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SEPTEMBER, 1951

The Harbinger of Light

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

•

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

LEADING FEATURES

Watseka Wonder
Regarding Reincarnation
Puzzling Pictures
How to Use the Planchette
Discover God
The Approach to Healing

"THE HARBINGER OF LIGHT"

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THE Harbinger of Light

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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.

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THE WATSEKA WONDER

By Paul Miller

In "Two Worlds"

At Watseka, in the State of Illinois, there occurred a case of exchange of personalities for the purpose of curing a girl. She was under spirit care for four months while her body was inhabited by a "dead" girl. This case is well authenticated, and is better known to older Spiritualists than almost any other classic case, but so far it has received little attention outside Spiritualism.

Mary Lurancy Vennum was thirteen years old when she fell the victim of cataleptic trances, during which she described the "dead." After these trances stopped, she suffered severe pain several times a day, and when the trances were resumed the pain stopped and she became clairvoyant. The child was argued over by the family, and they consulted their local minister, who tried very hard to have her placed in an asylum.

The girl was now a victim of obsessions, and the Vennums, listening to the suggestions of Spiritualist friends named Roff, called in a Spiritualist doctor, E. W. Stevens. In his presence the girl was controlled by a spirit of low intelligence who, after some time, left her body which fell to the floor. Stevens, who understood how to make magnetic passes, a form of treatment popular at that time,

then contacted the sane, normal mind of Lurancy Vennum.

She answered his questions clearly, said she was in heaven, and knew that the spirit which had just quitted her body was sorry for what she had done. Dr. Stevens suggested that if her condition was such that she could not resist control, then she should seek more intelligent spirits. This enlightened man persevered with his treatment, which to-day would be called by a number of fancy names starting with "psycho."

Lurancy then said there were about her many spirits ready to help, but they preferred it to be done through Mary Roff, whose father, Asa Roff, was in the room. He declared that Mary was his daughter, and that she had passed over twelve years before. He said they would all be glad if his daughter would co-operate, and he explained that she used to suffer from the same kind of attacks that so sorely troubled Lurancy.

Then the interchange of personalities took place. Mary Roff came back from the "dead," and went to live with her father and mother as their daughter again, but using the body of the afflicted Lurancy Vennum. Well, the Vennums and the Roffs had to face all the hostility of the place and their time.

I do not know that, were such a thing to happen to-day, there would not be the same curiosity, the same excitement, and the same hostility. Perhaps that is why the spirit guides behind the case did it, for it was a certain way to provoke interest and argument, and when the cure was effected the experiment was justified, the bigots were disappointed, and the asylum did not receive another patient, as the local minister wished.

How did the returned Mary Roff behave in the body of Lurancy Vennum? She knew all the people Mary Roff had known so well. But she

treated as strangers those whom Lurancy had regarded as friends.

Those whom she had known by name while on earth—friends, neighbours, and relatives—she still knew, and called them by their proper names. She called their attention to hundreds of incidents and things with which she had been familiar. She was a continual witness to the teaching and truth of survival, and every day gave evidence that she was indeed Mary Roff returned.

Not once in the whole four months did either the Roffs or the Vennums doubt the change—but though the voice, the tongue, the recollections and preferences were those of Mary Roff, the body was still that of Lurancy Vennum, who had been an excellent medium, and the Roffs asked their daughter whether it was possible for her to go on with that work.

She readily agreed, and many evidential seances were held during which the "dead" would speak through this returned girl, adding a further mystery for the already mystified people of Watseka.

It gave comfort to the Vennums and the Roffs, and others who sat with them. Only once during that four-month period did Lurancy Vennum return. That was for a few minutes only when she looked wildly round, said, "Where am I? I was never here before," and then retired. Mary Roff returned a few minutes later. It is a fact that the Roffs and the Vennums had never met before Lurancy was taken to the spirit world for healing. They lived at opposite ends of the town, and had nothing in common.

Among the little evidential incidents emerging from the very full and well-authenticated account of the Watseka Wonder are these. When the returned girl saw a head-dress which had belonged to Mary Roff she said: "Oh, there is the head-dress I wore when my hair was short."

Then, again, she said to Mrs. Roff: "Where is my box of letters?" She had asked for a box containing letters and odd mementoes belonging to Mary, and while she was going through them she recognized with girlish delight little souvenirs of the past, and asked: "Where is the collar I tatted? Why did you not show me my letters and things before?"

The collar she asked for was worked by Mary Roff even before Lurancy Vennum was born! And so it went on, day after day, week after week, until there was built up one of the most interesting cases of survival proved by the interchange of personalities. There is nothing to equal it in the records of Spiritualism.

