

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

THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO
Psychical Research, Spiritualism, Progressive Thought,
Healing, and Spiritual Philosophy

Founded 1870

Editor: A. W. Austen

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

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

Vol. 86, No. 6.

JUNE, 1953.

Price, 1/-.

Editorial

MISCELLANY

As I write, the Dominion Monarch is waiting at Southampton, and by the time many of you read these lines we shall be on our way to Las Palmas, the first stop, en route to Cape Town and Fremantle, where we shall arrive on June 30th.

The weeks before departure are, naturally, busy ones, with farewells to say and many clearing-up matters to be dealt with, in addition to the normal routine, and we are already looking forward to the trip and the rest it will bring.

A recent visitor to our home has been Mrs. Louie Hill, the medium who toured New Zealand and Australia as part of her world propaganda tour last year. She kept us interested for hours with her stories of incidents during her trip, and she had lots of pleasant things to say about the Australians and New Zealanders she had met. She was particularly enthusiastic about the Spiritualists in Adelaide, where all the local churches combined to make her visit a success.

I have been surprised at the way in which my links with Australasia have multiplied in the last few months. It began last year (before we had

any idea of making Australia our home) when in London I met Keith Smith, an Australian radio commentator living in Sydney, and since then the contacts have grown almost weekly.

In my London office a few days ago, Eva Lees (daughter of the famous medium, R. J. Lees, who sat for Queen Victoria and told her of the mediumship of John Brown, who became her link with the dead Prince Consort and whose friendship with the Queen has mystified all the historians) told me her brother is living in Adelaide, while she has great friends in Perth. She introduced me to a friend who is going to Australia later in the year.

Almost every person I meet these days has some link with Australia. My solicitor, who has practised in New South Wales and now has many clients sent to him from Australia House in London, was telling us, on his farewell visit, of a recent case in which he represented an Australian arrested here for stealing his own car! Even my dentist last week was telling me (while she had my mouth full of instruments of torture) that she is sailing in June on an Australian-bound ship, though she is going only part of the way for a holiday at sea.

So that we could meet Mr. and Mrs. H. C. S. Bennett, Perth Spiritualists now in London for the Coronation, my wife and I were invited to take tea at the headquarters of the Greater World Christian Spiritualist League. Miss Winifred Moyes, the medium for Zodiac, has been bed-ridden for two years and cannot stand unless she is supported on each side. But, as we sat round her bed, we were all amazed at her vitality and vivacity. Her lively conversation and the light in her face dominated the company. She has a telephone by her bedside, and she really spends a very busy life, refusing to allow her infirmity

to interfere with her work of running the organisation.

It was fascinating to hear her description of the start of the work in connection with the women's shelters—with a donation of £100, the free use for six months of a building, and the gifts from all over the country of bed linen. It was Miss Moyes and her friend, Margaret Hoare, who scrubbed the floor of the hostel ready for the first night's guests, and volunteer workers helped to put the place in order, made the beds and put in hot-water bottles, and then rubbed the chests of some of the women with camphorated oil. While it was open, the shelter brought great comfort to many unfortunate women and more than one suicide was prevented.

Among the British psychic journals to say nice things about me on the eve of my departure is "Psychic Venture," a journal devoted to psychic research. This paper has recently started an excellent feature stating the likes and dislikes of well-known people in the psychic field. Here is my contribution, which appeared in the April issue:

I LIKE—

Anything that helps towards freedom, tolerance, brotherhood and the spread of any knowledge that brings enlightenment and comfort. Service of any kind, never mind by whom or to whom. Pithy, newsy letters, written with restraint and yet not "killing the story" by under-emphasis.

I DISLIKE—

Fraud in mediumship above all other kinds of fraud. Intolerance for the opinions of others by those who think they are possessed of all knowledge. Humbug from any quarter. Bad writing, though my own is far from

copper-plate. Vindictive letters written with an ulterior motive. Long letters that say nothing.

A. W. AUSTEN.

—oOo—

INSULT BRINGS PUBLICITY

An insulting reference on Television to Philip Paul, one of Britain's rising young psychic researchers, has brought him nation-wide publicity. When Paul told Gilbert Harding that he believed in ghosts, Harding commented, "You're barmy." The incident was widely reported in the general press, together with the fact that Harding apologised after the show for the insult. As a result, Paul was commissioned to write articles on his researches.

In a feature article he wrote in the London "Star"—this was before the television incident—Paul tells of some of the phenomena recently observed at Borley Rectory, which was destroyed by fire in 1939 after a long series of hauntings had earned for it the title of "the most haunted spot in England."

He observes that during his experiments on the site of Borley, the small twelfth-century church seems to have become the centre of activities. On several occasions, he says, the hand-pumped organ—Borley is still without electricity—has been heard playing in the locked and deserted church.

The swish of clothes and shuffling footsteps have been heard late at night on the empty church path. An indefinite form has been seen in the porch, and once a class taking catechism instruction was inexplicably locked in. The rectory stables have been transformed into a comfortable cottage which is now occupied by a Norfolk farming family.

Several times members of the family have been puzzled by unusual events. There was a time when the farmer heard footsteps at his side, and when he turned to talk to what he believed to be his son-in-law he found himself alone. The daughter, one windless day, was astonished to observe the grass bow before her, and then spring upright. There was no bird or animal nearby which was likely to have caused this.



SPIRITUALISM IN ROYAL CIRCLES

By the Editor

The passing in London a few weeks ago of Lionel Logue, the famous Australian speech specialist who cured King George VI of stammering, was commented on in most of the London and provincial papers. The obituary notices told of his great and successful efforts to remove the late King's disability and of his close friendship with the then monarch and the rest of the Royal Family.

