

"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

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Editorial

MISCELLANY

First let me apologise for having unwittingly misled you last month into thinking that by now your editor would be resident in Australia. The fact is that owing to certain complications that had arisen both in London and in Perth we considered it advisable to delay our departure by a few weeks if things could be suitably arranged with the shipping company. It was found possible to transfer our bookings to the s.s. "Condesa," a passenger-cargo ship sailing on July 22 and arriving in Fremantle approximately 30 days later. So when you read this we shall still be in England, but our sailing is not long delayed, and when the next issue of the "Harbinger" is published we shall be on our way to join you.

I must also thank the many "Harbinger" readers who have written to me on various topics, particularly those who have written just to bid us welcome to their country, of which they are justly proud. I have done my best to reply to these letters individually, but I am afraid there are quite a number that are as yet unanswered.

But I will write to all my correspondents in time and meanwhile we all (which includes my wife and her mother) thank you for your good wishes.

As I had understood from several of my correspondents that in Australian Spiritualism nothing much ever happened in the way of propaganda, I was very glad to hear from a Sydney friend that a meeting is being arranged for the Sydney Town Hall in September, as in previous years. The attendance at such meetings, I am told, is usually about 600 or 700 people, which is extremely good when one reflects that according to the figures of the last census there are only about 1,100 Spiritualists in the whole of Australia. If we assume that 200 of these 1,100 Spiritualists live in Sydney, then the Town Hall meetings must be attracting 400 or 500 non-Spiritualists. A fault we have all noticed in British propaganda efforts is that it is largely a case of preaching to the converted, the Spiritualists outnumbering the sceptics at such meetings by as many as three to one. To have a large meeting at which two-thirds are non-believers would be regarded in Britain as a heaven-sent opportunity for propaganda among the men and women of the outside public, at whom all our efforts should be aimed.

I also hear with pleasure of the efforts being made to form an association or federation of Spiritualist societies in New South Wales. I have always been a wholehearted believer in co-operation, and I support without reserve any effort that is made with the idea of bringing Spiritualists together either for special purposes or for general working and planning. I would like to see a grouping together of all worthwhile societies in each State—and then for these groups to get together on a national basis and eventually affiliate with the International Spiritualist Federa-

tion. South Africa is affiliated to this international body, and Horace Leaf (whom older Australian Spiritualists will remember for his tour of the continent following the earlier visit of Sir Arthur Conan Doyle), who is now editor of "Yours Fraternally," the magazine of the I.S.F., tells me he has recently received seven applications for individual membership from New Zealand. I understand, too, that the national body in New Zealand has now affiliated with the I.S.F. The international aspect is one that Australian Spiritualists must not overlook, especially as most of my correspondents seem to think that the movement in Australia is dependent on outside help for its growth and extension.

From Melbourne comes news of a presentation from the Victorian Spiritualist Union to Mrs. Estelle Anderson on the termination of this medium's visit to them and the start of her journey to New Zealand. Before she left, a very happy gathering was held at the Union's new psychic centre at Windsor. "For the past six months her inspirational lectures have been a source of great comfort to many," writes Leslie J. Plum, hon. secretary of the V.S.U., "and the high incidence of double names in her demonstrations of survival has been striking. We wish her every success in her work and would be glad to welcome others of like calibre."

A keen propagandist who will soon be on his way to Australia—though he is making a tour of India first—is Mr. S. G. Woods, of London, who is bringing with him a tape recorder complete with recording of direct-voice seances and other phenomena. It seems to me to be the next best thing to bringing the mediums with him. But I feel confident that when in Australia we get a little more ready to receive visitors and to

organise propaganda drives, making use of their gifts, there will be no lack of mediums from overseas to help us to put our message over. Ann Novak, who has done excellent work in England, is already making plans to visit Melbourne, Sydney and Brisbane, and I feel sure she would allow herself to be persuaded to include the other capital cities in her tour, and then perhaps go on to New Zealand; she may even make Australia her future home. Then I have just had a letter from Bertha Harris, another very fine medium, who has concluded a six months' tour of South Africa, during which she did some truly excellent work—she mentions a visit to Australia as a future possibility. Other mediums, too, I know would consider very partially the opportunity to come and help the movement in Australia.

It is an old maxim that the onlooker sees most of the game, and at the moment I must still regard myself as an onlooker so far as Australasian Spiritualism is concerned. From the various indications I have received from my vantage point on the other side of the world, I have come to the conclusion that many of my correspondents are too gloomy regarding the prospects of Spiritualism in Australia and, to a lesser extent, in New Zealand. I feel that we are on the eve of quite big things, and it is up to us to get ready to grasp the opportunities when they occur.

