

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

THE Harbinger of Light

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Psychical Research, Spiritualism, Progressive Thought,
Healing, and Spiritual Philosophy

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FANTASTIC RELIGIONS IN AMERICA

By Horace Leaf, F.R.G.S.

There is a saying that "America has everything," and there is a great deal of truth in it. America has a knack of starting movements, some of which have gained world-wide repute. New religions are an outstanding creation of the United States and have won for her the reputation of fostering every cranky faith.

Many of these new faiths are decidedly fantastical, most of them deriving their origin from some text or other in the Bible. One can often have a laugh over them, but one might also weep. They often expose their devotees to the craftiness of rogues, who, under the guise of religion, aim no higher than to grow powerful or rich at the expense of their converts.

Copying Jesus

About twenty years ago I met one of these dupes in Minnesota. He regularly attended my meetings held in that city, and listened with gravity to all I said. I soon singled him out from among the rest of the congregation, partly because of his quaint appearance, and partly because of the spiritual glow that seemed to suffuse his face.

One of his outstanding peculiarities was his hair: it fell in long waves over his shoulders, while it was apparent from the way he grew his moustache and beard, that he was copying Jesus.

I cultivated his acquaintance, and eventually persuaded him to tell me why he did these things. It was a pathetic story, although at the time he seemed satisfied with what was literally a bargain. From his youth up he had had a deadly fear of hell accompanied by a burning desire to serve God, but could find no satisfaction in the more popular Christian sects. Eventually, however, he found what he wanted and linked himself up with an unmitigated scoundrel, as was later revealed.

Business Deal

The whole affair was a sort of business deal, although he did not view it in that light. His mother had died and left him \$36,000. All this he handed over to the head of a particular sect, in return for what he regarded as the "plan of salvation!" For this large sum he was informed that if he did not cut his hair or trim his beard, and would devote his entire life and labour to working on a farm "colony," belonging to the founder of the sect, he would be sure of escaping hell and entering heaven when he died.

The colony had been purchased with the money the dupes had paid the head of the Order, and in return for their labours, they received a meagre living and instructions on how to conduct the remainder of their daily lives. The upshot of it all was that the founder was eventually arrested for immoral conduct, and died just in time to escape being sent to prison. In his will he left his entire fortune to his wife, and the colony closed, compelling its foolish members to seek a living elsewhere. No doubt social taste compelled them to have their hair cut and their faces shaven to a more conventional style.

Christian Science and Spiritualism

Not all of America's new religions have been so barren of spiritual benefit as this one, nor so utterly stupid doctrinally. Two of them have rendered marked service to mankind; these are Christian Science, with its own way of revealing something of the remarkable power the mind can exert over the body for health purposes; and Spiritualism, which has shown the fundamental necessity of religion, that man survives the shock of death, can be proved.

My personal interest has been connected with the second of these great movements, whose influence must not be confined to the number of their devotees. Christian Science has been of immense value to psychologists, especially to psycho-therapists, who regard its remarkable cures in a scientific light; while Spiritualism, working in a much wider field, has inspired other branches of psychology, and thrown invaluable light on the real nature of religion. The man-in-the-street has, however, reaped benefit from it in a more emotional way.

That Full Love

Probably no religious movement has conferred on its followers more consolation. To know that love survives death, is much more consoling than merely to believe that love is stronger than death, but that has not destroyed atheism. Their love has been a hopeless love, not that full love made stronger by the realisation that those who have died still live, and that, in time, they will all be reunited.

Wonderful as that truth is, it by no means comprises the best features of Spiritualism. To know that man survives death does not necessarily mean that survival is a good thing. The young fanatic of Minnesota lives in constant fear of hell. There are millions of mankind afflicted with the same dreadful disorder, and established religions,

such as Islam and Christianity, encourage such notions. Nothing casts a gloom over death more distractingly than this teaching. Because of it, many a sensitive soul longs for annihilation. Oblivion would ensure that there would be no pain, a realisation responsible for many an atheist.

Fear of Death

Spiritualism has found means of abolishing this fear. To Spiritualists the Beyond is not heaven nor hell, but a "summerland," a term carefully chosen by the spirits themselves in an endeavour to make plain the naturalness of the relationship between earth-life and that of the hereafter.

Here is perhaps the greatest boon Spiritualism has bestowed upon a suffering and a perplexed world. Here, too, is the main reason why established religious orders contend vigorously against it. Take away the fear of death and you take away the fear of authority, and the priest loses his power.

Spiritualism is in complete agreement with the famous dictum of Immanuel, when he said that every man should be his own priest. If we are to accept authorities on the next world, let it be those who live there and therefore can inform us of the truth as they have found it. This naturally refers us to mediumship, but not necessarily to mediums; for if we take the trouble, all of us can in all probability become mediumistic in one way or another.

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20,000 CASES HEALED BY MINISTER'S WIFE

Review of "He Heals Today," by Elsie H. Salmon (Arthur James), Price 8s. 6d., Postage 6d. (English Currency)

By W. N. Evans

in "The Psychic News"

Not for centuries has spiritual healing been so wide-spread, so effective, and so challenging as today. From all over the world comes reports of this form of healing.