What the papers did not tell was that Logue's many seances with Lilian Bailey, the well-known Spiritualist medium, were constantly mentioned during the conversations at the Palace and elsewhere, and the King listened readily to Logue's recital of the concrete evidence he received of his wife's survival after death.

There is even more to tell than that, but etiquette prevents the whole story from being disclosed yet.

What can be said is that several members of the Royal Family are fully conversant with Spiritualism. It was stated in "Tit-Bits" last year that one member of the family attended a voice sitting in Brighton and received spirit messages, while another member has frequently sat with a leading London medium.

Several previous generations of the British Royal Family have been aware of the phenomena made available through Spiritualism. In fact, two years before the birth of the movement known as Modern Spiritualism, Queen Victoria was familiar with clairvoyance. This is proved by the fact that a gold watch was presented by her in 1846 to Miss Georgina Eagle "for her meritorious and extraordinary clairvoyance produced at Osborne House, Isle of Wight."

The Queen always retained her interest in psychic matters, and after the death of the Prince Consort in 1861 she summoned to Buckingham Palace R. J. Lees, a Leicester medium, through whose powers spirit messages from Prince Albert had already been received. A number of seances were held and the Queen was anxious for them to continue, but Lees begged to be excused, on the advice of his spirit guide, so that he could devote himself to other mediumistic work. It was then that John Brown became the medium through whom the Prince Consort communicated with the Queen, and after Brown's death Lees again visited Buckingham Palace to give sittings to the Queen.

In the reign of the succeeding monarch, King Edward VII, seances at the royal palaces were not unknown. Queen Alexandra, who must have been psychic, saw a spirit form on one occasion, and often, according to a close friend, she declared she heard music and sometimes singing, for which there was no normal explanation. It was shortly before the King's passing, and without his knowledge, that Queen Alexandra invited a medium to Windsor Castle. And it was as a result of a message given at this seance that the Queen returned from holiday in time to be with the King when he died.

Edward's successor, King George V, again had knowledge of Spiritualism. There is no record of

his attending a seance—though I have often heard his voice after his death when at seances attended by a personal friend of the former King—but he had spirit messages passed on to him by King George of Greece, who was an active Spiritualist, sat in seances with Estelle Roberts and attended public Spiritualist meetings in London.

Princess Louise, a sister of King George V, used to have spirit messages regularly from her dead husband, the Duke of Fife, through the mediumship of her companion-secretary, Miss Elisabeth Gordon.

It is comforting to reflect that, though until recently mediums were regarded under British law as "rogues and vagabonds," yet ever since the movement started they have been received gladly in some of the most exalted circles in the land.

— : o : —

DEAD NEW ZEALANDER POSES FOR PSYCHIC ARTIST

Mrs. D. Mitchell, 32 Albury Drive, Pinner, Middlesex, tells this remarkable story of the return from the spirit world of the father she had not seen for 32 years—Mr. Charles King, of Auckland, New Zealand.

In January, 1921, I stood at Waterloo Station waving good-bye to my father as he left for New Zealand to start life anew. During those moments we could not trust ourselves to speak, and when the train left all I wanted was a quiet corner where I could give vent to my misery. I was 19 years old.

One letter from Panama and then no more until 1936, when, now married and with a young family I traced him by letter. So began a correspondence that lasted until he passed on in October, 1951, three days before his 93rd birthday.

I had always hoped we should meet again in New Zealand, as he could not face our winters, and when I could safely leave my children, but,

alas, January, 1921, remained the date of our last meeting.

This would have caused me deep regret and sorrow had I had not become a believer in survival, chiefly through books and a little personal evidence obtained piecemeal from various mediums, and, in consequence, I confidently expected to be conscious of my father's presence. It had been so obvious from his letters that his heart was still in the English countryside, and I lived in a well-remembered spot. No such comfort was given me, and at times I wondered!

Like most Spiritualists, I had read much of Mr. Frank Leah, the psychic artist, and of his amazing gift, combining clairvoyance and artistic skill, but felt that one like myself, who was on the fringe of the movement, could never hope to be the fortunate possessor of one of his portraits. In spite of that, however, his name was more and more often in my thoughts. When I was busy about my house it would come unbidden and gradually a great hope and confidence grew, so that, when at last I wrote, I had no doubt at all about the outcome.

The use of the telephone is an important preliminary to Mr. Leah's work, and at the start of my first call, and before I had no more than made myself known, he told me that I desired a portrait of my father and went on to describe him, not as I remembered him, but as he was in his youth. There is a portrait showing him just as described. Distinguishing features were the eyes, dark and full, wavy hair parted in the centre, and a folded cravat at the neck, which is exactly the type worn by my father until his later years.

During six such seances Mr. Leah accurately and in great detail described his communicator, now showing himself as an old man. It would have been impossible for me to have drawn so precise a picture in words.

When the artist was satisfied he invited me to his studio, the address of which was, until then, unknown to me. I am not sure what I expected, but there on the easel were two portraits—one of a young man unfinished. The other, needing only a little shading to show up a few scanty white hairs at the side, was of a man I did not recognise! This was not the face I had had in my mind all those years!

It would have been wonder enough had it been so. But this was even more amazing, for I had several photographs with me, the latest taken in New Zealand about 1946-47, and among them was the man of the portrait—my father as I had never seen him, but as he undoubtedly was some five years before his passing!