As proof of her personality, and that it extended in scope beyond that of Lurancy Vennum's, Mary Roff told her family one day that they would have to watch her brother Frank during the night, though he was then in perfect health.

At two in the morning he became seriously ill with a spasm and a congestive chill: "Send to Mrs. Marsh's for Dr. Steven." But she was told he was not there. She insisted that he was, and when her father went to Mrs. Marsh he found that the doctor had arrived there unannounced the previous evening. Before the doctor returned with Roff to see the sick boy, Mary had attended to him so well that the doctor said she had saved his life.

Still a further proof of Mary's identity was given when the Roffs and friends were holding a seance with a medium called Dr. Steel. Mary left Lurancy's body, entranced Dr. Steel, and gave many facts to show it was she, Mary Roff, who was speaking.

Day by day, said Mary Roff, the body of Lurancy Vennum was getting better. Soon afterwards she announced that it was completely restored to health. She told the Roffs the day and time at which the exchange would take place, and went

round to neighbours and friends bidding them farewell. It was arranged that Mary's sister should be present when the change took place, and she should take Lurancy Vennum to Roff's office and then to her parents' home.

Yet when the time came, Mary did not want to go, and her sister was on her way to Roff's office before the change was made. For a moment Lurancy returned and said she would not come back to her body permanently until they were almost at Roff's office.

So Mary had a little while longer on the earth, walking with her sister along the road until they were nearly there, when Lurancy again took up her abode, saying she felt as though she had had a very long sleep. Yet she knew she had not been asleep.

Roff took Lurancy Vennum, in her own restored body which had been inhabited by Mary Roff for four months, back to her parents, with whom she passed the rest of her life as a normal, healthy girl who became in time a mother.

There is medical testimony to the fact that she was never again the victim of fits. Mrs. Vennum said that Lurancy was "perfectly and entirely well, and perfectly natural," and added: "Lurancy has been smarter, more intelligent, more industrious, more womanly and more polite than before."

"We give the credit for her complete cure and restoration to her family to Dr. E. W. Stevens and Mr. and Mrs. Roff. We believe that had she remained at home she would have died, or we would have been obliged to send her to the insane asylum. Several of the relatives of Mary Lurancy, including ourselves, now believe she was cured by spirit power and that Mary Roff controlled the girl."

Newspapers at the time widely reported the facts, though they could not explain them. The

cure was permanent, and the spirit power which had aided Lurancy in her youth did not desert her in her womanhood, for her father says: "At the birth of her first child she was entranced. Her eyes were turned heavenward, a beautiful smile played over her face. The work of deliverance went on painlessly, and not until the new soul voiced its presence did she show any sign of consciousness of what had occurred."

A few times after her marriage, Lurancy was able to sit with Mr. and Mrs. Roff, and again taking control of the body she had helped to restore to full health by residing in it for four months, Mary Roff would talk again with her parents. Now that is the story of the Watseka Wonder, than which there is no greater wonder in all the amazing facts of Spiritualism.

The truth is that it is all done for a beneficent purpose which men cannot always see because they are so often blinded by prejudice, and prefer the distortions of those who have another purpose to serve than the enlightenment of their fellow men about the powers of the spirit, and the good it does for all mankind.

This story is extracted from the book, "Cavalcade of the Spirit," obtainable from Two Worlds Bookshop, 18 Corporation Street, Manchester. Price 9/3 (English currency), post free.

SPIRITUALIST UNION OF AUSTRALIA

The third annual meeting will be held at the Town Hall, Sydney, on Sunday, September 16, at 2.30 p.m. The following mediums will be present: Miss Cunningham, Gertrude Leonty, Mrs. Esling, Mrs. Lyn, and Alfred Rayner. Copies of "The Harbinger of Light" and Spiritualist books will be on sale by our representative, Mr. Charles Neil.

PUZZLING PICTURES

Reprinted from "The American Weekly," contributed by
Marys Elsnau

"I never have believed in ghosts," says the amateur artist, "but there's something unearthly about my urge to paint."

One of the busiest and best amateur painters in England is a woman who honestly admits that she knows nothing about painting. Her name is Anne Wiltha and she's as baffled as the critics at the great quantity — and the strange quality — of the canvases she turns out.

"I never have been one to believe in ghosts," says Mrs. Wiltha, "but since 1941, when I first felt the urge to paint, someone, or something — I call it my spiritual guide for want of a better phrase — has been directing my hands."

It was about five years ago when the English woman, who never had taken an art lesson in her life, knew that she had to try her hand at painting. Her hand fairly itched to put brush to canvas.

"I felt silly," she said, "when I went in the art store with my two children. I had no idea what equipment I needed and the clerk looked at me as though I were just another foolish matron wasting her good money on a useless fling at a difficult profession."

