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NOVEMBER, 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
Yellow Robe Materializes
Miracle Healing
What a Spiritualist Believes
Accused by the Victim
Messages with a Meaning
Salvation by Conduct

"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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YELLOW ROSE MATERIALIZES

By Joseph J. Vistejn

In "Chimes"

Long craving knowledge of the Soul and eternal life, in 1926 I left Texas and came to San Francisco destined for India and Tibet to study the religion of those ancient lands. Arriving in San Francisco I attended a public materializing seance of the Rev. James J. Dickson and was impressed with the wonderful manifestations. How surprised I was when my mother and father materialized, gave their full names, and discussed matters familiar only to me, though I knew no person present, not even the Rev. Dickson. I arranged for a private materializing seance.

In the calm and peaceful vibrations of Rev. Dickson's private materializing seance room my parents materialized, appearing so life-like that I easily recognized their faces. There was a lull in the meeting and I sat watching the curtain intently wondering who would appear next.

Suddenly before the folds of the curtain the form of a lovely angel appeared emanating a soft glow. In a gentle voice she said:

"I am your Guardian Angel. Yellow Rose is my name. I had an earth experience thousands of years ago as a white Brahman priestess and dancer

in the illustrious Temple of Elephants on the Island of Ceylon."

I advised her that India had always allured me, that I was on my way there.

"I am aware of that," she replied. "I brought that about. Your interest in the Far East came from your Soul recollections of your guidance of my physical journey and from my inspiration. I wanted to get you here where I could reveal myself and talk to you."

In the months that followed I attended many of Rev. Dickson's public and private materializing seances and decided to remain in San Francisco where I could see and talk to the Spirits at any time I wished. I joined the medium's church, The Spiritualist Church of Revelation, Incorporated, attended his meetings regularly and eventually my Soul power evolved to where at times I can see my loved ones, and hear them talk when I am alone.

Over the years I had many marvellous demonstrations through Rev. Dickson's extraordinary mediumship. One of Yellow Rose's fine manifestations at Rev. Dickson's was when she appeared as an ancient Cambodian dancing girl. There she stood in towering diadem, sparkling jewels, and lovely limbs. Her almond eyes and crimson lips were very vivid.

"I'll dance for you, dear, as I did when I was a Hindu priestess," she said. She waved her lovely arms, postured grotesquely, and shifted her regal head. Smoothly she came to rest. I was too amazed to comment upon her performance.

"You spoke about a Brahman temple," I said. "Tell me more about it."

"It was the wonder of the ages. It was weird and terrifying, yet beautiful and majestic. All India and Ceylon bowed to its power. It stood at

the top of a mound, and was supported upon the backs of superbly carved elephants, heads facing outward. The front of the temple was adorned with a colossal gold face of Brahma, solemn and eternal, with different expressions from different aspects, and a jewelled staircase wound up through a coiled feathered serpent."

At another meeting, when Minnie Brown, Rev. Dickson's little guide, materialized, her face and curls plainly visible, she walked to a chair, extended her hands and said:

"Help me up."

I lifted her to the chair. Her little hands felt soft and dimpled, and she had weight. But, when I lifted her down, to my amazement I felt nothing, neither hands nor weight.

"When you lifted me up, I exerted force," Minnie explained. "It was not my hands nor weight you felt, but the force I exerted. It was just a demonstration." Minnie then sang a beautiful little song in a childish voice and disappeared.

At another meeting Yellow Rose said, "I will now produce a spiritual chair, one that you cannot see, and sit upon it." She gracefully sat down, apparently in space, settling herself, leaned back comfortably, and draped her arms over nothing that I could see.

Through the Rev. Dickson's remarkably varied mediumship, I have obtained many Spirit pictures of my friends and relatives over the years, drawn by Juanita, his Atlantean artist guide. These pictures were drawn in broad daylight on ordinary slates, without the slates leaving my hands or Rev. Dickson touching them. These pictures are beautiful in line and colour.

