould the world that it may become a fitting environment for the healthy unfoldment of all must be our prime political ideal — upholding Freedom in every field, and equity throughout all human society."

"Rational"

Further, A.P.F. says, "Mysticism must never be regarded as a short-cut to knowledge—must never be substituted for research. Intuition must always be subjected to experimental verification. . . . In mediumship, there is a momentary interlocking of the mental fields of the sensitive, the recipient, and the spirit communicator. Activation is never dependent upon the recipient's channel of expectancy (always occurring at a level behind the recipient's conscious centre-of-attention, and usually in a highly emotional atmosphere). . . . And when a number of fields of mind become merged under the influence of intense emotion, their powers merge into one reservoir, often bringing about "miracles." . . . Spiritualism is a progressive philosophy, founded on tried and tested facts and personal experiences. With the growth of education, and the general acceptance of scientific and logical methods of thinking, the Spiritualists of to-morrow will tend to favour the road chosen by the Victorian Spiritualist Union — tolerating the uncritical and somewhat superstitious, but asking in return full toleration for their own rationality." (So say our Australian friends — wise words, well spoken — and they hold open house for investigators every Wednesday night, urging that all communications be checked and double-checked, rationally.)

The wife of a flight lieutenant, Mrs. G. M. M. Brown, living on the R.A.F. Station at Warton, was sitting in bed late one night when the figure of an American G.I. entered; he was inches taller than the door. He wore a tunic, belt and helmet, and his face was white. He made no sound but moved across the room and faded through the window — and Mrs. Brown has experienced this phenomenon three times during the last month.

A FAMOUS MEDIUM

George Spriggs (1850-1912)

By W. H. Evans

In "Light"

Spiritualism was introduced to the notice of George Spriggs by Charles Baker, one of the "Old Guard" at Cardiff. This led him to investigate the subject, and ultimately to the development of his own mediumship.

George Spriggs had exceptional powers, and The Circle of Light at Cardiff, conducted by Mr. Rees Lewis, witnessed many fine materializations. It is recorded that on one occasion a materialized form walked down the garden with some of the sitters to the greenhouse, picked a bunch of grapes and, returning to the seance room, distributed them to the sitters. On many occasions both medium and materialized forms were seen together. I have heard several first-hand accounts of these sittings from Charles Baker, who was a member and organist of this circle.

George Spriggs was a man of upright character and truthfulness, and did much work for the welfare of his fellows.

From Cardiff he went to Australia, and gave many fine seances at Melbourne. Some of the forms and the medium were weighed, showing that the medium lost considerably in weight during the manifestations. After some time Mr. Spriggs was given the choice by his spirit friends of continuing as a materializing medium, or of being used to diagnose disease and heal the sick. He chose the latter, and his later years were devoted to this work. After his return from Australia the L.S.A. became his headquarters for this work, and he gave regular sittings for diagnosis and treatment. He also took an interest in municipal affairs, and as chairman of North Sheen Ward Union was elected to Richmond Borough Council.

As showing the keen interest and high endeavour of The Circle of Light all members had to refrain from smoking, alcohol, and meat. And on the day of the seance they fasted from breakfast till after the evening sitting. These were stringent conditions, but the results prove they were worth while. It is evident that if one goes into this matter with the right attitude, and with a self-sacrificing spirit, great results may be achieved. The hint of such methods may be of value to would-be aspirants for the cultivation of their mediumistic powers. The sittings were held three times a week. Mr. Rees Lewis was very firm, and had the backing of the spirits in imposing these conditions. But these outward conditions demanded a corresponding purity of mind and soul, without which they would have lost any virtue they possessed. It is certain that the members of this circle were animated by the highest spiritual motives.

George Spriggs had strong views upon matters of abstinence in relation to psychic development. I sometimes think that we are too lax, and few mediums are willing to exercise a little self-denial. In reference to this, George Spriggs has some wise words. He says: "The temptation to stimulants is almost irresistible in the state of exhaustion that often follows a seance; and many good mediums have gone under as a result. I know, from my own experience, how host and hostess, with the kindest of intentions, will persistently press on one a glass of something, and almost refuse to take 'No' for an answer, not dreaming of the mischief they may be doing. Without prejudice, I say emphatically that the medium should be a rigid total abstainer."