And so I bring my Miscellany to a close—a little preaching, a little gossip, a little news, and, I hope, a little encouragement in the task on which we are all engaged, to bring the message of Spiritualism to all who will listen.

A. W. AUSTEN.

**NIECE COMMUNICATED BEFORE AUNT
KNEW OF HER PASSING**

To receive a message from a woman whom she did not know had died was the unusual experience of a recipient during a demonstration at Johannesburg Spiritualist Church by the British medium, Bertha Harris.

the collar of her coat and which was given to her by George. "With George is your father who used joiners' tools," said Bertha, adding, "Do you know anything about his hammer and saw?" The wife said she still possessed them. In the course of the message, Mrs. Harris was able to link together the wife, husband and daughter, who were sitting in different parts of the hall.

Several names and family relationships were accurately relayed by the clairvoyant when she conducted a demonstration at Selborne Hall under the auspices of the Johannesburg Society for Psychic Advancement. The name Billie Wilcox was called by Mrs. Harris and when a man replied she correctly told him that his father of exactly the same name was communicating. The contact established, a whole gamut of facts poured forth through the medium.

A man seated a few rows in front of the recipient was singled out as a friend of the dead father; the son was told that his mother's name was Annie, which was also the name of his grandmother; and he was reminded that he knew a Rose Hancock, a friend of the family. All this proved to be true.

Billie Wilcox was further informed that he had an uncle in the police force who wore a gun holster at his hip, and that he had a photo of his uncle in his dining room. Mr. Wilcox confirmed that this was quite true. Bertha Harris added that the recipient's father-in-law had died as the result of an ulcerated stomach, and that he had once had his photograph taken while sitting on a rock by the sea with his grandmother, Annie. "This is all correct, and very fine evidence," called Mr. Wilcox.

At the Spiritualist Church at Benoni, where the entire meeting was recorded, more family links were established, and again various people in different parts of the hall were associated in messages. A father in spirit asked, through the medium, for his son Ronald, and contact being made, he spoke of two more relatives who were present. Mrs. Harris successfully indicated them despite their being seated apart.

To a woman was relayed the name Elsie Bourcher, which proved accurate, and the spirit of an airman and of a woman named Judy, a friend of the family, were both recognised. This recipient was correctly told that her son's birthday was that very day and Mrs. Harris linked the woman with her daughter-in-law who was seated on the opposite side of the church. She accurately described their little terrier dog, Paddy, which had a yellowish spot at the side of its head.

At other crowded meetings impressive messages were delivered. On one occasion the medium indicated a woman in the congregation and said: "You have brought with you a stick which was given to you by your husband's brother. It had a broken ferrule which has been replaced by a rubber cap. It also has a silver band on it."

"That is correct," called the woman.

"He calls Bob," said Mrs. Harris, and received the instant reply, "That is his name," and the clairvoyant continued:

"You have a box of his containing beads which were broken off their cord and in the box, also, is a tiepin which was given to him. With it are two large pearl buttons and a set of buttons with ships on them." "All correct," came the response.

"He is singing, 'Sailing, sailing over the deep blue sea'," said Mrs. Harris. "Yes, he was a sailor all his life," said the recipient. Bertha correctly reminded the woman, too, that she still sat in her mother's rocking chair.

Other evidential data which the British medium relayed concerned a boy who was killed by a car while riding a red bicycle. The boy's sister, she correctly added, was born on Christmas Day. Of the recipient's father she said that he had to wear a thick sole to his shoe as the result of an

accident, and the names Jim, Mary and Lily Porteous were all acknowledged. Mrs. Harris' close link with the communicators was evidenced when she described, page by page, the contents of a family album, adding that the recipient's grandmother was Scottish and her grandfather Irish, all of which proved true.

In a message concerning three airmen—she gave their names: Brian, Ronald and Leslie—who were lost over Germany in November, 1944, Bertha said: "You have relatives in the Midlands and at one time your father lived in Glasgow and Edinburgh."

"Quite correct," was the reply. "Your mother," relayed the medium, "says you are using her scissors to cut the brown fur cape which she used to wear." The daughter agreed this was so and Mrs. Harris gave further family details. The mother's shoes, she said, were size $2\frac{1}{2}$, whereas the daughter's were much larger. She had a brother who was killed by a fall from an ambulance, and she possessed a gold ear-ring, originally belonging to the grandmother, which had been made from a piece of gold taken from one of the earliest South African mines.

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THANKS FROM BRITAIN

To the Editor,

I would like to acknowledge the generosity of those people in Australia who sent, in answer to my appeal for victims of the recent flood disaster in Britain, 24 packages of Australian food products. This response to my appeal was instant, as within three weeks of the date of my letter the first consignment of 11 packages arrived by air mail. Another of 13 packages was delivered two weeks later.