It would be impossible for me to forget the time I sat for the picture of my guide, Yellow Rose. It was a bright day and the sun was shining through the window upon the slate I was holding. Rev.

Dickson and I were sitting alone in the room. He sat about five feet from me. I held the slate which no human hand had touched but mine. Yellow Rose posed in a yellow lace garment with a yellow veil tied over head, a small bunch of flowers fastened at the side. Her very dark eyes and jet black hair were, to me, outstanding. She was truly a picture to behold! There I sat, anxiously waiting, for a full half hour, wondering what I would receive, or whether I would receive anything at all, for it was my first sitting for a Spirit drawing. When Rev. Dickson said, "I feel that the picture is drawn, as I sense no more vibrations," I turned my slate over and there was Yellow Rose the way she had appeared for the drawing!

But the experience of my life occurred in a sojourn at Rev. Dickson's home, not at his present address, 2940 Nineteenth Avenue. My room was on the third floor, below which, on the second floor was the medium's seance room. Early one afternoon while a friend of mine was having a private materializing seance. I went to my room for relaxation, and locked the door.

I was standing by the bureau in bright sunlight, when Yellow Rose, fully materialized in a yellow sari edged with jade and wearing jewels, appeared before me. The manifestation took my breath away, but how happy I was at the sight. Yellow Rose in the light of day was marvellously clear and extremely colourful, a wonderful sight.

"To materialize for you here and now, dear," she explained, "I drew my strength from Rev. Dickson downstairs."

I gazed deeply into her heavenly countenance. We joyously talked of the past, then measured ourselves in the bureau mirror. Starting to vanish, Yellow Rose said:

"I never could have showed myself to you like this in India or Tibet, my love."

SALVATION BY CONDUCT

By the Editor

The wise man spake this parable: One who sought for Truth left the home of his youth and wandered far and wide. The seasons passed, yet he paused not. He searched in lands that lay beneath burning summer skies; anon he plodded through winter snows; quiet starry nights with moonlit pathways alternated with storm and darkness; yet with hope undimmed he pursued his quest. Perilous oceans were crossed; he braved the dangers of untrodden forests; crossed parched deserts and scaled towering heights with their treacherous footholds, yawning chasms, and terrible precipices.

Ever and again he would seek amid the haunts of men; some of whom would ridicule, others warn or cajole or threaten or offer bribe and in many other ways strive to turn him from his purpose. Others, too, there were who sought. Some of these pursued wills-of-the-wisp that led them into mazes or a morass. Others gave up the quest, weary of their trials and fearful of what might lie before them and accepted amid applause some tinsel imitation of the Truth. Yet with purpose high and unconquered will he pursued the quest.

Another forest, denser, darker and suggestive of even greater dangers was entered and after weary wandering he rested and wondered if he were lost in its trackless depths, and that he, too, had not better give up the search which had brought him so much tribulation and had given him but a doubtful joy.

Whilst thus he mused a stranger appeared and accosted him. The stranger was one of a kingdom against whom he had been warned. However, they entered into converse—the seeker using every caution lest he be ensnared. The stranger spoke with such sweetness and his words were filled with such wisdom, that throwing aside his caution the Seeker asked, as he had asked his

fellows a thousand times before, "Sir, tell me, if you know, where may I find Truth?"

The stranger described a hamlet fair, situated upon a silvern stream that flowed between flower-covered banks, with pastures green and where the lark, singing sweetly, soared into sunlit, peaceful skies. Where children played happily and men were strong and staunch and women tender and true. As he spoke a picture grew in the Seeker's mind and he cried, "You describe the land from which I started." "Even so," the Stranger replied, "there dwells Truth."

Does not this parable describe the experiences, more or less, that most of us have had in seeking for Religious Truth and the answers to "Who am I?" "What is the object of life?" "What is my destiny?" "What is it all leading to?" Has not the answers to our questions always been within our reach and couched in such simple terms that the wayfaring man, though not deeply learned, may understand in this old Old Book of ours?