Several days later the strange impulse hit Mrs. Wiltha again. She set up her easel in her living room, put a blank panel of canvas on it, and spread out her paints.

"I had no idea what I wanted to paint," she said, "but I stood at the easel, waiting. Suddenly lines, like the shadowy pattern on an X-ray film, began to spread itself over the canvas — and I saw it was a simple landscape. All I did was paint over the lines of this ghostly tracing." That first effort amazed the woman's friends in the town of Windermere, where she lives, and frightened her. There was something uncanny about the way the job was done.

A week later the "comand," as she puts it, came again and she set up another blank canvas on her easel. This time the subject was a portrait, the smiling face of a young girl. Again the undertaking was almost automatic. Mrs. Wiltha just laid colour on the pattern that was glowing so mysteriously before her astounded eyes.

Since then she has done many pictures, some in oils, others in water colour. They are not masterpieces, but they are good. Many an able art critic has said so.

"I'm no longer scared at what some people call my talent, but I can't explain it so that it makes much sense," says Mrs. Wiltha. "Every now and then the inspiration to do a picture hits me and I go to work. I never know what the subject is going to be until it appears X-ray-like on the blank canvas."

To date the woman's collection of paintings includes portraits, landscapes, animals, and just designs, some of them highly original and, with the natural improvement in her painting skill, worth hanging with the works of experts.

No one who has talked with Mrs. Wiltha, or watched her work, has questioned the honesty of her statements. They have found her a person of normal intelligence and of becoming honesty. She has no yearning for the limelight.

"I'm always a little afraid," she says, "that people think I'm a crackpot."

"I know I have improved in technique," she said the other day, "and the brushes no longer feel awkward in my hand, but it always embarrasses me to have people compliment me on work I have never felt is mine."

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.

REGARDING REINCARNATION

By Hon. Arthur C. Smith

In "The National Spiritualist," U.S.A.

"Here stand I, here will I abide,
Forever, to myself soothfast."

—Emerson.

The National Spiritualist Association (U.S.A.), in convention assembled, adopted the Declaration: this statement of Spiritualist doctrine is similar in purpose to the Creed of other religious bodies.

The Fourth Principle reads — We affirm that the existence and personal identity of the individual continue after the change called death. This is one of the basic Principles (tenets) of our religion. Let us scan its structure; dissect it and study its members.

(The quoted definitions below are from Funk and Wagnalls College Standard Dictionary.)

Existence — Being or the state or fact of continuing to be, whether as substance, essence, personality, or consciousness. Personal — Pertaining to or characteristic of a particular person, not general. Identity — The state of being identical or absolutely the same. Continue — To extend or prolong in space or time.

If reincarnation is even hinted at in this Principle please to point it out to me and I will will acknowledge my great indebtedness.

My aide — Dark Cloud — who went to the Happy Hunting Grounds in Madison's administration tells me he does not know or ever heard of a case of reincarnation. Among the most scholarly of the founders of the N.S.A. was a medium whose guide went to Spirit Life five hundred years ago; he said he had never known of a case of reincarnation. A prominent and very able worker for The Cause claimed to be controlled by Jesus. Accepting this to be true, Jesus has either found it impossible or inexpedient to again assume mortality. One would think if He wished to be an example for mankind that in almost two millenniums He would have adopted this method of advancement.

Jesus is reported to have had a seance with the spirits (Matt. 17: 1, 2) of Moses and Elias: Moses had been buried in the land of Moab 1,483 years before (Deut. 34: 6) and in a whirlwind 918 years before Elias went to heaven (Kings 2: 11). According to the Lord's promise to Malachi (Mal. 4: 5) that "Before the coming of the great and dreadful day of the Lord" Elias should be sent to warn mankind. Elias rode into heaven, in a chariot of fire; the "Day" has not arrived, time rolls on. Two thousand seven hundred and ninety-one years have passed since Elias' "farewell trip to the Promised Land" and the question arises, "How long, Oh Lord?"

Jesus declared his view of the subject (Matt. 16: 13-17) when he asked His disciples, "Whom do men say that I, the Son of Man, am?" And they said, "Some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." Peter's reply to "Whom say ye that I am?" "Thou art the Christ," elicited from Jesus a blessing and a promise of great honour. The ignorant "Common People" may have held to that belief, but Jesus, in His wisdom, ignored it.