How much different the lives of the Fox sisters would have been if they had known this! Alas, for them the knowledge came too late.

At first he was subjected to much sickness after his sittings, due to the number of controls who

used him. The mixture of magnetism was the cause. In the end a single control, named Swiftwater, took over the work. His pure forest-bred magnetism put an end to the unpleasant after-results of a sitting.

As showing the delicacy of control, he records that on one occasion a sitter who had been introduced loudly proclaimed that the materialized form was Mr. Spriggs masquerading. The form began to dissolve and retreat towards the cabinet, and a voice told them to look after the medium. They found him in the cabinet insensible, with blood pouring from his mouth and nose. He was ill for some time afterwards. Such is the power of malignant thought! The form was not touched.

At the house of Mr. Samuel, in Australia, one of the sitters asked that an oak tree be brought to the seance. This was, indeed, a tall order for, even if possible, it could not be got into the house; and oak trees were very scarce. The guides compromised by bringing a shower of acorns!

An experience told by Mr. Hugh Junor Brown is of the loss of that gentleman's two sons in a yachting accident. As the yacht did not return Mr. Brown asked George Spriggs for a sitting, not mentioning anything about the missing yacht. When entranced the control said: "Oh, I see it is all about the sea. Give me something belonging to them." No mention of anybody so far had been made. The absent boy's pocket book being placed in his hand, "Swiftwater" proceeded to trace them from the time of their leaving home, till 9 o'clock on Monday morning, when, as he said, the yacht foundered through the jib-halyard fouling in a squall as the occupants were putting about on another tack." All three were drowned, the two sons and the man in attendance, and the yacht, having sunk in deep water, could not be recovered.

In a sitting on the following day the sons, and the man who accompanied them, controlled and

confirmed the message given by Swiftwater. Also at this time Mr. Brown received a letter from a friend, a medium at Adelaide, six hundred miles away, telling him that one of his sons had visited him, and told him that his right arm had been torn off, and his waistcoat swallowed by a big fish which might have been a shark, but was different from any he had seen before.

A few days later the body of one of the sons was washed ashore with one arm bitten off by a shark.

Corroborative evidence came two days later, when an immense white deep-sea shark, quite different from the blue sharks that infest the bay, was caught near Melbourne, and in its stomach was found the right arm of the eldest son, bitten off at the elbow, and also part of his waistcoat, containing in its pockets his gold watch, keys, and several coins. The watch had stopped at nine o'clock, the hour that Swiftwater had said the accident happened. This is a remarkable bit of team work on the part of the unseen, and presents a case for survival that is absolutely watertight.

For many years Mr. Spriggs carried on his work of healing and founded the Psycho-Therapeutic Society, which was carried on after his death by Mr. Richard Bush, of Wimbledon.

The funeral service was carried out by Mr. James Robertson, of Glasgow, a personal friend, and a well-known pioneer Spiritualist.

From "The Two Worlds"

Anthony Bushell, actor and film producer, tells in the "News Chronicle" what he considers to be the shortest and most spine-chilling of all ghost stories, originally told to him by Miss Clemence Dane. This is it:

A man woke up in the night and, feeling frightened, reached out for the matches.

They were put into his hand!

BILL LEARNS THERE IS NO DEATH

By Elouise Marriott

For about three years my sister and I had an elderly friend staying with us to help in the garden. We noticed that whenever we discussed Spiritualism and decided to use the planchette, Bill just disappeared. He was just plain scared.

One day I discovered him unconscious on his bungalow floor. For months he was seriously ill and very afraid of death.

We had almost given up hope of ever convincing him that there is no death, and we expected him to pass over at any time. However, one night he was in great pain and we felt we could only watch over him and wait for the end.

Thinking someone was in his room I listened at the door and he appeared to be holding a conversation with more than one person. He said, quite naturally, "I have thanked them; they have been very good to me." Then he said, "But you both look so young and Dad still has his side whiskers." I called out, "Are you all right, Bill? Are you dreaming?" He said, "No; my mother and father are here and they look lovely. They say I will sleep peacefully and have no more pain to-night." I said, "Oh, how wonderful!"