In the chapter dealing with the want of a datum, Herbert Spencer in his "Principles of Psychology" indicated that we should always define our terms as so much difficulty and our misunderstanding arises from the neglect of doing so. I venture to hope that it will make my theme intelligible if I define the two words that I have chosen for my article.

The Latin word "salus" is the word translated in A.V. as "salvation." The Greek word from which our New Testament is translated is "soteria," which means safety, deliverance, saving. Both the Latin and the Greek words have a similar meaning.

Both words were translated in early versions of the Bible as "health." The word "salvation" was one coined by Jerome, fourth century, and was unknown to ancient Latin writers. Tyndale uses

it in one passage only to distinguish between health of body and that of the soul. Miles Coverdale in the following year restored the English word "health."

"Conduct." Con and duco to lead, from dux, a guide, a leader. In O.T. conduct is righteousness, i.e., in respect to ritual, in the N.T. Righteousness becomes conduct, James 1: 27, 1 Peter 2: 17ff.

Religion must be spiritual before everything, i.e., it is centred in character and conduct; these, not belief in dogmas, constitute Salvation. When Jesus said, "Before Abraham was, I AM," He implied that the laws of good are from all eternity, though our realization of them was but slowly learned.

We see glimmerings of the truth being taught by the prophets but met by the antagonism of priests, but fully taught by Jesus and because of which He was killed.

Our salvation is in our own hands. It is not the reward from **without** but a restoration of spiritual health **within**. We are to work out our own salvation, possibly with "fear and trembling," but there are many helps.

"God was in Christ reconciling the world unto Himself and not reckoning to them their trespasses."

Sin is to the soul what disease is to the body, the result of the disobedience of Divine laws. Both end the same way. The body loses its fitness, its energy, its freedom from pain and other disabilities; the soul loses its capacity for enjoyment, loss of faculty, or boredom and one of a thousand unhappy sensations and experiences.

The Remedy. Repentance. Turning away from wrong course of conduct, away from dissatisfaction by changing the thoughts and getting understanding. First outward rules for right doing — then inward and spiritual principles. As soon as we turn away from wrong thinking and doing we

are forgiven by the indwelling Christ and given power to conquer and we are healed.

The way is not easy. "The way of the transgressor is hard," but we have His almighty help. The sin is forgiven and the consequences have to be met by ourselves, but by our co-operation with the Power within we shall conquer and be the richer because of our experience.

The Task

The penitent knelt at the Master's feet,
Sighing, "Use me if you will;
The temple is crushed by the storms of earth,
But the spirit loves you still."

The Master rested His loving hands
On the wanderer's bowed-down head;
He was silent a moment, then whispered low,
And these were the words He said:

"Rise up, thou wandering brother of mine;
There is work on the earth to do;
Lend a hand to the weak and weary;
Thou hast suffered, now help me through.

"The spirit is strong within thee,
So lend of thy strength for Me,
And a blessing shall follow thy efforts
To give light that thy brothers may see."

SPIRITUALIST UNION OF AUSTRALIA

The third annual meeting of the above organization was held in the Town Hall, Sydney, on Sunday, September 16, and was attended by about seven hundred people.

The following mediums and speakers took part: Mr. A. Rayner, Mr. C. Neil, Gertrude Leonty, Mrs. Esling, Mrs. Lyn, and Miss Cunningham.

Much of the success was due to Mrs. Price, the President, and Mr. W. Priestland, the Hon. Secretary, and the Committee.

MESSAGES WITH A MEANING

Messages with a real meaning and purpose behind them, only too rare at many Spiritualist meetings, formed an integral part of a demonstration by Taylor Ineson on July 11 before members of the Leeds Psychic Research Society, says "The Two Worlds."

Several messages, for instance, in addition to providing valuable evidence of survival for the recipients, obviously served a second purpose in enabling lost or bewildered souls, passed only recently into the other world, to begin to find their feet there.

Others of a similar nature carried true purpose and meaning into communications not only concerned with evidence, but also with providing encouragement and helpful advice backed up by evidential content.