Orthodox methods often fail and it is left for the spiritual healer to deal with the so-called incurables. He does so with astonishing success.

One of these healers is the writer of this fascinating volume in which are reported many cases of healing, dealing with almost every kind of disease.

The book has a foreword by Dr. W. E. Sangster, M.A., of Central Hall, Westminster, who has known Mrs. Salmon for over thirty years. At first he was sceptical of the stories he heard about his friend's work but the evidence was too weighty to be put aside and he is convinced of the truth of these reports.

The sincerity of the writer is undoubted and there is also the testimony of other prominent people, doctors and clergymen who have witnessed these healings.

Mrs. Salmon is the wife of a Methodist minister in South Africa and discovered her powers almost by accident. A woman who had lost her child while the father was away on active service in the army became almost demented.

She went to Mrs. Salmon and during the talk and the prayer Mrs. Salmon took her hands. The combined effect was instantaneous and the woman went home renewed in body and mind.

This lasted for three days when she relapsed into her former state. She again visited her friend, saying she wanted some more of the wonderful power she had received on her last visit.

That was the start. She has now treated 20,000 cases and receives 400 letters a week. Every kind of disease has been treated and many cases of instantaneous healing are reported.

After recording many cases of healing, she gives in a chapter entitled "Can God Create?" two cases that will tax the credulity of most readers.

The first is of a child who was born with a deformed left hand. The index finger was twisted like a corkscrew, and in place of three fingers were tiny stumps completely unusable.

Treatments were given. First the index finger straightened, then the stumps began to grow into real fingers, "first up to the first joint, then up to the second joint when nails began to grow," and, she says:

"Although the three fingers were not fully grown when I last saw him they were long enough for the child to use them. We are confident that the work will soon be complete."

The next case is even more remarkable. A woman brought her three-year-old child to her. The child was born with only one hand terminated "in a point no bigger than the size of an index finger." Here is the X-ray report of the arm:

"The bones of the radius and the ulna are about threequarters of the normal right side. The distal radial epiphysis is absent whereas it is present in the normal side.

"There is no evidence of the carpal or metacarpal bones.

"In addition, there appears to have been an old united fracture of the middle third of the radius in which full consolidation of bone has taken place.

When the mother brought the child Mrs. Salmon asked her if she believed that Christ could create a hand. She emphatically said she did. So the treatment was started.

After a month it was found that the point at the end of the arm had doubled in size. In two months the arm was lengthening. "The following month there was a formation which looked like a thumb and which, at the time, we thought was a thumb.

"About three months following we found that this was not a thumb at all but that the growth was the whole hand at the end of the arm and this was unfolding like a flower before our eyes."

At the time of writing the book the case was not complete, but the wrist bracelets had developed and the child could bend and move it quite freely.

"Some months later this was followed by the appearance of four tiny clenched fingers, and now the latest development—signs of minute fingernails."

Treatment continues and photographs of the development have been taken but are not included in the book as the case is not complete.

THIS IS WHAT THEY SAID ABOUT WAR

Franklin D. Roosevelt: "Resort to force in the Great War failed to bring tranquility. Victory and defeat were alike sterile. That lesson the world should have learned."

Gen. John J. Pershing: "We may well ask ourselves whether civilization does not reach a point where it begins to destroy itself, and whether we are doomed to go headlong down through destructive war and darkness to barbarism."

Gen. Smedley Butler, U.S. Army: "War is a racket. It always has been. It is possibly the oldest, easily the most profitable, surely the most vicious. It is the only one in which the profits are reckoned in dollars and the losses in lives."

Gen. Ulysses S. Grant: "There never was a time, in my opinion, when some way could not have been found to prevent war."

—"Humanity."

TWENTY YEARS OF SPIRITUALISM

From "The Oracle," October 5th, 1890
A TALK WITH "M.A., OXON."

(Rev. Stainton Moses)

Spiritualism, and especially its later development, Theosophy, are subjects which seem greatly to the fore at the present moment. An interview with a Spiritualist, who has practically devoted his lifetime to the subject, is likely, therefore, to be read with interest. "M.A., Oxon" is well known in Spiritualist circles as a man of light and leading, and his observations in reply to the enquiries of our representative need but few words of introduction.

Going Back

"How, may I ask, did you come to believe in Spiritualism?"

"Twenty years ago I read a book written by Lord Adare, now better known as Lord Dunraven. It was a privately printed account of a series of seances at which he had been present, the medium being Mr. D. D. Home, recently deceased. The work attracted my attention to the subject, and afterwards the books of Robert Dale Owen created so favourable an impression in my mind, that I determined to investigate the subject for myself. Two friends and I commenced a series of private sittings, no professional medium being present, and we soon developed most of the ordinary, and many of the rare phenomena familiar to Spiritualists—such as rapping, the tilting of tables, lights, and musical sounds; everything, in fact, that I have seen elsewhere, with the exception of materialised spirit-forms. In addition, we received a number of communications purporting to come from a messenger from the spirit-world. Some of these have been published under the title of 'Spirit Teachings,' while the phenomena have been recorded in the pages of various Spiritualist publications and in my books entitled 'Psychography' and 'Spirit

Identity.' The moral teaching given was of a very elevated nature, and that has been partly published in a book of mine entitled 'Higher Aspects of Spiritualism.'