The guess of the rabble that Jesus was John the Baptist or other arisen celebrity was in line with their belief in the six-day creation: of a three-storey universe, with hell below, for a basement, a flat, square, man-tenanted Earth, then heaven above like an inverted bowl, with "stars for tapers tall." Ignorant of the fact that some of these candles were many, many times the magnitude of the globe there were created to illumine. Bombs of Knowledge exploded these theories, as the centuries rolled. There are times and circumstances when I venerate the American humorist that bedecked Minerva, the Goddess of Wisdom, with this rough-cut gem, "It's better not to know so much than to know so much that ain't so."

Reincarnation has its stronghold in India: let us view briefly the status of that country. Here, disregarding Nature's Law, adult men take to wife undeveloped girls — many of them not yet arrived at 'teen age — to the disgust of normal people and the detriment of their race. And here the enslaving cult of Caste (Macauley declares, "The worst tyranny is the tyranny of caste over cast.") degrades men to women to the class of hopeless "Untouchables." Here, till humanizing (English) laws forbade it, "Suttee" was the common practice; a faithful, faith-bound living widow "mounts the pyre to be cremated with her dead husband." Not a very high social standard, by our unregenerated viewpoint. The tree is known by its fruit (Matt. 12: 33).

A pioneer Spiritualist — that expected to live for a century,* and came within six months of it; that five times circled the earth; member of several scientific societies, American and foreign — told me that in India spirits "Hang around marriage beds, disappointed, since they cannot reincarnate."

A proud lady, arguing this theory with a friend of mine, declared that she remembered how in a former incarnation, while this opponent was rooting around the base of a tree she, in the branches, was a beautiful songbird! Do you believe that the claim "holier than thou" is always valid? Failing, as I do, to find any acceptable evidence to serve as base for the theory of reincarnation, with Holmes, I marvel to "find how slight the threads that chain a mighty mind."

What explanation is offered by the Reincarnationists for an offspring's marked characteristics so notable in ancestors? Their explanation of a parasite spirit's development is in direct opposition to the recognized laws of Nature obtaining in the upbuilding of a mortal.

*Dr. Peeples? Ed. H. of L.

Nearly half a century ago my only child passed from this life to the Spirit World. Some months later — alone, out in the open — he told me in normal, audible speech of the manner of his passing; which the undertaker later verified, contrary to the M.D.'s death certificate. It will be a hell for me to be told on my arrival in the Spirit Realm: "Charley Smith? Oh yes, I remember him! nobody knows his present whereabouts. You see, some years ago he went and reincarnated."

I have not read either the pro or con literature of reincarnation. I have listened to talks on the subject, have drawn my own conclusions. The conclusions I have drawn and the reasons for them is an attempt to clear my system of the virus resulting from an attack of what the Rev. Mr. Emerson pronounced, "Mumps and measles of the soul." Reincarnating seems to me the despicable act of a parasite: that Cuckoo like thrusting the rearing of an alien upon an unsuspecting couple, robs them of the joy and pride of parenthood.

Herein are noted some of my conclusions and the thoughts I entertained in arriving at them; and dear reader, you are to exercise what I hold to be the right and duty of every man, to feel with Emerson, "Me is the judge after all," when determining his politics and religion. Should this brief review help any perplexed pilgrim seeking truth it will have accomplished its purpose and the time given to its preparation will not have been wasted. Finally, unless some rabid "experience" compels me to change my views I shall (credibly) on entering Spirit Realms (as the Spirit I have been since what I believe was my only birth) progress under the tutelage of wise teachers, while cheered, charmed, and aided by the comradeship of those I have known and loved.

A WAYFARER'S PRAYER

Through "Lux Lucet"

O Loving Father, we pray that Thou wilt enrol us within the band of Thy servants, who are employed within Thy boundless vineyard.

Also that Thou wilt accept us as Thine agents for the succour of those in need, and for the help of all who wander in the byways of Thy realm.

Thou doest all things well, so we freely surrender ourselves unto Thee, to be used in whatsoever manner may be expedient, in order that Thy will alone may be accomplished.

Guard and direct us, O God, so that all that is entrusted to us may be both useful and truthful, and what we may distribute to others may be recognized and acknowledged as clear test-materials, which shall bear witness to the truth of the Spiritual Life.

May the presence of Christ, our beloved Master, be always with us, whether gathered together in His name, or scattered abroad singly among those who still walk in darkness. May our blessed Lord accept us as His disciples, for the healing, in His compassion, of the bodies and souls of humanity.

And may the Tongues of Fire of the Holy Spirit rest upon and abide with us without ceasing, and so illumine us that we fail not, for one brief moment, to bear witness to that Light, wherever we may journey, from this time forward, for evermore. So may it be!

"Each person has his guardian angel which takes charge of him during this life, and will lead him, after the death of his body, to the place assigned to him. The soul of a well-living man, and one who foreknows something of spirit life, follows the guardian angel gladly, but the carnal and wrongly taught soul clings tenaciously to earthly things. It tries for some time to wander, haunting its visible earthly places." — Socrates, 400 B.C.