Suicide Returns

For example, in one case, a very unhappy condition was brought, and obviously assisted, with a spirit who had passed through self-inflicted hanging. The man was recognized by the recipient, to whom he explained that it had been through something he could not control, and that he was now finding his way back to life.

Others who were only just finding their way were a man and woman who were killed in a recent car crash, a fortnight ago. This was confirmed by the recipient of the message. Their minds were still filled with concern about material things.

Bride's Message

To another young lady, the medium brought a girl who had died on the day on which she should have been married. "Was she buried in her wedding attire? (Yes) Her bouquet was put on her grave? (Yes) It was a great disappointment to her she says, and she is just gradually coming round."

The recipient confirmed that this happened only three weeks ago.

Purposeful Evidence

Other spirits came through with a purpose, as shown by a message from a Dr. Henderson. He came to a lady who had been a nurse in his hospital. He is training her to heal the sick, spiritually as well as physically. The message in the meeting was a confirmation of many messages she has received at home.

In bringing the conditions, there was a manifestation of a woman who had died in childbirth. The recipient confirmed that this was her first death when starting as a probationer and that it had almost made her turn back.

Dr. Henderson confirmed previous messages that on the spirit side of life they are perfecting a ray for use in the treatment of cancer.

"I wondered when you were going to mention the walking stick." To the speaker who excitedly called this out, the walking stick was very good evidence. She has been a medium herself for twenty years and could see her grandfather waving this stick.

After giving a good description of her grandfather, whom she nursed during his last illness, Mr. Ineson said: "He is waving a walking stick. He used this stick to knock on the floor to demand attention. In fact, he says he used it too much. He was too impatient, he realizes that now."

After the meeting, the recipient said this was very helpful to her. The description was exactly as she herself could see. Her grandfather was drawing attention to his walking stick, but for a while Mr. Ineson had been describing other things.

During the evening this popular medium gave more than an hour's clairvoyance, fourteen messages in all. In his own inimitable way, he kept

Continued on page 14

SEVEN POINTERS TO PERSONALITY

Reprinted from "Prediction"

Dr. L. L. Thurstone, University of Chicago psychologist, told the National Academy of Sciences recently about the work that he has been doing in analysing personality. He finds that seven measurable major factors account for basic differences in personalities.

The first measurable factor in personality is a pressure for activity. A person whose personality is high in this factor is always "on the go," hurrying and quick in his actions. He walks fast, drives fast, talks fast.

The second factor Thurstone calls "masculinity." Persons high in such a factor like athletics, like to be out of doors, like to work with tools.

Impulsiveness is the third factor. People who make high scores on this factor are of a happy-go-lucky, carefree, daredevil disposition. They act on the spur of the moment, make decisions quickly, like competition. A person who just plugs along steadily ranks low in impulsiveness.

Fourth comes dominance, a characteristic of those who consider themselves social leaders, capable of taking responsibility and initiative. They enjoy promoting a new project, presiding at meetings, persuading others and taking charge when an accident occurs. Emotional stability is a fifth factor. Men and women who score higher than the average here have even dispositions and are characteristically cheerful. Thurstone says that they can relax in a noisy room, remain calm in a crisis, study with a radio on and with other distractions. They don't fret about the daily chores, they are not irritated if they are interrupted when they are concentrating and they awake rapidly after sleep.

Sociability — the desire and the ability to get along well with other people — is the sixth factor. If you are sociable you are likely to have total

strangers reveal the most intimate details of their private lives to you in a Pullman smoking compartment. Thurstone also says that you will not be very fussy about food.

The seventh and final personality trait is reflectiveness. People who score high on tests for this question like to deal with theoretical rather than practical problems. They are usually quiet and prefer to work alone. They often take on more work than they can finish, and they would rather plan a job than carry it out.

These seven factors combined account for temperament.

DIRECT-VOICE LANGUAGES

I would like to express my gratitude for the wonderful help I have received and witnessed at the direct-voice circles of John Scammell.