The conversation continued for quite a long time. I could almost tell what they said by his answers. I said to my sister, "I think they have come for Bill."

His voice became softer until finally he was sleeping peacefully. His breathing was normal and he was not suffering. We watched over him until he woke next morning, quite refreshed, and I said to him, "What happened to you last night, Bill?" He said, "Now I know there is no death and that everything you told me is true. I saw my mother and father and they told me I would sleep peacefully without pain and that they were

waiting for my sister," who, by the way, passed over a few days later at the age of ninety-two.

To make a long story short, Bill completely recovered. We managed to get him home to his daughter in Melbourne. He told me before he left that he was no longer afraid of death, and he was very happy. Now he devotes his time to visiting sick people and telling them about his wonderful demonstration, so you see how the spirit people helped us when we had almost given up hope of helping Bill.

I pass this story of Bill on, hoping that it might help some other distressed person to realize that always at Wits End Corner is the place where God stands.

—Larassa Park, Lawson, N.S.W., April 25, 1951.

THE RELIGION OF HUMANISM

In "The National Spiritualist"

Some years ago in the city of Minneapolis a Unitarian parliamentarian coined the word "Humanism." It has taken root and out of it has grown the eddy which is establishing this new movement. Dr. Charles Francis Potter, of New York City, resigned his pulpit in the Unitarian church and has opened in Steinway Hall a movement for the purpose of teaching "The Religion of Humanism."

In his first address Mr. Potter gave the commandments of Humanism. He said that God did not create the world, but that it evolved. It seems that the old teachings of heaven and hell are wrong. Right deeds bring satisfaction and wrong deeds their own retribution. Man's whole aim is to the importance of himself, not to glorify God. Man's religion should be natural instead of supernatural. Man is born inherently a God of Infinite possibilities as opposed to the theory that he is born inherently evil and a worm of the dust.

PROJECTION OF THE ASTRAL BODY

By H. L. Williams, Norfolk Island

Sylvan Muldoon, in his book with the above title, discusses the subject very fully, and so does William Gerhardi in his book, entitled "Resurrection." Several others have given their testimony. My wife has been able, of her own volition, to go out of her body and visit my friends hundreds of miles away. Of this I have given examples in "The Two Worlds" and in "The Harbinger of Light." But I am more interested in her excursions in the spirit world. She has told me that there trees cast no shadows, that bathers do not need to disrobe because water does not wet clothing; that some landscapes resemble the English countryside; and other matters of interest. Dwellers there have told her to go back to where she came from. I have sent her narratives to psychic journals but they have not been printed, peradventure because they were not verifiable.

There is reason to believe that this faculty is more common among savages than among civilized people. Dr. S. M. Lambert, in his book, "A Doctor in Paradise," describing his itinerary in the islands of the Coral Sea, at page 92 relates a talk which he had with Jerope, a Melanesian native of Papua, on his astral flights into the region of spirits allotted to his people. Says Jerope:

"To-night, I shall burn bats' hairs and rub the ashes on my eyes and then I shall go. Master, me rub eye belong me along ashes and make fass (shut) eye belong me and then me tink and tink, then me like sleep. Me allesame pigeon, He catch me allesame pickaninny. Me hang on fass too much, then he go up and up, he go quick feller too much. Bymby me come along place where mama belong me stop. This one place belong people who die finish. Master, this place he good feller too much.

All man he got good feller house, good feller garden, plenty dog, plenty pig. Mama belong me he come, he kiss me. Now me go inside house belong him. Mama he got good feller house, and yam he big one allesame tree. Suppose people along heaven he like Kai Kai (food), he tink and good feller fish come along saucepan. Suppose mama like 'em someting, he tink, class all, and some tink he tink, he must come. Dis heaven belong mama him good feller too much."

Dr. Lambert writes in conclusion: "I made no attempt to deny anything, his whole tone was so convincing. He hadn't been dreaming, he had been there and seen a worn old woman having the fine rewards that come by wishing."