APPROACH TO HEALING

By D.E.H.

In "Spiritual Vision"

The physician approaches his patient with confidence in order that he may beget confidence in the sick one, and this positive attitude is necessary for all who would be healers. Whatever your diffidence in other walks of life when you take upon yourself the role of healer you must be confident and positive. A negative state of mind may annul all your efforts. You must hold to the spiritual issues of your mission and not be side-tracked by minor issues. You as a healer will heal, is the mental attitude. To what degree, is in higher hands though dependent on your efficiency as a channel, but you may rest assured that if you yourself as spiritually fit, if you believe in your mission and your approach is right, the power of God is sure — you will heal.

Exactly what healing is, needs to be meditated upon by those who would be healers. It is bringing harmony where there is disharmony. Sickness is disharmony in the conditions, physical, mental, and spiritual. "Wilt thou be made whole?" said Christ. Harmony in the auric surround will bring wholeness into the physical condition. When the body is disorganized by disease the auric surround becomes complexed with conflict. Most often the latter precedes and is the cause of the disease. Let harmony become permanently re-established, and it will triumph over the physical. When the springs of a clock run down, the hands cease to indicate the time of day correctly except by momentary coincidence. You may move the hands to the right time but unless you adjust the inner works your effort is wasted. So, in spiritual healing, it is the spirit that must be brought into a proper relation with the life of the patient, then the mind must tune in to a right outlook, and when both are working harmoniously the whole will work to plan. Yet if the tempo of the life be

wrong even as a maladjusted clock will gain or lose, so patients that have in their lives factors making for disease the sickness will return.

Remembering all these things the first step of the healer is to establish confidence. To this end the manner must be sympathetic and assuring, not only assumed but backed up by related thought. A doctor may assume a good bedside manner at will, but the spiritual healer must do more, he must really be that which he appears to be. Pretence serves no purpose in spiritual healing. The healer must be sincere, real, honest in his convictions and genuine in his sympathy.

Prayer is the most satisfactory way of gaining confidence for both healer and patient. Let the healer pray audibly and the patient is brought into a spiritual relationship. There is no sincere prayer but carries weight and brings spiritual power. It reminds the healer of the power at his disposal, and it makes the sick one feel the power of spirit. Therefore pray.

If a healing circle is being held and there are several patients it is a good thing to have a united prayer as well. The Lord's Prayer is known by all. It is good for all to take part, then harmony of purpose will be achieved. A well-known healing hymn is often said or sung with good effect. A great favourite is

At even ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more 'tis eventide, and we
Oppress'd with various ills draw near;
What if Thy Form we cannot see?
We know and feel that Thou art here.

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

It seems as though the familiar words have a power to link up thoughts in a spiritual urge for healing. There are times in life when words fail us, times of crisis when such words come with healing balm to our frayed minds. I remember once when my dear mother was very ill, at death's door it seemed, she asked me to pray. The words of this healing hymn rose to my lips, they seemed just right, what we both needed, and as we both said "Amen," I felt a wave of healing enfold us both, enabling us to put up the fight for recovery.

Having created the right condition through good preparation the healer now has to link more closely with the patient. Through the prayer he has done so spiritually and mentally. The next step is to open the aura so that healing rays may reach the etheric body. Various healing groups have their own methods, and if you are influenceable by your spirit healer you will be impressed as to the method best suited to your work. The usual way is to take the hands of the patient, thus excluding other influences and making a way through the aura. You have to break through the wall of individuality which shuts off every soul from its neighbour, and you must know when the aura is opened. Do not be hasty in your work. Be sure the right moment has come before taking the next step. Doubtless different healers have different ways of knowing this. Many healers hold the thumbs lightly until the sensation comes of a door opening. The thumbs seem to expand, sometimes almost immediately, in other cases more slowly. Sometimes not at all, and then one has to proceed knowing that the sick one has not really opened up. In this case the healer is often led to talk to arouse the emotions so that an approach may be made through a wave of feeling. When a service has been held first, most sick people have already tuned in and respond easily.

THE MEDIUM

By Ursula Roberts

Thus am I: a guardian
O the threshold of this life!
An instrument through whom some peace
Comes to the world of strife.

A voice! An ear! An eye
Which sees the dead who do not die.
An ear that hears the voices
That bid you cease to cry.

This am I: a name, a form
Who brings to you relief,
And a measure of joyous comfort
In the midst of your grief.

I belong not to earth, nor to heaven,
On the threshold I stand,
Reaching into the unknown
And clasping your hand.