I have just returned from a circle and am thinking in particular of a young man who was left a widower six months ago. His loss left him ill, without hope and torn with grief. To-night, after another long conversation with his wife, he is a different person — happy and laughing, and he has put on weight which he lost.

In the past I have taken a Frenchman and an Egyptian to these circles and each has had conversations with spirit friends in his native tongue. I have also heard fluent German spoken.

—(Mrs.) W. Varipati, 14 Westbourne Crescent, Lancaster Gate, W.2, in "Psychic News."

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the audience very cheerful. This was not a miserable subject, he said. In fact, in recalling to one lady that she had recently been visiting "Happy Valley" somewhere, which she confirmed, the spirit said, "This is the real 'Happy Valley,' where we are now."

MIRACLE HEALING

38½ lb. of Discarded Tissue Disappeared in a Night

Book Review by W. H. Evans in "Psychic News"

"Everyman's Search," by Rebecca Beard. (Arthur James.) Price, 8/6, postage 6d. (English currency). Can be obtained at "Psychic News" Book Shop, 140 High Holborn, London, W.C.1.

Here is a book that grips the heart and stirs the imagination. Dealing with spiritual healing, or as the author calls it psycho somatic healing, it narrates the experiences and meditations of a doctor who discovered that there are other methods of healing than the orthodox ones in which she had been trained.

It is her training as a doctor which helps her to present in such clear and acceptable form the principles she lays before us.

I heartily echo the words of the Bishop of Croydon in his foreword where he writes: "I believe this is one of the most important books that has ever been written on Spiritual Healing."

In her opening chapter she tells of her progress from orthodox methods of healing to spiritual therapy. She writes: "I owe much to science and to my training in science, for my first deep concept of God came to me through my introduction to the laws of valance, the atomic theory and the periodic system.

"All these revealed to me the underlying order and rationality of nature and gave me an awareness of the dependability and unchangeableness of natural law which is still the foundation of my enlarging faith."

That phrase "enlarging faith" is worth dwelling on, revealing, as it does, growth in spiritual perception. And this is increasing, for she continues: "To-day the medical world seems to be moving out of the world of drugs, as such, into the use of natural remedies which are more or less native to the body.

"Many have come into the recognition of hormones and enzymes, vitamins and minerals, all of which the body itself would appropriate or produce if it were always operating in perfect harmony."

And here is our difficulty. Often our bodies do not operate in perfect harmony. We at last find that at the root of all our ills, whether it be health of body, mind, or estate, lie those negative ideas which deny the power of the creative life, but what worries us so often is the physical condition that is ours.

That is so real, so intrusive in our consciousness, that we find it difficult to reverse the mental processes which preceded it.

A thought is intangible, is not seen, and until it is materialized does not seem to exist. And then we take the last stage of the process to be the real one when it is really an effect.

And what can be effected by spiritual healing through prayer? Dr. Beard does not give many cases but there is one so amazing that I must summarize it.

This was the healing of a friend who, hearing that Dr. Beard was using a new method of healing, went to her.

"Her appearance when we first saw her shocked us," writes Dr. Beard. "Her huge abdomen was larger than a woman in full pregnancy. She had the dreaded cachexia. Her emaciated body was scarcely able to carry the great burden.

"Her question was, 'Do you think I can be healed with prayer and nothing else?' For just a moment I felt a sinking feeling. 'This is it,' I thought (she had been asking for such a test). 'You have asked for it. You wanted it.'"

She affirmed her belief that her friend could be healed with prayer and nothing else. Her friend went away buoyed with a faith that never wavered. Yet nothing happened for two years.

Her doctor visited her regularly and wanted to tap her. She refused. She believed she would be made whole. And she was.

One night she had a vision in her sleep. She saw Jesus coming down from the mountain where He had been praying, to his sleeping disciples. He smiled to her. Then she saw Him stretched upon the cross which was about to be raised and dropped into its socket.