AN OPEN LETTER

Dear Friend of Humanity,

What shall we do? Is Civilization worth saving — or shall we abandon the earth to savagery, bestiality, and barbarism?

The question confronts us all: Shall we struggle on through the night of hate and destruction — shall we raise higher the torch of Truth, while we plead with Mankind to abandon the road of death and demoralization, and return to the pathway of peace and righteousness.

Dear friend, I am trying to do my part toward keeping the torch of peace, goodwill and enlightenment burning in these dark hours. Will you help me in this great task?

Will you help keep the flag of civilization in the sky?

Gratefully, your friend,

MORTON ALEXANDER,

Editor "Humanity."

Arvada, Colorado, U.S.A.

SPIRITUAL POLIO. CURE

Shy and nervous, twenty-one-year-old Nurse Joan Westblade, of Wagga, N.S.W., tells the story of her apparent cure on May 4, 1951, from the crippling effects of poliomyelitis after she had prayed before the statue of Our Lady of Fatima, says "The News" (S.A.).

With her hands clasped between her knees, she quietly told of her remarkable recovery.

"I was nursing in Calvary (Catholic) Hospital, Adelaide, when I was taken ill with what doctors reported as a mild case of polio," she said. "Afterwards, I could walk only with the aid of a leg iron. I had some movement in the hip, but practically none at the knee."

Received Blessing

Joan said a Sydney specialist, Dr. Little, had told her her case was not hopeless, and that eventually she would walk again—probably in a couple of years. For a good while, she added, she seemed to be improving very slightly. Then, on Anzac Day, she went to Lewisham Hospital at Wagga, to receive a blessing for the sick. "The statue of Our Lady of Fatima was at the hospital," Joan said. "I looked at it and prayed before I took the blessing.

"That night I was sitting at the dinner table and suddenly I found I could move my knee and my leg quite normally. Almost without thinking I stood and took a step. Next day I was out riding my bicycle, and since then I haven't looked back. All I can say is that my recovery was remarkable. In my own mind I know why it happened. I always thought I would walk again."

The Roman Catholic Church in Wagga has not officially recognized Joan's cure as a miracle. The church attitude is that the facts of Joan's cure speak for themselves.

"GO YE INTO ALL THE WORLD"

By W. H. Wallis, Elsternwick, Victoria

It is refreshing and encouraging at this time of world unrest, to learn of the attitude now presented by the Rev. Dr. Leslie Weatherhead, of the City Temple, London, Canada, towards carrying out the commandments of the Leader of the Christian movement, to heal.

It will be remembered that Jesus in his day give instructions to his disciples to "go out into all the world preaching the Gospel and healing the sick." How far or how well this instruction has been carried out was voiced by Dr. Weatherhead in a recent sermon at the Methodist Brunswick Church, Leeds, when he pointedly told his listeners that "the Church had lost the power to heal, and that it was time the Church attempted to regain this power for the good of humanity."

In the course of his address, the reverend gentleman told of a recent visit to Lourdes, France, together with his son, who is a doctor, for the purpose of gaining both spiritual and medical experience. They regretted that they had returned without witnessing anything new, or learning anything more than they already knew.

He emphasized the fact that at this time of world crisis, the Church should be able to heal as the early Christians did, and to show his sincerity in trying to bring about a greater knowledge of Spiritual Healing, a visit to Australia to consult with the Church authorities in that country is being undertaken.

Nothing short of a general religious revival is being looked forward to and it is learned that the representatives of the Methodist and Congregational Churches in Melbourne will go wholeheartedly with their English pastor, when discussing this neglected side of Christianity.

As one of the Methodist church wardens suggested, Spiritual Healing might very well be **the**

subject that would bring about a rehabilitation of religious practices, and again fill the churches.

The well-known Rev. Dr. Irving Benson and Dr. Gordon Powell, ministers of the Wesleyan and Independent Churches respectively, are looking forward to bringing about a scheme to introduce practical methods of healing, on lines adopted by the early Christians and disciples.

In this country we would stress the importance of all healers making special efforts to co-operate with those overseas, so that the whole world will feel the inflow of great Spiritual Power for the good of humanity.