I am lifted to heaven by Spirit,
Cast to hell by your lack of faith,
And led by the lovely voices
You call them the ghost, the wraith.

To you for the ones who have died,
Who call to you from the threshold
Of the glorious "Other side."
The life that is mine is given,

Having made the approach, the healing must begin. There are different ways. The magnetic healer uses passes, the mental healer uses suggestions and a strong thought ray, the spiritual healer is an open door for healing spirits to use. The Lord Jesus undoubtedly combined the three ways perfectly, and those who would follow the Great Healer should practise all three methods, but above all be a channel as Christ was for Divine Love.

DISCOVER GOD

By Mary Elsnau, Marysville, California, U.S.A.

In these critical days of tension, worry about inflation, taxes and the ugly threat of war between Materialism and Spiritualism, I pondered over the question, "What can I do?" I am but one small drop in the great ocean of humanity; my feeble efforts would be drowned in the terrible deluge we fear is about to descend on us. Yet there must be a need for what I might have to offer, a way to help hungry souls crying out in desolation.

I had been quietly meditating on the ways men pray; one will kneel and be distracted by his bodily discomfort, another relaxes so that he can concentrate his every thought on God; one wishes to talk, another to listen, one asks blessings, another listens for God's message. Is it best to demand as one's right or to plead for one's desires? Surely God knows our need even before we are aware of them. Desires? There should be but one desire, to serve God, which means to serve our fellow men.

I too prayed. I asked to be shown in what way I could serve. I merely offered myself to be used as a channel for God's love and service, that He might help others through my physical body. I asked that He would think through my mind, speak through my lips and use my hands in blessing others. I heard no answering voice, nor had I any knowledge of direction, but that day the blessings showered upon me. Small things they were, just the small details of daily routine, but how smoothly that day flowed! Friends brought me little surprises, wishes were granted, needs fulfilled. That night, after lights were out and I lay on my couch, I protested to God that I had asked to serve, I wasn't asking for things.

The next morning I again offered my day to God, asking that I be put in the place where I could serve best, I wanted to be of use, to help those

friends, neighbours, or strangers who were in distress mentally or emotionally. But again friends came to me with offerings, small things, yet they loomed large in the monotonous routine of living. I cast about for ways to serve them, but none presented itself, and again that night, I declared to God, my willingness to serve.

Suddenly it came upon me what service really means—to joyfully and lovingly do the little things we must do anyway, plus a little more. In doing our usual daily chores with good grace we are really serving our loved ones. When we greet our friends with a smile instead of a complaint, that is service too. When strangers see a radiant face rather than a harassed or worried one, they in turn are uplifted spiritually. Thus, service means doing our best all the time and doing it with zest, and offering the fruits of our labour to God.

I see that by dedicating my day to God each morning, I am lifting my vibrations, reaching higher, thus God's blessing descends on me and only love can surround me. This is not selfish, though material blessings do pour down. You try it too. Surely such are being prepared for the day when one can be of great service in a time of need.

To be at peace, mentally and spiritually, to know that great calm within is to be serene in the face of trials. Others less prepared, seeing our poise and faith in God, will come to us for help in time of stress.

Count that day blessed if we help but one. If many did this, and many already do, but if twice that number did this, and that number were again doubled, and again and again, what a strong force God would have at His command. We would be His messengers here on earth to do His bidding; this would be a tremendous Force for Peace. Automatically we would enter that dawning New Age, the Fatherhood of God and the Brotherhood of Man.

GLEANINGS FROM VARIOUS SOURCES

Palmistry in the Bible

In "Prediction"

In the original Hebrew of the Book of Job (chapter 37, verse 7) we find these very significant words: "God caused signs or seals on the hands of all the sons of men, that the sons of men might know their works." The modern version of the Bible gives the following: "He sealeth up the hand of every man; that all men may know His work." There are still a large number of people who imagine Palmistry to be a species of fortune-telling. No doubt the science is exploited by quacks.

"My position is, that the phenomena of Spiritualism in their entirety, do not require further confirmation.

"They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts, and accurate deductions from those facts."—Alfred Russel Wallace, co-discoverer with Charles Darwin of the theory of evolution.

Give us, oh give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time . . . he will do it better . . . he will preserve longer.—Thomas Carlyle.

"They whose minds scorn the limitations of the body are honoured with frequent appearances of the gods (spirit people). Their voices have been heard, and they have appeared in form so visible that he who doubts it must be partly bereft of reason. Is not heaven filled with the souls of human beings?"—Cicero, 70 B.C.