The Professional Medium

"What about professional mediums?"

"Well, during the period I have mentioned—from about 1870 to 1876—I also made myself acquainted with the phenomena that occurred in the presence of all professional mediums. This was in the days of dark seances, now happily over, when people were put in a room where they could see nothing of each other, while the professional medium, whose living depended upon it, did all he could to astonish them. I found in the midst of much that was dubious some perfectly conclusive evidence of what I called at the time a force not recognised by modern science, and governed by an intelligence outside the human brain. Having got that, I had at any rate some evidence of a perpetuated life after death. Since that time I have pursued the subject without intermission. I have found problems which did not present themselves in the earlier days, but I have seen nothing and found nothing to invalidate the conclusion I then arrived at, that it is possible to communicate with those who have previously lived upon this earth, and who are now in what we call the land of spirit."

Table Turning and Spirit Rapping

"Can you give me any evidence of this?"

"My best evidence is already printed, but I can mention one or two cases as a sample. First as to the force. I have frequently, after contact of the hands of three or four persons, had all hands removed from the table, capable of accommodating ten or a dozen people, and have kept it by passes made over its upper surface in a position such that all objects on its surface would slide off. It has followed my hand as iron does a magnet. I cannot

explain the action of this force, but it seems to me we are gradually coming to the conclusion that there is only one force in nature, whether you call it electricity or psychic force. I take it to be the same thing that is now making so much disturbance in France in the hypnotic experiments of Charcot, Buckheim, Liebault, and others. Again, as to rappings, I have frequently heard raps so intense in volume and so numerous that I can only compare the sound to a carpenter's shop in full work. They would occur on the table, on the ceiling, on the walls, and on various articles of furniture far beyond our reach, while the floor of the room would vibrate as if a heavy train were passing over it."

The Governing Intelligence

"What was the character of the intelligence governing this force?"

"It was of various kinds. In many cases there was apparent a strong desire to give evidence that the communications proceeded from people who had previously lived in the flesh, and a wish to break down my persistent scepticism. Although I had satisfied myself at this time of the action of this psychic force, I had a strong disbelief that the communications proceeded from the source from which they pretended to come. I did not believe that every illiterate medium who earned a precarious living by showing his powers at five shillings per head among his audience could be in constant communication with the Homers and the Shakespeares, the Newtons and the Bacons, who talked absolute nonsense in ungrammatical English while no Smith or Jones or ordinary mortal entered an appearance. I don't still understand why some communications, which I believe to be undoubtedly genuine, are often fathered upon these great names. Be that as it may, the chief controlling spirit, calling himself Imperator, with whom I had been in communication long enough to test his integrity,

brought time after time to me beings who had lately departed from this world, and whose statements as to their identity I was able to verify by reference either to living friends or obituary notices in the Press."

The Case of Abraham Florentine

"Would you mention some of the more remarkable cases?"

"The most remarkable was probably that of Abraham Florentine, published as an appendix to my "Spirit Identity." He communicated by tilting the table, his methods being extremely violent. The table would raise itself in the air as the alphabet was called, and come down with great violence, so as to shake the room. In this way—i.e., by laboriously spelling out every letter—we learned that the spirit communicating had been a soldier in the American War of Independence, of the name of Abraham Florentine; that he had died at Brooklyn at a date given, and at an age given in months, years, and days. We had never heard of any person of that name. The message was carefully taken down, and I wrote an account for the English Spiritualist papers, asking the American papers to copy and give us the results of their enquiry. Dr. Eugene Crowell, of Brooklyn, an old Spiritualist correspondent of mine, put himself in communication with the military authorities, found that there had been a soldier named Abraham Florentine, and that the facts and figures were literally exact. He also went and saw Florentine's widow, who was naturally astonished at the enquiries of a stranger, but frankly admitted that her husband had, as the emphatic tilting of the table suggested, 'a will of his own.' You ask me to account for the appearance of this unknown person. I cannot; except that perhaps the controlling spirit desired to convince me that these communications proceeded from beings who had left this earth."

(To be continued.)

"WE ARE NOT ALONE"

By W. Britton Harvey

These were the words of Sir Oliver Lodge. And few knew better than he that they represent a great and inspiring truth. If mankind is left alone and unaided, of what use is it to pray? The whole thing becomes a mockery. But we are firm believers in prayer, and are convinced that the "earnest, fervent prayer of a righteous man availeth much." But how could we possibly entertain that belief if we felt that we were left alone—that there were no angels or "ministering spirits" to respond? It would be like "beating the air."

"But it is God who answers prayer," may be the rejoinder. Yes. But by what process: In a direct or indirect way? Was it done by direct or indirect means in the case of the maintenance of the Muller Orphanage at Bristol, England? This great humanitarian institution accommodated twelve hundred outcasts and other poor, vagabond children. The expense was enormous, and yet the Rev. Francis Wayland, D.D., in his "Life of George Muller," tells us that "from the first day to the last he neither directly nor indirectly solicited, either of the public or of any individual, a single penny." He relied absolutely and exclusively on Providence to provide the ways and means.