As I watched, Mr. Leah put the finishing touches to the sketch and then outlined the character of the man who had "sat" so faithfully to him, and the artist has emphasised the patient and willing co-operation of the communicator which made his task easier and more pleasurable. My father's habits, his likes and dislikes, and the manner of his passing, were all given with the same accuracy and sureness of touch that characterised the drawing.

I would like to pay tribute to Mr. Leah's great patience, his kindness, and his constant enthusiasm for his subject—one whose passing took place after an absence of 32 years and at a distance of many thousands of miles.

—:o:—

CHANGE OF PLANS

STOP PRESS: As we go to press, we learn by cable that Mr. and Mrs. Austen have had to revise their plans and will not now be arriving in Australia on June 30th. They will be leaving England on July 22nd and will arrive here about the end of August.

BUSH NATIVE WAS PSYCHIC

The author of this article is Edwin McCallum, an Australian who has been in Britain for the past six years and intends soon to return through Europe and Asia. He was featured in a recent "In Town Tonight" programme on the London B.B.C., where he was described as a "jolly swagman," when he told of thought transference among the Aborigines.

It all began like this. I had a good home; the best father and mother a chap could wish for. But I had to travel. So one morning I rolled my swag and became a tramp. Waltzing Matilda it's called out in the back blocks of the Australian bush. I determined to cross Australia right from Queensland to the borders of West Australia. I had after many months reached a town called Port Augusta, on the South Australia side of the great desert. I now had to cross the Nullabor Plain. It was while crossing this plain that it happened.

The sun was boiling as the tall native with flat nose and filed teeth approached. In his hand he held a large war boomerang with a very sharp-looking hardwood lance. He had a friendly smile. "Would you like to buy boomerang, Digger?" he said in broken English. "One shilling."

"Sorry, old chap. I am broke like you." I had a few cigarettes so I gave him one.

"Would you like to visit my people," he said. I nodded my head. I got my swag and off we went.

We had walked about five miles through the mulga and salt-bush, with the lizards under the

shade of the trees blinking at us and poking their blue tongues out when my native friend pointed to himself, "My name Jacko."

And then the shock came. "Your name Eddie." I asked him how he knew.

"Me learn at big Corroboree last week. Me know lot about you. Big spirit tell me." I became interested. I wanted to learn more from this amazing black fellow.

We came to a clearing and the Gunyas—native name for houses. Then I was introduced to the chief and invited to stay. We had kangaroo for dinner. I lived with these natives and travelled many miles, hearing many strange stories from these stone-age men, who use flint axes and who destroy people by pointing the shin bone of a human being at them.

To anyone who has lived in the Australian Never-Never for many years and has felt the silence—that truly is the only place to relax the brain, where man can learn about his inner self. One evening Jacko came to me all dressed up in his war-paint, saying I would soon be leaving the tribe. I asked him how he knew. He said "I have vision from Big Spirit." He had seen me leave to join prospectors who were looking for gold in the bush.

And sure enough, a week later, through the heat haze on the plain, came the forms of three camels. The prospector turned out to be a friend of mine iallyed Bill Frame. My friend camped for a week. All he wanted to do was to talk to me—he had been on his own for three months. I packed my swag aboard one of the camels called Nellie and said goodbye to my kind friends, the abos.

OVER 8,000,000 PEOPLE IN BRITAIN BELIEVE IN GHOSTS

(Reprinted from "Psychic Realm.")

In a survey of British religious life recently completed by social scientist Geoffrey Gorer, some very revealing facts have been brought to light about religious practices in Britain. One of these facts, which will please many Spiritualists, is that one in six persons in this country believe in the existence of ghosts, and 25% are undecided. One person in fourteen says he has seen or heard a ghost. More people living in small towns and villages claim to have seen or heard ghosts than people in large towns. Moreover, they belong to every denomination; in fact, Church of England and Baptist members have seen more than members of any other religious sect.

Still more surprising is the fact that one in eight believe in some form or reincarnation, originally an Asiatic tribal belief. Very few of this number are Spiritualists—they come from other denominations!

More than half the population have ideas about the future life which are quite different from the official beliefs of Christianity. Stranger still is the fact that fewer than half of the members of the Church of England believe in an after-life.

The general outlook in the religious life of the people is very dismal indeed. Out of all the religious organisations that exist, only six out of every hundred are fervent church-goers, whilst a further nine go once every Sunday and about the same number go fairly often, but not quite every week. In short, only 25% of the population have any regular connection with religion.

Among the 25% the Roman Catholics are the most fervent church-goers. Over half of them go regularly once a week or more. Only a third of Congregationalists and Baptists are regular in

their attendance, but in the case of the Church of England the position is exceedingly serious. Only one in ten is a regular church attender, 40% never enter a church at all for purposes of worship.

As a very revealing contrast to these figures it may surprise many people that nine out of every ten English men and women look for their horoscope in at least one weekly paper, whilst four out of five refer to two or more newspapers or magazines. As many people as attend church or chapel visit the fortune teller. One in seven has his fortune told regularly and asserts that fortune-tellers correctly predict future events. These people, however, are not mainly those who do not attend church. It is the other way about! The majority of the materialists have no time for the fortune-teller.

Mr. Gorer discovered another amazing fact which is that many avowed Christians do not believe in some of the central tenets of the Christian creed.