She was so concerned about the pain He would feel when it dropped into place that she stretched forth her hand to ease His body. It fell upon her abdomen. Then she awoke, and the huge mountain of discomfort and disease had vanished!

She felt the bed thinking it must be wet, but it was dry. In an instant 38½ lb. of diseased tissue had disappeared. As her doctor said, "Only God could do a thing like that."

The value of the book lies in her careful analysis and spiritual insight into the workings of the mind.

The book closes with several meditations full of light and love and sympathy for all who suffer. This is a must book.

INVOLUNTARY TRANCE CONTROL

This dramatic experience would seem to be an instance of involuntary trance control:

In a street shelter during the blitz I fell asleep cursing Germans under my breath.

When I woke up there was an angry group of people around me and someone was speaking German to me.

I tried to stand up but was pushed down and then a policeman came up to me and said, "Can you speak English?"

"Of course I can," I replied. Then I was driven to the police station, where I was told that in my sleep I had spoken fluent German — but I can only speak my mother tongue, English.

I soon cleared myself and was released.—J. Lovegrove, Dalmeny Avenue, N.7.

GAVE UP "MEDICINE" TO HEAL

By F. M. Wheeler

In "Prediction"

The personality of the individual is of more importance than the body in the treatment of disease.

This is a truth with which many medical men to-day agree when it is put into words; but it is not yet the angle from which science approaches research into the causes of human suffering.

It was this simple truth that twenty years ago led a brilliant bacteriologist and physician to throw away a Harley Street practice and growing recognition in the world of orthodox science, to search for remedies that would have a direct bearing on the personality of his patients, rather than on their physical symptoms.

This man was Edward Bach, who qualified as a doctor at University College Hospital, London, and who during his early career was a pioneer of bacteriological research into immunity to disease produced by vaccines and nosodes (oral vaccines).

His observations both as a doctor and as a scientist led him to believe that only by turning to Nature and studying afresh the simple remedies to be found from plants could a real answer to the cure of disease be discovered.

Above all, he sought to find remedies for the states of mind of patients such as fear, believing that personal fears and worries broke down their defence and limited their personal vitality, so that disease was able to attack them.

From the day he set out from London with only the proceeds of the sale of his laboratory in his pocket, to walk through England and Wales to study the flowers of the field and perfect the theories that were in his mind, he never took a fee.

He treated all who asked him and accepted only what they wished to give as a voluntary donation to help him carry on his work.

He died a poor man in 1936—but in six years he had perfected a series of thirty-eight flower remedies which opened a new way to the treatment of disease, and brought new hope to many so-called “incurables.”

As his work progressed he wrote:

“To all who are ill, know this: that disease could never have gained the power it has to-day if man had not deserted the natural protection against illness, namely, the healing herbs of the field.

“Moreover, that in those who really desire to be well there is no disease which can more resist the power of the antidote to be found in the right herb, than darkness can remain in a room when the windows are thrown open to the sunlight.”

Perhaps the most staggering thing about Bach's discoveries is their utter simplicity. And it was this simplicity which he warned his helpers at all times to protect and preserve.

It is probable too that this very simplicity has discouraged many scientists and medical men from giving his work greater recognition. Those doctors and lay-healers—for he believed that the results of his work should be available to all who would try to heal the sick—who have used his remedies report many excellent results.

He found:

(1) That disease was the result of conflict between the soul and the mind, and that this conflict whether produced by external circumstances or by some inward unhappiness, so reduced the essential vitality of the individual that disease was able to attack the body.

(2) That the remedies for all ills were to be found among non-toxic herbs growing in unsullied surroundings away from the corrupting smoke of cities.

(3) That whatever disease might manifest itself the fundamental cause was in the personality of

the patient, and that once the conflict within the soul was ended health would return.

He classified his remedies as for Fear, Uncertainty, Insufficient Interest in Present Circumstances, Loneliness, Over-sensitiveness to Influences and Ideas, Despair and Despondency, and Overcare for the Welfare of Others.