"He did not, of course, expect God to create gold and silver, and put them into his hands. He knew, however, that God could incline the hearts of men to aid him . . . As necessities arose he simply laid his case before God, and asked of Him all that he needed, and the supply has always been seasonable and unfailing."

"Incline the hearts of men!" Here we have the crux of the whole position. Whenever his banking account was becoming exhausted, this great philanthropist fell on his knees and placed the situation in detail before his Maker. He sometimes prayed

for a specific sum and it always came to hand. One instance may be cited: He needed £11 by a certain date. On the previous evening £1 came to hand from a donor and the next morning he received a letter from Liverpool with £10 enclosed. The contributor, in an accompanying explanation, stated: "I have had the enclosed £10 note in my drawer for some time, but my time is so occupied that I have overlooked it. I now, however, enclose it."

"How seasonable this help," commented Mr. Muller, "how exactly to the very shilling what is needed today. How remarkable that just now this donor in Liverpool is led to send the ten pounds, which has been, according to his own words, for some time in his drawer for the purpose of sending it. All this abundantly proves the most minute and particular providence of God and His readiness to answer the supplications of His children . . . In thirteen months and a half I have received, solely in answer to prayer, £9,285. Add to this what came in during that time for present use, for the various purposes of the institution, and the total is about £12,500—entirely the fruit of prayer to God."

The Ministry of Angels

If this essentially prayerful man had been "left alone" would this timely help have been forthcoming? He not only had God on his side, but also a devoted and self-sacrificing band of invisible canvassers who loyally co-operated with him in the performance of this Christ-like work. It was doubtless they who, by the concentration of their irresistible mind-power on certain receptive mortals, capable of rendering monetary assistance, were the instruments employed for the accomplishment of this beneficent purpose. Dr. Eugene Crowell in his compendious work: "Primitive Christianity and Modern Spiritualism," expresses the opinion that "Mr. Muller's work and example furnish the most

convincing proofs of God's goodness and love, in answer to prayer, that the history of the world presents, and while the means and results confound the wisdom of materialists, the lesson taught should awaken Christian teachers to a realisation of the overwhelming truth that the teachings of Jesus, and of other really inspired writers, regarding the fatherly care of God and the ministry of angels, are not intended to be taken in the figurative and restricted sense in which the Churches practically view them."

"The ministry of angels!" There we have the secret of the success of this wonderful establishment. "We are not alone!" The great All-Father, whom we call God is, of course, the inscrutable and incomprehensible Power behind the operations of the angelic hosts who do His pleasure, but we know of no warrant for the assumption that He acts in a direct way on the hearts and consciences of men. He seems to always employ intermediaries—celestial ministrants whose watchword is "Service." When Jesus, weary and despondent, sought solitude in the wilderness, it was not God but "angels" who "ministered" unto him. And all through the Scriptures we find the same agency at work in ministering to the needs of men. It is part of the Divine plan. It is, therefore, precisely the same today, for the ways of the Most High change not, "neither know the shadow of a turning."

Prayer, of course, should always be addressed to God, but it is His "messengers" who are the direct instruments in furnishing the answer, or withholding it, as the case may be. John Wesley knew all about that, and tells us so. He makes very practical servants of the angels and indicates the help they render in a variety of ways. It is not for us to dogmatise as to whether there is, or is not, an exalted order of beings, termed "angels," who have never been enrobed in garments of flesh. But we are quite convinced there are myriads of "minis-

tering spirits"—call them angels if you like—who formerly lived upon the earth like ourselves and who are very actively concerned in the welfare of humanity. And that is the view expressed by Sir Oliver Lodge:

"Think you they will labour no more, will rest and leave us in neglect and loneliness? Not so! We are not alone; we are only some of the agents who are striving after better conditions. A mighty army is at work; not at the work of destruction but at the work of regeneration, stimulation, help and guidance. They have not abandoned the conflict, they are in it still; regarding it now from a higher standpoint, seeing and lamenting our blunders, and ready to lend a helping hand. All doubtless subject to a Higher Power beyond our conception, which yet works by law, and by physical means, and by agents, in ways which we cannot fathom but can gladly acknowledge. The destiny of the individual depends largely on himself. The destiny of the race depends upon us and upon those who have gone before. We are co-workers together."

Here we have the intermediaries again—the "co-workers" whose superior wisdom is directed towards the betterment of mankind and the spiritual emancipation of the race. It is a great thought, and should enable us to foster the belief that out of all the present social, political and industrial chaos there will eventually emerge order and peace and a world-condition immeasurably preferable to anything experienced in the past. No.—"We are not alone!" If we were there would be ample grounds for abject despair. But the spiritual world will yet save the material world and eventually establish the Kingdom of God upon earth.

"THE METAPHYSICIAN"

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Palatine, B.A.**

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Since the dawn of history man has searched for Truth which will reveal to him the mysteries of Life. This Truth is not hidden, the knowledge has always been available to those who are prepared to strive for it.

When the misuse of this knowledge brought about the sinking of the fabled continent of Atlantis, the Guardians of Humanity were determined that this would not occur again. So to this end were instituted the Mystery Schools where the Ancient Wisdom was given only to those who possessed courage and the qualities of Right Thinking, Right Action, and Right Living. In spite of the closure of the Mystery Schools by the Church in A.D. 600, this knowledge was passed down to us despite fire and the rack.