The value of these parcels must have been in the neighbourhood of £40, not to speak of the cost of transmission per air mail, and I feel that such a splendid gesture on the part of our Australian friends is worthy of public acknowledgment. These parcels were handed over to the local distress fund, per the Mayor of Luton, and he, in turn, has forwarded them to the Lord Mayor's National Flood and Tempest Relief Fund for distribution by the Women's Voluntary Services.

—H. A. Gordon Grahame, 74 North St., Luton.

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PHILOSOPHY CANNOT SOLVE WHAT HAPPENS AT DEATH

By Horace Leaf, in "Psychic News."

Professor C. E. M. Joad was one of those clever people who seem by temperament quite unable to appreciate the implications of mediumship. He was for many years acquainted with Spiritualism and psychical research, although he seems never to have made an exhaustive study of the subject.

In his early days he leaned towards the belief that supernormal phenomena threw light on man's survival after bodily death. This was evident from a remark he once made to his philosophical class at London University. He then advised his students to pay attention to Spiritualism as the only religious movement that knew anything positive about the subject.

In those days he was much less known to the public and he spoke with refreshing fearlessness about anything that appealed to him as of philosophical importance. He deplored the fact that centuries of serious thought by the world's greatest thinkers had failed to solve the question of man's ultimate destiny. Later he attracted considerable public attention through his partici-

pation in the B.B.C. Brains Trust. From this time he seems to have paid more consideration to public prejudices, and his interest in Spiritualism underwent an unfortunate change. There can be little doubt that his change of heart or mind did considerable harm to the movement, although he was not above lecturing occasionally for Spiritualist and kindred bodies. He had a dangerous habit of saying "smart" things which were often superficial and misleading.

To a philosopher, public acclaim often indicates that he is indulging in words rather than serious thought, owing to the average person not being able to follow the intricate ideas that so often lead great thinkers to plumb little-known depths of nature. It is essential for anyone who wishes to form sound judgments on anything to become thoroughly familiar with the subject. Outside of the ordinary facts of life Joad seems to have grown neglectful and in the end his philosophical considerations appear to have stood him in poor stead. Certainly he merely dabbled with Spiritualism, as his occasional lectures on psychic science show, and he was not above admitting that he knew relatively little about the matter. It is deplorable that some Spiritualistic bodies are prepared to run a risk if they can persuade some popular character to occupy their platforms.

The paucity of Joad's ultimate thinking is amply shown in his last public article printed under the title "Professor Joad's Summing Up." It contains little more than confused thinking and solves no problem. This is a sad outcome to a life largely spent in trying to solve philosophical problems, one of the most important of which is the question of man's survival of death. The pathos of it is that had he paid more attention to the phenomena of mediumship he could have avoided this unfortunate climax. He might then not have found it necessary to renounce reason to

find solutions to some of the most pressing features of human existence; finally, to have embraced religious beliefs which he had confuted during his more fearless and rational days.

His acceptance of theological notions, which for the greater part of his life he had heartily condemned, showed intellectual bankruptcy. I have heard him attack Christianity vicously on logical and historical grounds, but in the end he turned to it, apparently without much enthusiasm.

An example of his inability to evaluate Spiritualism was his assertion that if man survives the destruction of his physical body he must be a "totally" different person—a statement which shows an absence of intellectual finesse. There is a vast difference between modifying anything and changing it completely, as any Spiritualist knows. If the brain is merely a temporary instrument through which the mind functions while on earth, separation cannot totally alter the mind. Once this is realised a number of well-known features connected with mediumship become plain.

Joad failed miserably at this point and this accounts for his well-known jibe that "if ghosts have souls they certainly have no brains." What he was aiming at when he made it was to make a laughing-stock of spirits through the partial communications they make through mediums. Of course, spirits have no physical brains, which is not proof that they have nothing equal to them after death. That is the cause of most of their difficulties when communicating with us. If they had brains, as we know them, they would naturally be like ourselves, and through death would have gained nothing. But it would be too bold an assumption to conclude that nature has not made provision for the maintenance of intelligence.

It is a well-known scientific axiom that nature adapts life to every change of environment, a principle that is doubtless maintained wherever life may find itself. Professor Joad seems to have made no allowance for this and we have him, therefore, condemning Spiritualism because spirits when communicating with earth do so in a restricted way. To some extent he saved face by admitting that he knew very little about mediumship and all that it connotes. His admission of ignorance did not restrain him from unjustly criticising excellent mediums because of accusations people made against them.