For each of those states he produced a set of remedies, to be used either singly or in groups as indicated by the state of mind of the patient.

It was not that he said these states were necessarily bad in themselves, but that where they produced a lack of balance in the personality, there was a need to help the patient recognize this, and so help him or her to regain balance, poise, and tranquillity; and having regained these to possess health.

Human beings are fallible and imperfect, but those who attain and retain peace and tranquillity in their souls and minds are happy and well; those who are dominated by only certain facets of their personality are inevitably involved in some form of emotional conflict.

This is where psychologists often go off the rails. They seek to eradicate something from the personality rather than aiming at that inner harmony which will do the job for them.

Bach presented his remedies in a form so simple that they could be used by laymen, without any fear of harmful results. He potentized only non-toxic herbs that could have no dangerous effects, and he gave all his discoveries free to chemists, only asking that they should be made available to the public as cheaply as possible.

Bach died in 1936, and since then a small, devoted band of his helpers, who worked with him during his lifetime, have carried on his work. A growing number of doctors and lay-healers

REV. LOUIE HILL VISITING AUSTRALIA

By Rev. Stewart Duncan

President of Adelaide Spiritualist Union

105 King William Road, Hyde Park, South Australia

Rev. Louie Hill, who is at present in America, is visiting Australia early next year. She is a deep trance medium and is the authoress of several books. Her guide, Burning Sand, has dictated two books, "Man's Self and Man's Inheritance," 6/-, and "Man's Desires and Fulfilments," 6/-. These books, as well as her "Miscellany," 7/-, and "A Romance of Spiritual Concord," 6/6, are worth reading and should be included in a Spiritualist library.

She will visit New Zealand and will leave Wellington on Thursday, January 17, 1952. She arrives in Sydney on the same date and leaves Sydney on January 24 for Melbourne, and will remain until January 31. Then leaves for Hobart, staying until February 7, 1952, and arrives in Adelaide the same day and remains until February 14. Leaves for Perth same day and remains in Perth until February 21. Then she goes direct from Perth to Sydney for ten days, leaving for Colombo on March 2.

The Adelaide Spiritualists' Union is arranging meetings for Rev. Hill during her visit in Adelaide. I believe she has written to leading Spiritualists in the other States but so far has not received any reply. Any of Rev. Hill's books may be obtained from me. Please add 1/- for postage.

throughout the country are using his remedies and report excellent results.

Bach wrote: "These remedies can be used in conjunction with any orthodox treatment, homeopathy or allopathic, or added to any prescription, and will hasten and assist the treatment in all types of cases."

SPIRITUALISM TELEVIZED

In "The Two Worlds"

Dr. Gustaf Stromberg, noted Mount Wilson astronomer and scientist, recently broadcast on Spiritualism in an American television programme in which recordings of spirit voices were played over the air. Dr. Stromberg's correlation of scientific data, showing that all physical life is rooted in a non-physical world, has been praised by Albert Einstein.

"Would you say definitely," Dr. Stromberg was asked, "that there is another existence and that science is willing to stand behind it? Many scientists will nowadays," replied Dr. Stromberg. "They could not twenty or thirty years ago." Then he made a very significant statement: "The material world has become spiritualized. There is no substance behind it any more. That is why we have to describe everything not as a mechanism, but in terms of mathematical formulae."

Earlier he had said: "There is another world, other than the physical world. It may seem strange, but there is, because the very fact that we have a memory, that we have intelligence, have feelings—all these things indicate that there is something beyond matter, and that something belongs to an immaterial world, a non-physical world. Now, the strange thing about these matters is that our memories, for instance, are not impressed on the atoms in our brains. They are impressed on the brain field, which is immaterial, and that field, like other living fields, expands during growth, reaches full size at maturity, and then contracts at the time of death. In effect it disappears into the non-physical world. So death does not mean extinction, he made plain, but rather only a change from a physical to a non-physical existence.

He then explained that scientific evidence points unmistakably to the conclusion that memory and

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