When the Guardians decided that this Wisdom should be given to the Western World, They chose as Messenger Helena Petrovna Blavatsky. She was to combat the spread of materialism by restating the Ancient Truths concerning Man, his past and future and the Universe around him.

After her death many individuals claimed to be the chosen vehicles of the Guardians, distorting the Teaching and making it a means for sordid gain. These self-elected teachers had not fulfilled the necessary requirements for this high office. This giving forth of conflicting teachings caused confusion amongst earnest students and did more harm than good to those who are genuine servers of Humanity.

PROTECTING OUR MEDIUMS

By Stuart Morrison

Victorian Spiritualist Union, Melbourne

I have just read a report of a panel of investigator's enquiries into the phenomena of Spiritualism entitled: "Unto the Unknown." It may be taken as a perfect example of how not to conduct such an enquiry. The sincerity of the investigators in this case is unquestioned. The obvious weakness of the panel lies in the fact that every member held extremely strong "a priori" views on the phenomena under investigation. Each appear to possess highly integrated personalities, and each appeared to be earnestly seeking something which would bolster up their own ideas . . . and in this, each appears to have succeeded.

The mediums were chosen from England's best public demonstrators, and judging by the reports, not one of them were able to produce their best work under the conditions ruling at the seances. The average standard of evidence was a trifle lower than that which would be tolerated by any suburban Church in Australia, and those who know Australian standards will admit that this is very strong criticism. The criticism, however, is not aimed at the mediums. We know the highly evidential demonstrations that each of them have presented elsewhere under other conditions.

The fact is that even the best of our mediums break down when submitted to the barrage of a group of highly integrated personalities, even though the personnel of the group may be just and kindly people well disposed toward the sensitives concerned. No matter what steps may be taken to create a good atmosphere, the average panel of investigators build up a mind field similar to that existing in an American Police Station when a criminal is undergoing a third degree examination.

The blame for this state of affairs lies with all parties concerned: Investigators, Sensitives, and the Spiritualist Authorities who permit and encourage this type of "research" work.

At the present stage of evolution in Spiritualism, I consider scientific research to be the most important branch of our work; but before any opinions may be formed one way or another, it is essential that the scientific investigators should witness our phenomena at its best, and under the most favourable conditions. These conditions are rarely created in a research clinic. I can speak from experience on this matter, for I have been as guilty as every other scientific researcher of, with the best of possible intentions, creating an atmosphere in which it is almost impossible for a medium to work.

I do not wish to prattle a lot of nonsense about "vibrations" and "conditions." There is no need for the emotional pseudo-spiritual atmosphere created by most orthodox Spiritualist groups. In fact, such an atmosphere savors of white voodooism and fosters prejudice in the mind of any researcher. On the other hand, every medium requires the psychological support of a number of loosely integrated minds. I do not mean uncultured minds, nor minds of a low intellectual rating. I simply mean a group of "good scouts" who are seeking nothing for themselves—not even evidence. Each society should cultivate a group of assistants who can attend seances in a spirit of complete detachment, being quite indifferent to the success or failure of the seance in question: folk who are good mixers, and who attend in a spirit of good fellowship toward both the medium and the researchers. They should be people of sufficient culture to mix socially with the researchers, and of sufficient humility to refrain from monopolising the stage—and most particularly, to

refrain from endeavouring to "lead the researchers to the Ter-ruth."

This relaxed, detached, jovial and unselfish element will create "a buffer field of mind" which will do much to protect the medium from the lance-like probing consciousnesses of the researchers. They will act as the yeast that leavens the bread.

These stabilisers should be acquainted with the subject, but preferably not exponents. A pre-seance or post-seance debate between highly trained and well-informed investigators, and comparatively ill-informed enthusiasts, can do more harm than good to our Cause. All too many Spiritualist enthusiasts are quite unacquainted with the vast amount of research work in other psychological fields which has a direct bearing on our phenomena. The investigators should be permitted to draw their own conclusions. They should not at any time be submitted to a barrage of indoctrination from orthodox Spiritualist religionists. All that is required is that we should aid the mediums to present their work under the best possible conditions so that the phenomena may speak for itself.

As stabilizers I prefer people connected with the entertainment world, or popular writers, low-pressure salesmen, philanthropic workers who are accustomed to mixing with all types, magnetists, kindergarteners or animal welfare workers of a practical rather than a missionary nature, and folk who make their way in life generally because of their good nature, rather than their high-pressure efficiency. They must, however, not be "yes sitters." They should be folk who are accustomed to act in the capacity of hosts.

Researchers should be encouraged to adopt the role of onlookers. They must be able to detach themselves from the phenomena, observe, take careful notes, check on results, etc. The best re-

search work of all may be carried out under field conditions; at public meetings, etc. There is no need for the investigator to receive a personal message. In fact it is preferable that he adopt an attitude of indifference in this respect. His interest in the communications received by other sitters will help to create in him just the psychological attitude most favouring an evidential and spontaneous communication for himself.