SCIENCE CHALLENGED

By Cambridge Professor

Professor C. D. Broad, M.A., Litt.D., Knightsbridge Professor of Moral Philosophy at Cambridge, and one of the world's leading thinkers, told "Two Worlds" readers that psychical phenomena are *prima facie* facts. "They should be rubbed in again and again," he says. He urges that their presentation should be careful and authoritative, and command the respect of science.

Telepathy, both simultaneous and precognitive, is now an experimentally established fact.

There is also ample evidence for the occurrence of sporadic telepathic hallucinations in connection with deaths, accidents, illnesses, and other crises.

Survival

Finally, there is much excellent evidence which seems *prima facie* to suggest strongly that, in the case of some individuals, some part at least of the personality continues to exist and to function intelligently, at any rate for some time after the death of the body.

Now it is scarcely possible to reconcile with these facts the epiphenomenal theory of mind and body, which is commonly and very reasonably assumed without question by most scientists and by many philosophers.

These facts are, therefore, of the utmost philosophical importance.

There is, however, a strong unconscious resistance on the part of most scientists and philosophers to accepting them and even to facing them.

It is, therefore, most desirable that they should be "rubbed in" again and again, and that the presentation of the case should be so careful and authoritative that it cannot be ignored with decency.

ADELAIDE NEW THOUGHT SOCIETY INC.

The Editor has been reappointed Leader of the Adelaide New Thought Society, a position that he held during 1943-44. His interest in New Thought began in his early twenties and its teaching has influenced all his ministerial work.

For some years he was patron and lecturer in the Melbourne Practical Psychology Club and was an early member and lecturer in the Melbourne Radiant Health Society. During this period he wrote a course of Practical Psychology lessons, which were published by a business concern under the title of "The Silent Power."

His work as a teacher and healer covered over twenty-five years and as soon as practicable extra pages will be added to the "Harbinger of Light" covering subjects taught by him.

There is safety for the world and for Germany itself only in a return, over and above nationalism and racialism, over and above Biblical literalism and the old Confessions of Faith, to the saving and vivifying simplicity of the Galilean Gospel. This Gospel, still misunderstood, would teach Germans to respect one another, to love one another, then to respect and to love other peoples; it would restore to them the taste for liberty and fraternity, the esteem for that liberalism which they despise, and without which men are no longer men, but slaves that are driven to the whipping-post and subjected to the discipline of the camps of concentration.

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THE PLANCHETTE

Develop Your Mediumship at Home

From "The Psychic Observer"

The Planchette is simply another instrument used in concentrating psychic force.

Great care must be taken not to influence the motion of the planchette in the least by any muscular action of the fingers. At first, the movements will be indefinite, in curves and circles, but after a while it will begin to write "yes" and "no" in answer to the leading questions. In the course of repeated trials, answers of all kinds will be received, both serious, solemn, and truthful. For some persons the planchette will not move at all; for others of peculiar organization it will move freely in from one to twenty minutes.

Sometimes, if several will place their fingers on it at once, it will move readily for them, although it refuses to make any motion for any of them singly. Many persons have received wonderful revelations from the little instrument. We have known it to write out answers in accordance with mental dictation of a bystander.

The operators, who were asking the questions, were much chagrined at the apparently irrelevant answers, but were compelled to acknowledge the joke when the bystander explained how he had brought his will power to bear in making the planchette answer as he desired.

Not for Children

Under no circumstances should children be allowed to play with the planchette, because, without careful guidance, they may sometimes unconsciously misuse psychic force.

Some persons are of the opinion that magnetic fluid flows from hands of the students . . . passing through the planchette causing motion and that this magnetic energy seems to be held in or absorbed by this simple instrument.

It would be an easy matter for the student to push this instrument about wherever he willed, by the force of his own hand, but he must distinctly understand, that when the power is properly generated, the planchette will carry his hand with it, independently of his own will, and alleged to be by the operation of an outside intelligence.

How to Operate

The planchette should be used in the following manner. A large sheet of clean paper should be placed upon a large, heavy table with a smooth surface. The palms of the hands should be rubbed over the paper for a few minutes to magnetize it.

The planchette should rest upon this with the pencil adjusted so that the point rests lightly upon the paper in such a manner as not to obstruct the free movement of the planchette. The fingers of both hands should be placed upon the surface of the instrument, which in a few minutes may begin to move about in a sprawling manner. With practice this will gradually be controlled, and distinct words and messages written. It will be obvious that one's own thoughts will be seen in the writings, but with continuous practice this will become less and less evident. When communication seems to be properly established with some recognized communicator, questions may be asked about matters relating to living friends, such as, "Can you tell me where my brother is?" "Is my sister still in Australia?" "Can you say if I may expect a letter from my cousin this week? If so, what day?"

These questions may be asked either audibly or mentally, but it is most satisfactory to ask audibly first, and mentally when more fully developed. Only by receiving true and satisfactory answers can it be judged whether the communicator is the person he claims to be.