— : o : —

JESSIE CURL WANTS TO TOUR AUSTRALASIA AGAIN

Jessie Curl, the British-born healer who is well-known to Australian and New Zealand Spiritualists, is at present very active in America, whence come glowing accounts of her work. In a letter to the editor of the "Harbinger" she says she is anxious to tour Britain during Coronation Year and to follow with a return visit to Australia and perhaps New Zealand. Churches and groups interested in such a tour should write to Mr. W. H. Wallis, 8 Oak Avenue, Elsternwick, Victoria. The following account of Mrs. Curl's work was printed in "Psychic News" recently.

Just five years ago Jessie Curl, the healer, was in America, where she treated many patients, some of whom wrote her personal letters testifying to her powers. Now that she is back in America on another visit, F. R. Rogers, Spiritualist lecturer, of San Diego, thought it worth while to check on the healer's previous patients. He did so, with rather astonishing results. Out of five selected at random, Rogers was unable to contact two, but the remaining three all reported considerable progress.

Mrs. H. Slack, of 3546 47th Street, San Diego, wrote, after Mrs. Curl had treated her child in 1948: "My child was able to move her arms very well in just one treatment, after many years of uselessness." When Rogers contacted Mrs. Slack this year, five years after the original treatment, he was told that no further healing had been given to the child and the arm was now quite normal.

Mrs. Cora Bander, also of San Diego, wrote on April 10, 1948, that she had received wonderful treatment from Mrs. Curl and would be glad to answer any letters or phone calls from inquirers.

It was five years later that Mr. Rogers rang Mrs. Bander. "How are you after all these years?" he asked.

"Good," said Mrs. Bander, "and I have had no further treatments."

Delia Zoe Lindsey, of 1547 Bancroft Street, San Diego, reported of Mrs. Curl in April, 1948: "She is doing a splendid and truly miraculous work. Her healings are instantaneous in most cases, taking away pain at the snap of her fingers. In a cancer case the patient, screaming in agony, was quickly freed from all pain. Three days later she was able to dress and walk out in the garden. She has high hopes of a speedy recovery." Latest information given to Rogers is that this case is

"good," the patient having now left America for France.

In the five months that Mrs. Curl has now been in America she has achieved many sensational cures. She has also impressed the American Spiritualists with her eloquence when giving platform addresses. Readers will recall that Jessie Curl performed the dedication service when the Altar in the Wilderness was opened at Desert Hot Springs, California, a few months ago.

CURED CAT WANTED REPEATS

My cat when a few months old became very ill and, in spite of every care and attention, seemed beyond recovery. I was impressed to try what spiritual healing would do for him, as I had been successful in healing pain.

I placed him on a couch and made several passes over him and suggested strongly that he would recover. The next day he was much better, so I continued the treatment until in a few days he was fully recovered. He grew up to be a beautiful creature and lived his nine lives to the full.

There is an amusing side to this story, for every day of his life he would go to the couch and I then had to go through the whole performance again. He hadn't forgotten, and he never missed a day.—L. Gerard, Christchurch, New Zealand.

— — : 0 : — —

INTERNATIONAL SPIRITUALISM LOSES ITS LEADER

Percy Hitchcock, President of the International Spiritualist Federation, was an outstanding figure in British Spiritualism, an excellent speaker and a wise counsellor in the affairs of the international movement. His passing in April leaves a gap it will be diffi-

cult to fill. The tribute printed below is from the pen of a colleague, Percy Wilson, M.A., President of the Spiritualists' National Union of Britain.

Ever since he left the Anglican Church and became a Spiritualist, the idea of death has meant something to Percy Hitchcock much more than an end to mortal life. It has been a turning point in the larger life, it is true. But it has also been the signal for the launching out into the Great Adventure. A crisis indeed, but nothing to be afraid of; one rather to be looked forward to and prepared for.

And now he himself has gone to join the Rev. Vale Owen and Sir Arthur Conan Doyle and those others of his old comrades who persuaded him out of his agnosticism and induced him to take up a life of Service in the name of the Spirit.

When he went into hospital last February he thought that his active work on this side was over. The medical diagnosis did not suggest that anything was seriously wrong and the operation for the removal of gall stones was a comparatively simple one. He came through that very well and was looking forward to his discharge when a relapse occurred and a further operation disclosed a much more serious state of affairs. It was clear then that there was no hope of recovery.

Though it was my privilege at Stockholm in September, 1951, to propose his election as President of the International Spiritualist Federation, and though we worked closely together on the Spiritualist Council for Common Action when it first came into being, it was not on any official basis that I shall remember P.H. For many years now he has been one of my most respected personal friends.

Even when we did not see eye to eye on any matter (which was not often), we could always laugh and chaff each other about it. The letters we occasionally wrote to each other were always cast in the lightest vein; he was a master at composition of Old Testament English and I tried to respond in the manner of Kai Lung. When he made his most witty remarks at my wedding last November about the two Percy's—perseverance and persecution—it was not apparent to most that he was elaborating a jape that we had had between us for many years so perfect was it in its setting.

I shall remember him, too, as an orator. He had had none of the advantages of academic training but had built up for himself a philosophy of life, which he was ever striving to pass on to others in simple fashion.

When I was a boy I used to be told that a parable is an earthly story with a heavenly meaning. On that basis I should regard P.H. as one of the most successful of modern parable-makers. In his public addresses, his illustrations were usually drawn from the homely things of everyday life; and much he made of these for the spiritual enlightenment of his audiences. There can be little doubt that after the passing of Ernest Oaten, P.H. was unchallenged as the most effective of Spiritualist orators.

Many will miss his resonant voice and his kindly admonition. The M.S.A., of which he was President and Vice-President for a number of years, and the I.S.F., of which he has been President since 1951, will miss his wise counsels. And I, and a number of others amongst his close associates, will miss a good friend. So, till we meet again, Percy, I wish you God-speed!