The fact that he fell back on telepathy between the living to explain spirit communications is but further proof that he failed to realise the situation. Anyone who compares what is scientifically known about telepathy with "spirit messages" will see that there is little connection between them. All scientific experimenters have been compelled to reduce their systems to the transmissions of single ideas. In its early days the British Society for Psychical Research had to use such simple objects as a key, a watch, a pen or a fish to get results. Today, parapsychologists use nothing more complex than a cross, a square, three wavy lines, a circle, or something just as simple.

On the other hand, mediums who are successfully tuned in with spirit communicators elicit long and complicated facts concerning the deceased person whose spirit is communicating. Furthermore, information is occasionally received of matters known only to the deceased person, as I can myself testify. There is nothing in scientific telepathy to compare with this latter fact, while the former bears little relationship to what science has obtained.

The telepathic theory, as an explanation of spirit communications, is no better than Joad's opinion that what actually does survive are merely fragments of the human mind, floating, as it were, in the interspaces and in some unaccountable way controlling the medium and speaking through him. A more unphilosophical and irrational theory would be difficult to imagine, and it is hard to believe that Joad was really serious when he advanced it. If fragments of the human mind can survive, why not the whole of it? Mind is of the nature of thought, emotion and feeling, all of which are qualitative, not quantitative, as Joad seems to indicate.

Joad's summary is clear proof that years of philosophical study can no more solve what happens to man after death than can theology, although theology makes a much better job of it than did Joad's philosophy. Two thousand five hundred years of philosophical speculation, ranging from Thales to Broad, left Joad barren on the subject of man's after-death state. Even intuition seems to have failed where reason could do nothing useful, and in the end he fell back on the faith that he so long lampooned.

His final article tries in vain to throw light on such problems as freewill, determination or faith; in the end he severs the Gordian knot and accepts both. Even then he places emphasis on the wrong things, as if failing to observe most obvious factors. For example, he puts marriage down to sheer accident. "It is chance," he writes, "that determines within limits the women we marry, because it is chance that determines the women we meet."

Is it chance that causes a man to fall in love with one particular woman, especially when he meets her for the first time? Every reasonable person must have at least some reason for believing there may be some truth in the old saying

that "Marriages are made in heaven." Few people marry just because they meet each other. They marry because among the many they have met one has made a special appeal, an appeal which is often irresistible. One might well suppose that if there is a providence that watches over the destiny of mankind, it would not leave the vastly important progenitor factor, upon which the future of the race depends, to mere chance.

Solution to such questions as this may yet be found in a serious study of certain supernormal forces. Retrocognition and precognition are not meaningless terms. They form part of the communications received from the spirit world, where time is clearly not merely a matter of a succession of unforeseen events accidentally determined, but a broad and generous view of life extending before and behind. Surely these are significant philosophical considerations, worthy of the attention of the best minds? They at least indicate that the after-life is much more comprehensive than this life of ours.

To argue thus with Joad would have been useless; he was far too logical in a planetary sense to be interested in such metaphysical factors. Notwithstanding the harm he did Spiritualism, there is not one Spiritualist who does not wish him well in his new life, and perhaps the day will come when he will return to correct some of the mistakes he made.

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TOSCANINI

Toscanini, 85, when in Rome last summer, was given psychic healing treatments for knee trouble and general health twice-a-day for ten days at his Casa Finzi abode, by Achille d'Angelo, famous Italian clairvoyant - healer, known throughout Italy as "the wise man of Naples."

—"Psychic Realm."

FIRST BRITISH PRESS REPORT ON SPIRITUALISM?

What must have been one of the earliest newspaper references to Spiritualism has been reprinted by the "Manchester Guardian." In their feature "100 years ago" they published recently a letter from a correspondent who wrote rather satirically of Robert Owen's conversion to Spiritualism. Owen claimed that he was in contact with such illustrious persons as Benjamin Franklin, President Jefferson, Grace Fletcher and the late Duke of Kent.

Wrote the correspondent to the "Guardian" in 1853: "He then goes on, after his old fashion, to show how the great revolution is to be effected. On that head he is still the same Robert Owen, as he was, when he wrote his first treatise on the way to introduce the millennium within a given number of years. The great novelty is that he has now obtained the special assistance of Grace Fletcher, and the other three worthies whom he has named, all of whom have pronounced in favour of his scheme, so that there need no longer be any doubt as to the infallibility of his panacea for all the ills to which mortal flesh is heir.

"As a bait to the Conservative party in this country, and on the Continent, and also to the Leace Society, he remarks, that the 'rappings' in favour of Owenism appear to have been specially made at the present crisis 'to prepare the world for universal peace, and to infuse into all the spirit of charity, forbearance, and love.' It is awful to contemplate what terrible results might have happened, but for the aid of Mrs. Hayden, Grace Fletcher, and other unseen personages."