All too many researchers so earnestly hunger for personal evidence that they succeed in inhibiting the psychism of even the very best sensitive.

The mediums themselves should also avoid the desire to dazzle the researchers with science. This very human desire to shine as an expert has created traps into which all too many of our best workers have fallen. The attempt to turn on a good show defeats its own end. Individual researchers are very unimportant people—no matter what their social or academic status may be. They should be regarded as just members of the general public who happen to be sitting in at a seance or meeting. Some of the best brains in the world have been won over to Spiritualism, and their good opinion of our phenomena carries little more weight than that of Bill Smith or Mary Jones.

A medium is not a phenomenon, but merely a person with a slightly more sensitive mind than the average. The phenomena of mediumship is no more amazing than the equally as natural phenomena of metabolism. Let us encourage the production of this natural phenomena under natural conditions, and foster enquiry into its mechanism with that same relaxed interest which one would direct towards the study of the mechanism of any other biological or psychological process. Above all, without being altogether too blase, let us try to accept whatever arises as if we were saying (to misquote Queen Victoria) "We are not amazed."

SPIRITUAL HEALING

By the Spirit Inspirers of Margery Rodriguez Lear
in "The Two Worlds"

In considering healing, the psychological element plays a large part. The spoken word has tremendous power. A patient to be given healing either present or absent should realize that with God all things are possible—not at some distant uncertain date, but at the moment the treatment is being undertaken. NOW. That should be the procedure. Spiritual healing must be cleansed from all that undesirable coming back for more, particularly with regard to trivial troubles.

Sufferers First

Spiritual healers sacrifice their valuable time and should not be asked to treat minor ills that a little common sense, hygiene and first aid can put right. God's rain falls on saints and sinners alike, we know, and that God's powers are for all who have a need, irrespective of whether it is deserved or not, but only when there is need should they take up the time of healers, when there are so many people suffering untold agonies and in so much need of help. These sufferers should come first.

Once spiritual healers can demonstrate to the world that they can use the power as it was meant to be used, then these terribly afflicted people can be cured, providing, of course that they desire to be healed and are willing to change their way of life.

For the practice of 'Absent Healing' some sanctuary in the home should be set aside where no influences from outside can permeate. A time should be agreed upon—preferably not late at night when people are tired and vitality at a low ebb. The patient should be visualised by the healer. Once a clear picture is obtained, prayers may be said for an absolute healing. The healer should see the patient, not as ill and in pain, but his spirit pure and healthy and perfect, made in God's image.

Holy Water

The ritual of the sign of the cross in charged or blessed water—water that has been prayed over—is powerful. The action of the holy water being traced in the ether makes contact with the unseen forces who come to our especial aid when called upon with all humility. In visualising the patient re-created in the earth body with the same perfection as the spirit, this can be “fixed” if we pray that the patient will accept God’s blessing.

Prayer is not begging God to give us what He has already provided for our every need, but asking God to sustain us so that we realise that all we have to do is stretch out and accept what He has so graciously given to us, and thank Him for it in advance. Once we have done that then the gift or blessing which already exists in the unseen realms of the Spirit becomes immediately manifest in the material or physical. Then it is ours. It is established unto us.

Concentrate Upon a Few

Once a healer can use this creative thought substance, he can cure anyone absent or present in the name of the Christ Spirit always encompassing us. It is not advisable to have long lists of patients for absent healing. It is far better to make individual cures that are certain than to diffuse the power with a view to bringing a certain amount of relief, and spreading the treatment over months, and say, as unfortunately it is said so often, “Well of course, that kind of case always takes a long time.” Those words are creative. They create the opposite to what is desired.

Power of the Word

We all know that psychologically, when a patient’s name is put on a healing list, he may respond quite a bit at first. That is the reason. He believes—up to a point, and then he believes it will take a long time—and it does, naturally. Those

conditions have to be cut right away from spiritual healing if it is to advance. It must progress. There must be a better understanding. It is not just a power like electricity, one does not merely switch on.

It is a thought substance, something which is used to create something. It is potent and should not be misused. The power of the "word" is continually spoken of in the Bible. The thing so many do not understand is that it can be used adversely as well as the way we would have it used. That is because of man's free will. Great care has to be exercised that the power is not misused in any way, or that it is not used in ignorance so that it defeats its own ends.

Conditions

This subject should be reviewed sincerely and realistically so as to eliminate failures. Think always along clear cut lines. Do not, if you are a healer, be influenced too much by the centre from which you are working. Rather, if you are sure of your ground, be a leader and do your utmost to cut away all undesirable influences in those surroundings. Always reconstruct, never allow yourself to be a party to submitting to bad conditions (if bad conditions exist) because of any complacency. Be firm, be resolute. Try to have your own ideal conditions at home, with a reliable and sympathetic assistant if practicable; at least look forward to that state when it might be possible.

Always remember you are treating the patient's whole personality, not just a leg or an arm or a bad head. Picture them as made in God's image—perfect. Affirmations are powerful and so are denials, and should be used in conjunction with the treatment given. Accept God's great gift of health and abundance on behalf of the patient and imbue him with the same idea so that he will accept what is his heritage. Thank God in advance for his

WHEN I GO FROM HERE

When I go from here, I want to leave behind me a world that will be richer for the experience of me.