TRIBUTE TO A HEALER

White Ray, speaking through the trance mediumship of Paulette Austen, paid high tribute to Peggy Parish, whose work he said would "again and again save many souls," when she was invited to attend a seance and put questions to him. She asked about healing, about the harm done to Spiritualism by fraudulent mediums. Here is White Ray's greeting to Mrs. Parish and her helper, Mr. Paul, who accompanied her:

It is a great joy for us to meet you, to meet the light that you are bringing. You call your world dreary, but for us it is no longer a dreary world when we can see the spark of light in your loving hearts; for us your world is no longer a world of darkness, it is a world of light and beauty.

We bring to you the knowledge that evolution is forever pointing to higher and higher goals. We know that, though only a few of you yet know the truth, and are probing to discover more of that beautiful reality which comes from the knowledge that you all belong to the Great Spirit.

You all belong to the Great Spirit, for you are part of the Great Spirit. Remember this and worship within you, for within you there is the truth; within you there is reality that can blossom forth into magnificent flowers; within you there is the Great Spirit. So, my children, do not refuse to admit this. Be humble, for you are used as a shrine, a shrine to a divine seed. You have the power to make that seed grow and blossom forth into wisdom and truth, sincerity, love. You have also the power of letting it grow as a weed. Consider your responsibility.

To you who understand this we ask you to continue that work to which your knowledge and faith have directed you. We shall ask you to be the light that can lead the blind. The work

that you are doing will again and again save many souls. We are not only concerned with the body, and, though it is hard to heal the body, it is harder sometimes to heal the mind.

Is not the only true healing the healing of the soul?

It is so. We are grateful and humble, too, for we do realise the difficulties and the bitterness you face in your world, and though our love is great for you all we cannot yet spare you the disillusion that is sometimes upon your world. But we can and we do bring our power and love to you, and though the way may be weary we will wait for you. It is true that sometimes as a weary traveller upon a lonely road—for though you may be surrounded by crowds the way is often lonely—you pause and consider what we say to you. And we are proud, for that faith—and it is nothing else the true believer considers but faith in the spirit world, and faith in your own divinity—brings you to your great task.

We from our side have also gone through the pathway of the earth before you. We knew the thorns as well as the roses. We understand, and when we ask on our side the supreme sacrifice, we realise that as we on our side see eternity, you in your world are limited very much to the present. Take heart in the knowledge that not for one second are you left alone—you know this. No sacrifice that is done for your fellow beings is done in vain, no tears that have been shed are wasted. Those tears, like beautiful gems, enrich the stream of understanding and knowledge, and through each pain you grow nearer to the Great Spirit to whom we all belong.

Would you say that the greater percentage of cures are brought about by divine healing through the soul rather than just the healing of the physical body?

The healing of the physical body cannot be lasting without the healing of the mind. It is true that, through heredity and living on your plane that is not a right living, your bodies are very deteriorated, but if the mind within is clean and advanced, if the spirit within is strong, then the body can be healed, and lastingly healed. If the mind within the body is evolved—and by evolution I do not mean knowledge, worldly knowledge, but true spiritual evolution—if, indeed, the spirit is thus expressed, then the healing of the body can be lasting, for it is a good spirit.

No work on a physical body which has not gone any further than the physical body in its process is lasting, for the radiation within has much, if not all, to do with the health of the physical body. And you can heal the soul, for the soul is often sick and in much greater pain than the physical body can be. And when from our side we can send power to heal both, to heal those in great distress, those great mental pains and longings of the mind and of the spirit, then we can say that we are truly successful through an instrument.

If you heal the physical body only, you have not helped forward but backwards. The soul has got to reap what it has sown, don't you think?

Yes, for sometimes behind the beautiful appearance of an angel, you find within a very unevolved soul. The beauty will pass and the soul will remain. But if within a very plain body you come to a beautiful soul, the plainness will disappear in your eyes, and the beauty of the soul will come through.

I find working in the sanctuary sometimes that the soul has to be brought to a certain stage of evolution before the patient responds to treatment. Should this be done working as an instrument under guide control, or through divine healing?

I do not see the difference. Your evolution goes on with the evolution of your guides. You see, in your world you do not always realise what you call overshadowing and what you call complete control. It is the sort of contact that is made that is of great importance. But do not think there is any gesture of your hand that is not made with your guide fully in control of it, even though you are not conscious of it. You might have your earthly body free from actual physical control, but your body is not the thing that counts; your etheric body, your spiritual mind is completely controlled by the power of the spirit.

How could it be otherwise? For while you are healing you are used as a power station, the power has to flow through you. So even if you remain in perfect control of your earthly body it is not any different for us than if you were under complete control. There is not one second while you are healing that your guides are not in full control of you.

We can only know of the actual reception of our emissions through you. We need an instrument that can register for us, as well as diffuse for us. You see we get your reactions as well as you get the impressions from the spirit world. You, while remaining in control of the physical body, can visualise, and so transmit without your knowledge, through your own reactions, the reactions of your patient. We could not, without such an instrument, without people being what you call psychic, measure the distance or wave-length and tune ourselves to you.

We have two bases on your side—a power station, a medium who can receive from our world and transmit to your world; also the medium can receive from your world and transmit to us. And then we know how well we can bring to you the power of the rays that will bring health—and also peace to your minds.

I attract and direct the rays according to the disease of the patient. I wondered if guide control would interfere, and I want to dispense with guide control.