A few days later the "Guardian" commented under the heading "Miscellany" that there were many people who shared Robert Owen's "enthusiasm," though few put such a "high-minded interpretation upon the messages received."

W. H. WALLIS PASSES

As we go to press we learn with regret that Mr. W. H. Wallis, one of the best-known Spiritualists in Victoria, passed to the higher life on Sunday, May 31st. Mr. Wallis, who was nearly 82 years of age, had been ill for about a month, and his last two weeks on earth were spent in a private hospital, where he had a stroke.

Up to the beginning of May, Mr. Wallis was full of energy and enthusiastic for the work so dear to his heart. He was busily engaged in distributing psychic literature to the many people he had interested in the subject, and was at work on the story of his seances with Charles Bailey, the famous apport medium with whom he lived, which he was writing for an early issue of the "Harbinger," of which he had just been appointed local representative for Melbourne.

We may yet have the pleasure of printing some of Mr. Wallis's writings, for his daughter, Mrs. Mary Mills, has promised to send us his notes. She gives us news of his passing, "Sure in the knowledge that my dear father has realised his greatest wish and is reunited with my mother."

We rejoice with him in the pleasures that are in store for him—but he will be greatly missed on earth, where he was performing yeoman service for the movement.

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AN OUTSTANDING SEANCE FOR MATERIALISATIONS

Hunter Selkirk, a Durham miner, is one of the very few materialisation mediums in the world today. His seances are eagerly anticipated by those privileged to attend, and no breath of suspicion has ever been uttered about them. In this report, written by his brother Jack Selkirk for "Psychic Realm," there is mention of a claim made by a guide

that ectoplasm was "made from what you call atomic energy." Whether this claim is eventually established or not, the fact remains that this was a remarkable sitting worthy of being recorded.—Editor.

By JACK SELKIRK.

After holding a number of public seances we decided to have one in private, for it is from such sittings that Hunter derives most benefit. Conditions were good, and after singing softly for a while Zum said, "Keep these conditions Massa Jack for the leader of your circle is coming."

Instantly we heard, inside the cabinet, the cooing of doves, and then the flutter of wings, and then two doves appeared on top of the cabinet. It was wonderful in that room, the sitters singing quietly, the cooing of the doves with the red light shining on them and, coming slowly through the curtains of the cabinet the figure of one whom we only see once a year.

His name is Thomas Milton. There he stood, a slender form, fair hair, fine drawn features, his robes as white as the driven snow. He opened his arms wide and he said softly, "Children, Behold the Glory of God." Part of his robes fell over my shoulders, and words fail to describe their warmth, softness and fragrance. There are many things which take place in the seance room that I cannot understand, but I do know that for one wonderful moment I was enveloped in "Robes of Immortality." Then, as we were watching, a brilliant white light appeared in the cabinet, and "Zum" was heard to say, "That's all right now."

The curtains parted, and our next visitor appeared holding a lantern. We knew before she spoke that we were honoured by the presence

of Florence Nightingale. After praying for the peace of the world and the happiness of mankind, she blessed us all, then departed.

Then someone touched my shoulder, and, turning round, I was surprised to find "Topsy" standing beside me. She had come out of the side of the cabinet, unknown to anyone. After passing her hand through my hair she said, "Sing for me Jack and I'll show you something." We commenced singing while she returned to the cabinet. A moment later the curtains parted, revealing Topsy with a cooing dove perched upon each shoulder. In all my psychic experiences I have never seen anything like it. That small figure, 3 ft. 6 ins., her little black face, one huge smile, and a dove perched on each shoulder. God help me to be worthy of her.

I then remarked upon the difference in the appearance of the robes at this seance and Topsy explained, "Not one ounce of energy has been taken from any sitter tonight. All the ectoplasm has been made from what you call atomic energy, furthermore you will see this same energy used for the benefit of mankind." Whilst making these remarks Topsy had moved right out of the cabinet, and she was now as solid as anyone. She walked right across the room and kissed two of the sitters, then sat in a vacant chair next to them. There was a burst of laughter when she said, "Is there anyone coming for me, Jack?" Turning to the sitter next to her, she remarked, "You know I'm scared to death of ghosts."

We then had the pleasure of meeting for the first time a soul called "Twilight." The red light is about seven feet from the floor, yet his head touched this light as he stood looking down upon us. After thanking us for keeping the doors of

communication open he said, "Your world will see an influx of peace that will last many moons."

We next witnessed a very touching reunion between a young Irish girl and her brother, Mr. O'Neil. As she spoke she held a golden crucifix in front of her face. After thanking Mr. O'Neil's wife for taking care of her brother she departed. We have evidence now that it was through this young girl that Mr. O'Neil came into Spiritualism.