I want the creatures—the animals and birds—to be a little less afraid of human beings because they have known me, because I have blessed them and loved them and, far from doing them any harm, have done them good.

I want to leave trees that are rustling with my thoughts, trees that have heard me speaking to them when we were alone together, trees that, one day, long after my form has disappeared, shall still in some mysterious way, cherish in their very beings their secret knowledge of me, so that others who shelter from the rain, or who seek shade under their branches, shall catch the peace that went out from me.

I want to leave the whole of Nature nearer to the whole of man. I want to store up riches in the wind, and to leave blessings travelling upwards to the stars. I want to leave my peace in the grass. I want the tears that I have shed for the sake of high love to come again in the dew. I want to leave Nature richer for having known me.

I want to leave my fellow man more sure that there is a Divinity that shapes his ends. I want to leave him with a wider vision and a greater sense of purpose. I want to leave him with the knowledge that death is nothing and that life is everything.

When I go from here, I want to leave behind me a deeper sense of God.

—Derek Neville.

blessing and benefits which already exist in the invisible realm of spirit and which, with your help, is being made manifest in the physical and material.

HAPPY HUTTERITES

Reprinted from "The Kosmon Pioneer," an Essenes
Publication

While one U.S. citizen in every 10 suffers in-capacitating mental illness at some time of his life, there is a group of Americans among whom severe mental illness—as well as crime, juvenile delinquency and divorce—is virtually unknown. These happy people are the Hutterites, a sect of 8,500 members who live in rural settlements along the U.S.-Canadian border in the Midwest. In 75 years they have had only one suicide, one divorce, two separations and not a single case of abandonment of children, sex crime or personal violence.

The Hutterites are descendants of a group of Tyrolese peasants who were led by the 16th-century martyr Jacob Hutter. Hutter, a religious heretic who opposed private property, the use of force and the taking of oaths, was burned at the stake in 1536. His followers wandered to Hungary, Rumania and Russia, and finally settled down in the 1870s in South Dakota. The 300 original immigrants have now multiplied, by virtue of a very high birth rate and a very low death rate, to 8,500 living in 91 communities in North and South Dakota, Montana, Alberta and Manitoba.

The Hutterites live in isolated hamlets of about 15 families around a single large farmstead on which all the adults work. They own all property in common, receive no wages and eat together in a common dining room. The women take turns at cooking the meals. Children over two and a half years old go to a common kindergarten. The sick, aged, widows and orphans are supported and cared for by the community. Clothes are in the style of the 16th century. Radios, pleasure cars and fashionable clothing are considered sinful.

How has such a group survived envelopment by the American culture? And what are the reasons for its unusual mental health and social stability?

The U.S. Public Health Service is sponsoring a study of these questions. It is being made by sociologist Joseph W. Eaton, of Wayne University, psychologist Robert J. Weil, of Dalhousie University, Halifax, Nova Scotia, and psychologist Bert Kaplan, of Harvard University.

The three investigators, though not yet ready to report their conclusions, have given a preliminary account of the people. They found that mental illness is not unknown among the Hutterites, but in general their mental health is exceptionally good. The Hutterites are highly inbred, so heredity may be a factor in their freedom from some mental diseases. Other features of Hutterite life that may help explain their placidity: all members have economic security; children are trained mainly by their older brothers and sisters, so there is no pressure to emulate their more accomplished parents; the people have a single, consistent ideology, free from many of the conflicting values that occur in modern American culture.

GIVING

God might have used his sunset gold
So sparingly,
He might have doled his blossoms out
Quite grudgingly;
He might have put just one wee star
In all the sky—
But since he gave so lavishly,
Why should not I?

—Author Unknown.

OVERSEAS PAYMENTS

Payments for subscriptions, etc., should be made by money order or bank draft—as the currency exchange is in Australia's favour at present subscribers can save money by sending in Australian currency. Enquire at your bank or post office for particulars.

THE DIFFICULTY OF OBTAINING NAMES

A correspondent to "Light" wrote:—

"A friend of a relative of mine died a short time ago, and although he had been able to satisfy us, when he manifested, by giving quite striking proofs of his identity, yet he could not manage to give his correct surname. He was well-known in the theatrical world under an assumed name, and this name he gave on more than one occasion.

"One day, however, I clairvoyantly saw him holding out to me what I casually remarked 'might be a pair of dean's gaiters.' At once our communicator dropped the gaiters, saying, 'That's it.' My relative took this as a symbol of his name, which was 'Dean,' and the spirit subsequently explained that he had adopted that method to convey his name."

How is it that practically every investigator has great difficulty in obtaining names—particularly surnames—when interviewing a medium? The problem is world-wide, and nobody seems able to give a satisfactory explanation of the mystery. Mr. Robert Blatchford tells us that he is puzzled by this strange peculiarity "for which no human explanation is forthcoming." Surnames especially he has found almost impossible to "get through." The controls avoid them. "They speak of discarnate spirits, and of those who have not yet cast off this muddy vesture of decay, by their Christian names."