When to Sit

This instrument should not be used longer than one hour at a time, and not oftener than three

times a week, on alternate nights, at the same hour, if possible. The appointments should be kept as one might with any business friend. One should not sit with fooling or frivolous persons in the room or when tired or ill.

The planchette should be locked away when finished with. Should there be any trouble in getting the planchette to write anything except one's own thoughts, better results may be obtained by the single hands of two sitters being placed on the instrument, endeavouring to secure a positive and negative influence, which is usually best secured by male and female manipulators.

The light in the room should be subdued slightly and all experiments conducted when one is likely to be undisturbed. To sit immediately after meals is not desirable, and promiscuous sittings often lead to undesirable results. Make a regular appointment with your communicator and keep it.

Patience and Application

Should any trouble arise by strange spirit intruders, and the unseen visitors refuse to depart by request, there is no occasion for fear, but the sitting should be discontinued till the next arranged date. Patience and steady application and a determination to be master in one's own house will bring success.

Should any difficulty be found in securing a free and energetic movement of the planchette, let the student try various assistants until he finds one who gives good results. When such one is found, a change should not be made unless unavoidable. It is advisable and desirable to arrange with someone interested in the subject, rather than with a promiscuous experimenter. Husband and wife, if in harmony, can often get excellent results together.

THE STORY OF THE ELEPHANT

In "Spiritual Vision"

There was a man that had a grudge against a fellow showman who was in the habit of boasting about the sagacity of his elephant, saying she could find her way home from anywhere. One day when the owner of the elephant had gone to pay a visit the jealous showman let the beast out of its van and set out toward London. A passing carter gave him a lift, and the elephant ambled placidly behind till they reached the neighbourhood of the Edgware Road. "I must find somewhere conspicuous to leave him," meditated the man, "and then we'll see whether he finds his way back to the circus ground, I don't think! . . . I know, Madame Tussauds, that'll do." But the elephant kept straight on. Next they came to the Lost Property Office. "The very identical," declared the man, and walked straight into the enquiry room.

"I've found an elephant," he began.

"What's that?" rasped the agent.

"An elephant, mister; it's outside."

The clerk rose from his stool and went to the door. "Great Jehosophat!" he cried. "We can't handle that. You'd better take it to the zoo."

"Let 'em fetch it, mister." The showman mopped his brow and swallowed hard.

"I know; I'll ring them." The clerk turned away to put the call through.

The showman peered through the door. "I'd better hop it," he muttered, "they might ask awk'ard questions." So he slipped out behind another customer and ran up the street to the nearest bus stop, and jumped on. In the crowded Edgware Road he alighted, he was very thirsty. He paused, hand on the saloon door. "Pad, pad; pad, pad." There was the elephant patiently plodding after. He ran on again and boarded another bus. The elephant ran also. Soon the traffic be-

came very dense as buses and cars dodged round the great beast.

At long length they reached the far end of the Edgware Road. The showman, tired and sulky, began to tramp homeward. In the small hours of the morning he drew near the showground, by the lights of which he could see the elephant trainer waiting. The elephant trumpeted loudly and moved toward its owner. "You bad girl, where have you been?" He fondled her ears, and led her off to the van where was waiting her evening meal.

Very quietly the exhausted showman tiptoed over to his van, and, noiselessly unlocking the door, crept inside and, not daring to light his lamp, went supperless to bed.

Moral: Don't take what is another's, or lead astray anyone. Souls always return to the one they love.

THE SPIRIT MUST RETURN TO GOD.

Conan Doyle was the last of five famous Spiritualists to be knighted by the King of England. The other four are Sir William Crookes, Sir William Barrett, Sir Alfred Russel Wallace, and Sir Oliver Lodge. All were world-famous as scientists; all testified to the truths of Spiritualism. One British Spiritualist is a peer, Lord Dowding, leader of British fighter pilots who won the air Battle of Britain. Spiritualists should remember these things.—"Psychic Observer."

A SPECIAL OFFER

To enable those who will help the Spiritualist Movement by lending books to enquirers, a copy of each of the three following books: "On the Edge of the Etheric," "The Rock of Truth," both by J. A. Findlay, and "The Teachings of Silver Birch" will be sent post free for 25/-. Write Chas. Neil, 8 Hatfield Waruda Street, Kirribilli, Sydney, N.S.W.

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Correspondents desiring a reply please enclose stamped, self-addressed envelope.

Address all communications and make all drafts, cheques, money orders, and postal notes payable to "The Harbinger of Light," Box 64A, G.P.O., Adelaide, South Australia, not to the Editor's private address.

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