One of our sitters had recently suffered a great bereavement, and our next visitor was a little girl called "Ivy Rutherford" who came to cheer her up. Describing her passing she said, "I heard someone say, 'There's no hope,' I suffered no pain, just a sinking sensation, then the chiming of bells and I was in the arms of my beloved granny. Oh, I'm ever so happy because my mummy and daddy can see and feel me now. My granny showed me how to do it."

I could now feel that our contact with the world, from which some say no traveller ever returns, was coming to an end and was not surprised when "Zum" bid us goodnight, and requested me to close the service. I feel I can now face the problems of life, the tears and laughter, which the unfolding days will inevitably yield, after such a beautiful uplifting hour of communion with the spirit people.

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FAMOUS CLOWN'S RETURN

W. H. Wallis, the well-known Melbourne Spiritualist, writes of his seance contacts with the famous clown Joey Grimaldi:

I met Joey in London at the home of Mrs. Watts about 40 years ago, a few months after the death of our second son Alfred, aged seven years. I had been given letters of introduction to Robert Boursnell, spirit photographer, and Cecil Husk, materialisation medium, and we had what

Mrs. Watts described as the best seance she had ever attended.

Joey entered into great detail about Alfred's life and work in the Higher World, how he had become attached to a band of boys and girls who were waiting on the waifs and strays as they came over from earth. Joey at this seance picked up a brooch Miss Husk had let fall in the dark and put it in Mr. Husk's waistcoat pocket. Two French countesses were present at the seance, and to them came French Army officers who entered into joyous conversation.

A pen-friend at Cole Green Lane, Welwyn Garden City, Herts, wrote me some time ago that Joey had spoken with her at a direct voice seance, saying that "he moved about a bit." I also spoke with him in Brisbane when living in Queensland. Certainly he does move about more than a bit.

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WHITE RAY ANSWERS DEVELOPING MEDIUMS' QUESTIONS

To encourage them in their development. White Ray invited the members of his medium's developing circles to attend one of his seances. There were in all about 15 sitters—the largest gathering the guide has addressed so far—and at the end questions were invited. Here is a report of the seance.

It is a great joy for us to welcome to our circle for a time, though it be only for a short moment, those of you who are destined to become links with our side. It is a great joy, for we know how often we try and fail in our mission to make contact with your earth. How often have we had great hopes, like you have on your side, based on mediums, whom we hoped to use to bring our message to your earth; and yet when we feel that we have at last achieved we fail.

We know that you are all gathered here with sincere hearts in the hope of being one day the means of bringing happiness to those on your side who have been bereaved, like many of you are.

Our task is to fulfil a mission of love, and when we find that on your side we have willing instruments, we are overjoyed, for we know that it is hard to find a soul that has evolved enough to overcome the daily difficulties and problems and tears of your earth. To sit sometimes for months and make little progress, to give up that time just to make closer links—we know, we understand, and we love you for it.

We know some of you have wished sometimes for different gifts. Sometimes one says, "I wish I could be used as a means for having people speak through me"; others wish to be healers; others again wish for clairvoyance. But is it not all the same work?

Sometimes you wonder why you do not see more clearly. You realise yourselves how difficult it is sometimes to get one of your transmissions through the air on what you call the wireless. So just imagine when a spirit tries to contact you from the different spheres, we have to build a power station, we have to control before we can send to you the image that will mean much to those who are eagerly awaiting for proof that those whom they love live on. So in whatever way your gift manifests, whether you are healing mind or body, whether you are bringing back images or persons, or whether, as one in this circle tonight, you can fix the image so that you may gaze upon it for days to come, there is great work in whatever way it manifests; it is wonderful that you can achieve it.

You often say to us, "Why do you come back from your side to worry about our side, if every-

thing is so much better for you? We do so first because we want to help you, but also because we ourselves can progress only through service, and the service which we render to you, or we hope to, allows our evolution to be faster.

You will sometimes not realise that a message given has made any difference. It will sometimes be received in a very indifferent manner. Do not pay any attention. Go forward in your work for it is worth it. You are sowing seeds that will be growing later, seeds that will be giving knowledge to someone, even if it be hundreds of years ahead.

You will understand when we tell you, do not use this gift in a selfish way. I know many on your side long to have this inner sight, to have this communion with the spirit world, because of your loneliness, because you have had bitter disappointments, because you have had tears. But when you can give a helping thought, if it be only a message of a few words, do not call it back; for it may change the course of another's life. It has done so for some of you.

Do not ever fear that you will appear ridiculous, for once we have made contact with you we shall not let you down, never. If you have given us your true co-operation then you have all ours. So do not ever hesitate to give those few words of comfort. They will be whispered to you, maybe, but the whisper will be a true one.