TO STUDY PSYCHIC SCIENCE

A plea to establish preparatory schools where pupils can study a three- to five-year course of psychic science was made recently by Tito L. Bancescu, in "Estudos Psiquicos," says "Psychic News."

Doctors and professors, says Bancescu, would learn to respect the opinions of Spiritualists and would probably adopt some of their findings in their respective professions.

Enlarging on this point, he writes: "Spiritualists should be in contact with doctors and teachers in order that they may realize that we are not poor lunatics, but cultured people capable of resolving problems which scientific knowledge has failed to resolve.

"Had we such schools, we feel sure that valuable elements of various sections would come to learn what is truly Spiritualism."

WANTED

We need a copy of July, 1949, issue, to complete our official file. We shall gladly send a booklet in exchange.—"The Harbinger of Light," Box 64A, G.P.O., Adelaide.

ALFRED RAYNER SAYS GOODBYE

Evidential Messages at M.S.A.

By Philip Paul

In "The Two Worlds"

Seven evidential messages were the recent parting gift to the Marylebone Spiritualist Association of Alfred Rayner, the Australian medium, who left for his native land at the end of March.

Mrs. L. Craze, wife of a former President of the M.S.A., was contacted and recognized a man in spirit named Robert or Roberts "who must have done a lot of coal carrying during his life. He says you helped him very much during his life. People thought he was not properly balanced. He is holding up a big capital E." — "I understand."

Rayner continued: "He is saying if only he could have seen his boy before he passed, but he knows you will see him and tell him all is forgiven. If ever a man deserved to get on in the spirit world he does, because he must have been persecuted right and left. He says you and your husband were wonderfully kind to him. Your husband apparently used to help him paint, but he hated painting anything green." — "That is quite right."

"He wants me to thank you and your husband for getting him out of a hospital from which he otherwise would not have been discharged." — "Yes, I know. Thank you."

Mrs. A. Willcox, of 49 Lupton Street, Kentish Town, N.W.5, acknowledged as correct a description from spirit of herself sitting in an armchair with her arms upstretched, asking for help and guidance in something that will affect your whole life."

"What Has Happened?"

"They are helping you with that something from the other side. There is a George with a fresh complexion, as good as the ladies with their make-up." — "Yes." — "There is also an Alice, who

doesn't like what is being done with the furniture she left." — "Yes, I know." — "And who is Arthur?" — "A cousin." — "He is saying, 'What has happened to you now?' because your hair used to be down to your waist and was the pride of your village." — "Yes, quite right."

"There is also a soldier called Will who passed in the first World War. He used to whistle very loud and blow his front teeth out." — "Yes, I know." — "You have had some trouble with your arm." — "Yes." — "They say you must rest more. And your husband is here. He is asking what has happened to the garden." — "It wants digging." — "He had a most lovable nature and sends you his love and affection always for the care you gave him before he passed."

EMERGENCY AND PRINTING FUNDS

We gratefully acknowledge the following donations: E.F.W., Sydney, £4 7/-; G.T.L., Seddon, 25/-; E.P., Lymington S., 20/-; E.W.B., Eagle Junction, 20/-; W. S. Maritzberg, 11/-; Anon., Adelaide, 10/-; W.A.P., Coburg, 10/-; E.R.D., Trentham, 10/-; E.H., Mooroopna, 9/6; Mrs. J.A., Clifton Hill, 9/-; D.M.A., Mt. Evelyn, 7/9; E.D., Malvern, 7/6; Mrs. W., Colonel Light Gardens, 7/6; E.A.W., Barwin Heads, 7/-; F.E.T., N. Caulfield, 5/-; F.C.B., E. Preston, 5/-; O.D., Westwood, 3/-.

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The gods (spirits) will not evolve thee in evil. In truth they do exist, and they do care for human beings, and they have put all the means in man's power to enable him not to fall into evils. And wisdom to keep from going astray.—Rusticus, 600 A.D.

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Wholly set up and printed by Hunkin, Ellis & King Ltd., 113 Pirie St., Adelaide, for "The Harbinger of Light," and published by J. T. Huston, 16a King William Road, Adelaide.