You do not understand what is guide control on your side yet. Without an operator from our side you could not switch on. It does not mean, as you think, that a person is impressing you. It does not mean that while healing your guides are in possession of your body; it is that they are in control of the switch.

Do you understand the devices in your world for controlling electricity? It is the same thing. Your bodies are used for diffusing energy to different points on which they are to be focused. And you are intelligent and know what is going through; you are not a passive instrument, but know the direction in which the power and the rays have to be focused. Therefore, when you are sent power, your hands are directed to the point of discord, the point to which the power has to be sent.

Is that a different kind of healing from that where the guide just takes over?

All guides, all healing instruments, are different. There are not two who are similar. Some in your world have orthodox ideas about the positions and gestures of the hands; also you have orthodox ideas about how healing is to take place. We do not work in orthodox ways on our side, but sometimes guides have to contend with the medium's mind, or no work would be possible. But healing is not a work that requires complete control by the guide.

One important point about healing is that you have to be assured of the contact with the spirit world, and this can only be assured through the work. And when you heal on your side take

away from your mind that you must act in special ways. Let yourselves be natural, let yourselves be used as you feel you can be best used, do not limit yourselves by rules, but let your minds be free.

I know that your mind is completely given to spirit, and we know the work that has been done through you. We are grateful to have sincere and understanding instruments, for you are a wonderful instrument. Let your mind be content; do not let torments assail it. Be content to see the work that has been done through you.

Be content to know that without the power that you give to us many would be still suffering. And let you, too, my friend—here White Ray indicated Peggy Parish's helper, Mr. Paul—know that the work you do is appreciated.

Do you consider the perversion of the Master's teachings and practices by today's psychics (through the selling and bartering of love, service and power) has any semblance to that which took place by mediums of a cult during Atlantis? Can you see the extent of the damage caused by the corruption of the Master's teaching by undeveloped psychics?

We in our world, in those communications given before to this little circle, have warned against the practices you are mentioning. It is great sorrow for us on our side to find that those who could be used for great and sincere work have through greed and selfishness prevented their spirits from advancing into truth, have coupled themselves with unevolved, ignorant and deceiving spirits. It is true that each deception, each of those calculated betrayals of spiritual truth, set back our efforts in bringing to you the power that we are allowed by the Great Spirit to bring to help this sorrowful world of yours, which has been so scarred by wars, lies, and mean actions. We bring the divine essence to wipe those traces of bitterness away.

We are thrown back on the mission given to us, and again we try and trust we succeed. But the work of the Great Spirit can never be broken. It might be set back, it might be delayed. Nevertheless, we will go on bringing to you the rays of love, the rays that can heal your minds and your bodies, bringing enlightenment, kindness, forbearance, sincerity—and sincerity is the most dire need of this planet. Many in your world do not like sincere words, and yet they should. Even though with their little knowledge they are limited, they should realise that one day they will face their consciences, they will judge themselves—for there is no judge other than yourselves—they will then regret bitterly the misuse of their powers.

It is true that many who had great powers given to them by the Great Spirit misused them, and while they laughed at others and themselves for what they called something very clever, they will, in years to come, look back and sigh at their mistakes. While there is true ignorance there is excuse, but where there is knowledge there is no excuse and responsibilities are great for those who could bring your world true happiness.

Why is all this pretending in mediumship allowed to go on? Isn't there a high authority to prevent it, or does the law of free will prevail, and the medium like everyone else has to find his own path of spiritual progression? I am told that as yet we don't know what real communion is, and with few exceptions it is a case of one per cent. spirit and ninety-nine per cent. medium.

It is true that we are very much limited, and on some occasions it is making great allowances in saying there is one per cent. of spirit coming through. In some communications there is no evidence of spirits, or at least spiritual spirits. Do not forget that perfection does not come with

crossing the threshold of the earth to the spirit planes. While you have on your side wonderful brains there are, too, very unevolved, ignorant and malicious minds.

Do you expect those beings to change in a few years? No, it is the work that has sometimes taken thousands of years. Then do you think spirits will be content with remaining on a plane which they do not like? For the world of spirit is a world of deserts, and if you deserve a very dreary world you get a very dreary world. There, fore, those poor groping souls, do you think they will remain of their own accord if they can contact once more your world, in which they thrived by deceit and lies, the world in which they could make for themselves a glow of respect while their souls were still unclean?

No, they will come come back to your world, they will impress their words upon your side, they will want to be heard more than those who have gone further. For communication is easier for a spirit who has gone only a few steps (as regards vibration) than those who have gone miles towards their evolution. It is easier for those to contact you than it is for kind and enlightened souls. But it is you in your world who are making possible these contacts, for remember it is you who provide the conditions. Do not mistake. While we try to bring knowledge to you, we cannot contact a dark circle, a circle of unevolved minds. We could contact them if we set all our power to it, but to contact a circle that is sitting for purely material and selfish reasons, we cannot, and we will not, for this would not be our privilege.

We are directed to our work. You have to provide the bridge for us, and it is then that your own spiritual more than your mental evolution counts.

When you say that those enlightened minds, who could bring much in the way of scientific

advancement into your world, can only bring a very small proportion of their knowledge to you, it is true. We have great limitations while contacting your world. We are limited by the mentality of the medium, of the sitters and generally by the whole atmosphere set by the millions of minds in your world. It is a greater effort than you realise for us just to say a few words to you.