So to-night we tell you that, whatever road you may take in your mediumship, we shall stand beside you and never for one moment leave your side; helping you as you are helping us to further this truth, because you know it is a truth, you know it is the only possible truth.

As we are watching you, we sometimes wonder if you are not going to make something very orthodox of this truth, something enclosed within

very narrow boundaries. This must never happen. This is no creed, this is no dogma, this is no religion. Religion, the only one, is the belief you have in God, and the love and humility you send out unto Him.

But communication is not religion. Do not try to make it one, or you will get bickering and unkindness. Try and accept this as a fact, a fact of life, knowing that many worlds fit into this one, and that all these worlds belong to the same Maker, knowing that in this pattern of life you all fit in to play your parts. Is it not a truth that communication is just a fact of life? I wish you all to realise this—for you have the power to realise and the power to realise is a great responsibility—so when you go and talk to others about this which is meaning so much to you, and which can mean so much to others, this survival which has meant so much in your lives, do not teach them orthodoxy, teach them that it is a truth, a beautiful truth that is within the reach of everyone.

It is not given just to a few, but to every one of you providing you see your intelligence. Do not accept this blindly, do not go around believing the words of others without testing them. Use a well-balanced mind, not just accepting because others have told you to; take it only if it seems reasonable. Never believe something from our side blindly, for blind faith is only asked for in religions—not in matters of fact. Remember this, remember it well. Do not forget, if you bring proofs of survival to others, they will believe in your words; and this will be the greatest responsibility you can carry.

But you know, as I think you have been told before, never once when you have made a friend of a soul in the spirit world, never once will you be forgotten or forsaken. So be assured that

the hand of the Great Spirit is in your work, that the love of the Great Spirit will be within your souls. There may be obstacles in your way. Light and sunshine will be poured through to you, for within yourselves you will free that spark of divinity which is within each of you, through service unto others.

If the desire to heal is very intense, yet one does not have the power, is one given it through the spirit?

It is so. If there is a great desire to heal, and sincerity in the heart of the seeker, and when there is too the need, then the power is given to the one who asks in sincerity and love to bring to the sufferer some help, some healing rays. Because there is no greater power than love. If love is non-existent, then the most evolved instrument cannot do anything; but when love is present in their hearts, then indeed there is true evolution because it brings everything above the material, it brings in miracles, and miracles can happen.

When there is the earnest desire to bring health, and when there is trust in the power of God, then you will find that it is given. For you see, even if the one who will give the healing has no great power, we can from our side draw from other healers on your earth, and on our planes we can divert the power, we can divert the vibrations and the rays that are necessary for the restoration of health to the body.

If sincerity draws the power there is then no need to be a healing medium?

It is better to be a healing medium, but if there is no other possibility then such a seeker could be used with great success.

If one had the intense desire to heal but found it had little effect would that powerful desire be used in the spirit world?

You mean, could we use on our side the thoughts that you are sending to others, the wish that you have to give from yourself to those who are suffering? Yes, it is so. We use from every one of you the thoughts and the power you send. It is gathered and diffused. It is like what you call on your side blood-transfusion. We take it from one and give it to others, for you see on your side we cannot use the same vibrations on every one.

Your vibrations might help us to save someone who could not get aid from another. Yes, these can be used and are used to great advantage. The power of thought is very great, and when you send your thoughts you send the essence within you; and it can be, and it is, of great benefit to those in need of such.

When we leave the physical body to enable a guide to take possession, is there any risk of a mischievous spirit interfering between the time we leave and the guide enters?

There is if the spirit who is controlling you, and those who are protecting your own faculties—what you call your doorkeepers, I believe—are not capable, are not fully aware of your vibrations, and are not in good contact with you. Then there is danger.

How can we be quite certain of protection?

The only way is to assure yourselves that you are working with a capable spirit. It is easy to ascertain. You will soon find whether a guide is reliable, or whether he is just having a joke with you. Any developed medium could tell you this. It is necessary for you on your side to check the controls that are seeking to use you, and only let them use you when they have proved they are capable spirits. For if you are in possession of psychic gifts and you do not know how to control them—or do not want to control them—even if

you do not allow the spirits to control your body, nevertheless they will be able, if you are unguarded, to worry you and sometimes to make your life on this earth a very bleak and unpleasant experience.

Is the only way to develop mediumship?

It is so. But you will also realise (since in your own atmosphere it is easy for you to realise) whether an influence is good or bad, when you have a mind that is clear and judgment good and strong. Your own freewill and your own mind should make you understand whether the entity coming through is a genuine or an ignorant one.

Can one increase the power of guardianship of the doorkeeper?