Why is this? There is certainly a reason for it, and doubtless a very good one too, if we could only fathom it. Sir Oliver Lodge is among the eminent investigators who have endeavoured to discover the cause. In an article which appeared in the *Journal of the Society for Psychical Research* on "The Brain and Speech," he alludes to this perplexing theme and ventures the opinion that he does not think the difficulty is usually due to con-

fusion on the part of the communicator, as many appear to conclude, but to a lack of adequate control of the mechanism, so that there is a block at some junction on the way to the speech centres, an obstruction that has to be got round by some indirect path. He adds:

"Many people" have thought that this difficulty about names and the hedging when anything definite has to be uttered, as for instance, in reply to a sudden question, is a sign, not of mental confusion, but of some kind of fishing and fraud. I believe that in most cases that is a great mistake, and that we should accept the fact that there is a difficulty; and try to realise wherein the difficulty consists."

It is one of those intriguing problems we have yet to solve. One has greater success in obtaining names through a certain medium than through another.

DEAD HAND TWISTED HIS EARS

Reprinted from "Chimes" by "Psychic News"

Mr. Horace Leaf, the well-known author and traveller, recalls that in 1937, when he was at Westwood, New Jersey, a man motored all the way from Harrisburgh, Pennsylvania, for a sitting with him. Leaf sensed that something sensational might happen if the right psychic conditions were present and suggested to the stranger that he should have a sitting with Frank Decker, the powerful physical medium. The man replied that he had already approached Decker, who had been unable to give him a sitting.

Leaf took the matter up with Decker and the American agreed to a seance. Just after the seance was over Leaf returned and found the motorist absolutely stunned by the evidence which had come through. The Englishman asked what had happened and was told:

"As soon as the lights were turned out in the seance room, a finger and thumb seized the lobe of my left ear and twisted it, and I heard my father's voice say, 'Jake, I always did this when I was pleased with you. I am pleased with you today.'

"But," went on the man from Harrisburgh, "my name is not Jake, and my father was the only person who ever called me that. He always twisted the lobe of my left ear when he was pleased with me. He has been dead for forty years."

Another contributor, A. E. Wilkinson, describes how, after the death of his mother, he was sent to live with his guardian. The guardian was in the habit of eating his meals with a family who lived about half a mile up the lane. One evening, after supper, it being a fine night, the family accompanied Mr. Wilkinson, then a lad of 15, and the guardian, back to their home.

Now let Mr. Wilkinson take over the story. "I opened the door first with Charlie right behind me. Across the very dark living-room, sitting on an old-fashioned sofa, in a spot of orange-coloured light about three feet in diameter, sat my mother. Part of the sofa and the wallpaper behind her were quite visible. The image was only visible for a few seconds, then disappeared.

"I stopped short in amazement and said to Charlie, 'Did you see what I just saw?' and he said, 'I saw your mother sitting on the sofa.' I said, 'Isn't that rather strange?' and he said, 'No, not at all.'"

Since then, Charlie (who presumably was Mr. Wilkinson's guardian) has passed to spirit and has communicated several times. Mr. Wilkinson has had conversations with his dead mother since that remarkable manifestation.

POLICE AID IN AMERICAN 'GHOST-LAYING'

NEW YORK, Thurs.—Louisville police and neighbours have been trying since Sunday to lay a "ghost" in the home of Mr. and Mrs. Henry Thacker.

The Thackers, two police officers and several neighbours reported seeing objects in the house flying through the air. They could offer no explanation.

"It's just unbelievable to all of us," Mrs. Thacker said. "Sometimes just a few small objects move, but at other times it's like a shower of rain with things flying over your head."

Police yesterday made traffic lines to keep curious onlookers moving. A local television station set up a camera in the house but it failed to record anything unusual.

Two police officers whom the Thackers called were sceptical about the reports until, they said, they saw Christmas cards, bottle caps and a pin mysteriously move from one room to another in the house last night.

A youth, who boards with the Thackers, said he saw Mr. Thacker's spectacles jump from a table to a chair 3 ft. away.

—Sent by E. L. Mitchell, Claremont, W.A.

Harold Scott, Th.D., says: "We are all potential saviours; to delay the salvation of mankind from the ills from which it needs to be saved, waiting for some thundering personality is fatal. The big personality might turn out to be a tyrant. To expect a God or Gods to interfere in the course of human events on behalf of man's salvation is superstition. Wherewith shall we be saved? When and if mankind is saved it will be by man,—people not much different from you and me. —"Ram's Horn."

THE COVER

So that we could add three pages to the reading matter of the Digest, we have left off our familiar cover. We appreciate the co-operation of our advertisers in accepting smaller space and type for their announcements.

Life's Universal System says: "Nothing costs us so dear as the waste of time. Determine remedies by causes, not by symptoms."
—"Guide Pub. Co."

THE LIBRARY

The "H. of L." Library has been sent to the Victorian Spiritualists' Union, 90 The Avenue, Windsor. The combined libraries, which will be the largest and most comprehensive Spiritualist library in Australia, will be available to subscribers shortly. Full particulars may be obtained from the librarian at that address.

The Friendly Talker says: "Give people a chance to like you. Better yet, make it easy for them. Cultivate the qualities that you like in other people and eliminate the ones that cause others to dislike you. Be first to make a friendly move."
—M.W.P.

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