Also, you as well as us have to earn your own evolution, and though we are allowed to bring to you help and knowledge we can only do so to a limited extent. For should we bring everything from our world to you, then there would be no need for your plane, would there? You would get knowledge like a child from a book, while on the contrary you have to work and go to pains to get very little knowledge. But when you have this knowledge you can call it your own for you have earned it, have earned that possibility of calling this knowledge your own work, your own achievement. It is degrading for a soul to get knowledge only from others. But this does not explain the limitation there is to communion. When we are able to get more advanced instruments, and also from your world will come to our side if not enlightened, at least more understanding spirits, then we shall be able to create a bridge without faults or defects, and then your plane will be well on the road of knowledge and advancement.

Do you think it is necessary to have periods away from mankind, or is it just a selfish urge? (This was Mr. Paul's question.)

It is a selfish urge. It is true that peace of mind and happiness would be a great advantage; it is true that remaining among men does require a lot of courage. You have to create your own world of peace, create those supreme moments in which your heart can recline after the suffering of the

mind in your world. But you cannot have advancement, you can have spirituality of mind by remaining alone, going away from all men.

I meant only for a period.

At times it is necessary for you to refresh your mind. You come to us in your sleeping state; we can help you.

— : o : —

HOW SHOULD ABSENT HEALING PATIENTS LINK UP?

(Reprinted from "The Spiritual Healer.")

It is our purpose to try to be helpful to both healers and patients whenever we can, and points from patients' letters do give us the opportunity to do this. For example, M.W., of Bristol, has asked this question: Could you give help on how "absent patients" should "tune in"?

Patients who engage in this practice should have quietly prepared for the time appointment by spending a little time beforehand in quiet relaxation, putting aside all cares of the day. At the set time they should then first gently pray for help that divine healing will reach them. Set forms of words should be avoided. The recital of a set prayer tends to become casual and repetitive. The patient's simple thoughts are best. This should not be done with fervour or tension, but easily and simply as if he (or she) is sincerely asking in their own words for all the help that is possible to reach them, when and how, the spirit people can make contact with them.

It is a common practice for healers to make a time appointment with their patients to tune in at a set time each day, usually at night. At this time the healer will engage in intercession with his spirit healing guides for the patient, and the patient is asked to prayerfully ask for help to be received at this time.

At Burrows Lea Mr. Edwards and his co-operators do **not** follow this practice. No time appointments are ever made, except in the most exceptional cases. There are several reasons for this; they are—

1. The spirit people are not governed by time as we are.
2. It generally takes a good deal of time for anyone to learn how to "attune" themselves with spirit.
3. The true way of attunement avoids "concentration" and is more of a state of abandonment, in which the inner or spirit self becomes ascendant.
4. The act of preparation with the majority of people, of itself, becomes a state of tension, of expectancy, and the mind is occupied with strong thoughts.
5. The spirit people need to seek the relaxed moments with patients in order to attune to them, and this, as experience has taught us, generally takes place during sleep.
6. The spirit healing guides can be always present at any time and they do not need time appointments to give healing.
7. Intercessions from Burrows Lea, therefore, take place at any time, but generally late at night or in the early hours of the morning, when most patients are resting in bed and, it is hoped, asleep.

What we ask is that on retiring, or at any other time the patient feels impressed to do so, he (or she) should pray simply that healing will reach them. These prayers, especially before sleep, do help to sooth the mind and prepare it subconsciously during sleep to be receptive to spirit contact.

It is hoped that all patients who are receiving absent healing from the Sanctuary at Burrows

Lea will follow this advice. Those who are receiving absent healing from other healers should follow out the instructions their healer gives as faithfully as they can.

— : o : —

WHAT SHOULD CHILDREN READ?

(Reprinted from "Psychic News.")

Ursula Roberts was in straitened circumstances. To tide her over, her financial position was in need of a little boost. She was pondering on this problem one day when a spirit voice said to her, "How much do you want?" Miss Roberts thought this rather odd, because if the spirits knew she needed money it seemed reasonable to suppose they knew how much she needed. The outcome, however, was that by one of those strange circumstances which are sometimes engineered by spirit agency she came by the amount she wanted "quite honestly."

This anecdote, which caused a ripple of laughter amongst the audience at the Marylebone Spiritualist Association, was recounted by Ursula when she was answering a question put to a brains trust on which she was appearing.

Other members of the trust were Reginald Lester, Fleet Street journalist, who was converted to Spiritualism when he received excellent evidence of his wife's survival; Eric Stuart, one of the vice-presidents of the Association and editor of their journal, "Service"; and Mrs. Ena Twigg, the medium. Deputising for Ralph Rossiter, who was to have been question-master, was Mr. Bell.

The question which drew this reply from Miss Roberts asked whether our loved ones in spirit could hear our voices.

Ena Twigg, narrowing the point to a family issue, believed that spirit relatives were usually quite close. And to produce the finest rapport there should be co-mingling of the two planes.

Eric Stuart suggested that it was time Spiritualists got over the idea that their loved ones were hanging around all the time.

They had jobs to do in the spirit world just as we had jobs to do here—which occasionally took us away from our mothers-in-law. But Stuart felt that in times of need an urgent call would bring our loved ones from the next plane hastening to our sides.

A question a little out of the orthodox rut in which most brains trust queries inevitably fall, asked whether any bar should be put on children reading psychic literature.

Ursula Roberts thought no. As a kiddie she recalled having avidly devoured a book "which I should not have found" and which subsequently gave her nightmares. But she was convinced that it gave her a good groundwork and did not do her "the least bit of harm."