It is possible. You see many of you make the mistake—when you first become acquainted with your gifts, or the possibility of contacting our world—you sit in a circle as often as you can. This is quite wrong. At the early stages, when your development is not absolutely ripe, when you have not reached the point when you can see the influences that are trying to contact you, and when you cannot call to your guides and ask them to clear them for you, you should not sit too freely.

It should always be at a certain time, a given hour, and never varied for a moment. For from our side we form a circle, a strong circle, and if you give us your co-operation and tell us the time when you will open the door of your psychic self, when you will let out that light which calls out to wayward spirits, if we know this time we shall be gathered to give you strong protection without any fear of interference. And if such interference comes about, we can deal fully and well with it. But if, on the other hand, like naughty children, you run out to play at any time, we have always to run after you—have we not?

So if you come to this with an intelligent mind and you make what you call on your side a bargain with us, we keep it. And if you keep to your time we keep it and we keep the protection even stronger then, when you most need it, than at ordinary times. We know when you need to look for mischievous spirits, for they are plentiful, but you need not fear them at that time; and then when you have sat many times, protection becomes much easier, for you are yourselves getting stronger. There are not so many weak points to protect and we know how your mediumship reacts. We know the various problems created by your strength and your weaknesses, and therefore we base our protection on this knowledge.

Why do so many mediums fail to make a distinction between religious and psychic laws?

Because so many mediums have been taught in orthodox ways they cannot completely forget. And so many on our side, though very good and evolved souls, are still narrowed by that orthodoxy. You will find many who have preached wrongly on earth of God and His truths will still go on for centuries preaching to us, preaching on the different planes of spirit the knowledge they thought they had gained on earth. They still think it is knowledge; do not realise it is a form of ignorance. And sometimes it is to you on earth that we have to come for help to enlighten those wayward souls.

Yes, on our side we have the same trouble as you have on yours. We have people who are ignorant and therefore unkind, people who are orthodox, people who are still of the same views, sometimes a bit changed by our side, but at others not very much, still living in a little world of their own. They try to cling to what they thought was the truth, because they are afraid to look

up; afraid that instead of a smiling country with beautiful flowers they will see a desolate picture, so they cling to what they still believe. And all this is given to you who are waiting to receive, if you cling to orthodoxy.

We come to talk to you as friends. Do not make masters of us; we come just as friends who have travelled a little further along the road to knowledge than you have. But still some of you seek to worship us! We are not gods; within you there is the same spark of divinity which will make you just another with those souls who will enrich the God-head one day, however distant in the future it may be. So you see we are entitled to be your friends.

We are told to sit quietly that we might be impressed for writing or painting, and yet we are also told of the danger of attracting in this way mischievous spirits.

This is so. The difference is that in painting you at once see whether it is a good or a mischievous spirit who is helping you. The reflection, the image, that would come under your pencil or brush would show at once its source. But I am afraid many of you have been misled by messages given through what you call automatic writing. It is true that sometimes you can be inspired by our side; even when you are not yet advanced in mediumship you can be inspired to get a message from a loved one. If it is only a short out it is all right; but do not, every time you feel you would like to write, sit down without knowing who the communicating spirit is, without asking any proof.

Do not forget proof; it is most important. Only when you prove us can you know our link is strong and true. You can only test the intelligence of the spirits who communicate by the way they deal with their work. Do not, out of kind-

ness of heart, allow any very unevolved soul unless the guide in charge asks to bring them through to help them. Then this is done with our full knowledge. But do not judge by messages given here and there, wait for full confirmation.

Do we take on the personality of our guide or doorkeeper?

Yes; but what you call the doorkeeper is not your closest guide. You have another one who is your personal guide, the one who looks after you. This one evolves with you. Your mannerisms, speech, features, the farther you will go with him or her in closer co-operation and better understanding, the more alike you will grow. This is due not only to a law of understanding, but it is a law of attraction, for this guide is attracted to you by similar vibrations, and it is this adaptation that you are both undergoing. There will be a gradual merging of the personalities to the extent that it will be more easy for that guide to impress or help you. The object is not so much to run your life, that is not allowed, but to impress and help you.

Is it not foolish to ask spirits for guidance on trivial things, when equally good advice could probably be obtained on this side?

This is to be tested by your intelligence. You have to come on your side to learn a lesson; we cannot learn it for you. You are given the possibility of using a power that can be of great benefit to you, but it can be to your detriment. It is the same with anything. If not used with intelligence and understanding, then communication can be harmful. It can be of great help, it must be, but you must as in ordinary life use your common-sense. You must not let these gifts of yours be used as crutches, but as a light. You must help yourselves, and look up to the light we are allowed to give you.

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