Ena Twigg thought there should be some control exercised over what children read, for she did not think it wise to present kiddies with pictures of Baron Schrenck-Notzing's materialisations. Certain ectoplasmic forms and infra-red pictures were not suitable for children, she averred.

How should one convince a sceptic, was another question. All the questions had been written by members of the audience prior to the session and were read out by Mr. Bell.

Mrs. Twigg did not think anyone could convince another person. It was a case of personal experience.

Ursula Roberts thought a materialisation seance would be the most convincing experience.

This remark brought a comment from Reginald Lester, probably the best-suited on the panel to deal with the question. "I think the one thing which is going to shake the confirmed sceptic," he said, "is personal experience and the very considerable build-up of cumulative evidence." Then,

disagreeing with Ursula, Lester declared that mental phenomena would provide a better introduction for the sceptic.

— : o : —

CHANGE OF ADDRESS

Will correspondents please note that from July 1st the editorial, advertising and publishing offices of "The Harbinger of Light" will be at No. 7 JAMES STREET, PERTH, W.A.

Letters addressed to Box 64A, G.P.O., Adelaide, will, of course, be forwarded, but there will inevitably be some delay in answering correspondence as Mr. Austen will not arrive in Australia until the end of August.

— : o : —

CHARLES NEIL

Representative and Wholesale Agent for
THE HARBINGER OF LIGHT
for New South Wales and Eastern States
IMPORTER OF SPIRITUALIST BOOKS

	s.	d.
On the Edge of the Etheric	7	6
The Rock of Truth	12	6
Teachings of Silver Birch	13	6
Wisdom of Silver Birch	13	6
The Curse of Ignorance, Vol. I	20	0
The Curse of Ignorance, Vol. II	20	0

Planchette, post free, for 14/-.

Write, enclosing self-addressed envelope, to
8 HATFIELD, WARUDA STREET, KIRRIBILLI,
SYDNEY, N.S.W. Phone XB 4669.

— : o : —

N.S.W. SPIRITUALIST UNION

2 London Street, Enmore, Sydney, N.S.W.

All Spiritualist Churches are invited to affiliate with Union.
Public Service, address and Clairvoyance Sunday 3 p.m., Adyar Hall,
Bligh Street, Sydney.

Books, papers, etc., always available.

Visiting mediums invited to contact Union.

Why not become a private member of the Union? 2/- per annum.

Particulars from Hon. Sec., 2 London Street, or from President

Mrs. L. M. Price, WB 1158.

VIC. SPIRITUALISTS' UNION

Victorian Association of Spiritualists and Melb. Progressive Spiritualist Lyceum
109 Flinders Lane, Melbourne
Founded by Mr. W. H. Terry, 1870

Sunday Services: 3.15 p.m., Address, Healing, Clairvoyance; 6 p.m., Psychic Forum and Open Discussion; 7.15 p.m., Address, Healing, Clairvoyance

Mid-week activities advertised in "The Age" each Saturday
Pres., Edmund Mygar; Hon. Sec., Leslie J. Plum, 49 The Avenue, Windsor, Vic.

SPIRITUALISTS' PROGRESSIVE CHURCH, Inc.

122 William Street, Perth, W.A.

Pres.: Mr. J. A. McDonough

Ministers: Rev. M. McDonough and Rev. E. Milner

Secretary: Mrs. E. Milner, 27 Harvey Road, Shenton Park.

STANMORE SPIRITUAL CHURCH

2 London St., Enmore, terminus Reached by Canterbury, Dulwich Hill or Earlwood trams.
Services 3.45, 7.15 each Sunday.
Visitors and visiting mediums are cordially invited.

President: Mr. Jno. K. Bennetts
28 Wallace Street, Ashfield, Sydney.

Hon. Sec.: W. Priestland,
2 Lord Street, Kogarah Bay, N.S.W.

ST. JOHN'S CHRISTIAN SPIRITUAL CHURCH

Carrington St., Adelaide, S.A.

'Phone: UA 7056

Sunday Service, 7 p.m.

Superintendent and Treasurer: Mr. E. E. Mack, 4 Regent St., Parkside

West Australian Christian Spiritualist Fellowship Headquarters: 387 Hay Street, Subiaco.

Services organised for visiting mediums at all Fellowship Churches on contact with Secretary.

President, Mr. F. Smith; Vice-President, Mr. W. Newick; Secretary, Mrs. D. Farmer, 283 Barker Road, Subiaco, Western Australia.

THE SPIRITUAL CHURCH BRISBANE, Regd.

Main and Boundary Streets
Sunday: 3.25 p.m., Afternoon Service; 6 p.m., Discussion Group; 7.25 p.m., Evening Service

Wednesday: 7.45 p.m., Spiritual Endeavour Class

Thursday: 2 p.m., Ladies' Social Afternoon

Mr. Alf. Sampson, President.

Mrs. M. Pargeter, Treasurer.

Mrs. A. Shaw, Hon. Sec.

THE SPIRITUAL RESEARCH SOCIETY

(Founder: Dr. J. M. Moorey)

Zercho's Buildings, 157 Collins Street, Melbourne

Services: 3.15 p.m. and 7.15 p.m.

President: Mrs. A. Lewis

Secretary: Mrs. V. Wood, 122 Fakenham Street, Ashburton.
'Phone WM 6848.

Treasurer: Mrs. L. Cowan

Wholly set up and printed by Hunkin, Ellis & King Ltd., 115 Pirie St., Adelaide, for "The Harbinger of Light," and published by A. W. Austen, c/o 22A Hughes St., North Unley, Adelaide, S.A.