The Harbinger of Light

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A PSYCHIC DIGEST

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

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MIRACULOUS LIFE OF GERMAN WOMAN

ETHICS OF SPIRITUALISM

ANOTHER "MOST HAUNTED HOUSE"

RED CLOUD

&c.

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The Harbinger of Light

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

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

AUGUST 1st, 1942. PRICE, 9d. VOL. 72.—No. 8.

"Red Cloud"

Estelle Roberts' Control

THROUGHOUT my sixteen years of active work as a spiritualistic medium, I have been guided, helped and directed by a friend who, so far as I can tell, lived and died on this earth thousands of years ago.

Red Cloud

It may sound fantastic. It would to me if I did not believe in Spiritualism. But it happens to be true. This friend and guide of mine, who has been my adviser in every step I have taken, is just as real to me as your own friends and relatives are to you. To him I go in my difficulties and troubles. To him I go every time I wish to pass on a message from the Other Side, or to give treatment to the sick and distressed. I am nothing, only the medium. Red Cloud is the power and inspiration of my work.

I met him immediately after a table-moving seance, the proof which opened my eyes to the truth of Spiritualism.

I heard a voice say: "Medi (medium) not to

touch the table again. You are already in contact. Call me Red Cloud."

It was a voice I had never heard before. It was strong, dignified and majestic.

If I imagined it—and I know I did not—thousands of people must since have suffered from the same imagination. For whenever I have gone into trance, these same vibrant tones have come through my larynx or through the trumpet, dependent on what form of communication is being used, and have been heard quite clearly by all the people in earshot.

Indeed, there can be no mistaking Red Cloud's voice. When he speaks though me in the Aeolian Hall in London, the voice is so powerful it carries through the doors of the building to the pavement below.

I, of course, see Red Cloud frequently. He appears before me at any time in the day or night, either when he wants me or I want him. For he and I made a compact on our first meeting which has never been broken by either of us.

He told me then he had come to serve the world. And he promised that if I would always be at his call, he, in turn, would always be at mine.

Very early in my experience he tested the strength of my promise. At sittings either public or private I had shown more and more of a tendency to become sleepy as I gave clairvoyant messages from the other side, without, of course, going into a trance.

Then one day Red Cloud asked me to lend him my body as a medium of direct approach to people on earth. I hesitated. I did not like the idea of becoming unconscious, which is what being in a trance means to the medium.

But he promised me, with that rather aloof

sincerity which characterises all his pronouncements, that he would never use me for any harmful purpose, that he would only work through me to do good.

So I went into my first trance. I just surrendered myself to my feeling of intense sleepiness.

I recovered "consciousness" to find myself looking at my own body, listening to the deep tones of Red Cloud coming from my earthly lips. Where I was I did not know. But I could not have been far away to see and hear like this.

As I have since discovered, Red Cloud allowed me to see and hear what was happening in the early stages to reassure me, to make me realise that I was being used for a noble purpose. Now I never have any knowledge of what happens when I am in a trance, at least not till sitters tell me afterwards. I have so much trust in my guide, Red Cloud, that I know no harm can come to or through me.

In proof of his claim that he only wanted to do good, Red Cloud told me I must heal the sick. I hadn't the faintest idea how to do it, but that I had to leave to him. I was soon put to the test.

A woman brought a little boy to see me. He was seriously ill.

"Ask Red Cloud if he can do anything for the child," she begged. I made the request to Red Cloud. Red Cloud told me to put my hands on the boy's head and said in resonant tones: "He shall be healed."

The boy was.

A little bewildered, unable then to explain these strange things to my own satisfaction, I received a call one night which proved entirely that the healing power with which I had been invested could indeed accomplish miracles.

An elderly woman, her face drawn, her breath coming in short gasps, knocked on my door at nine o'clock one night.

"Oh, Mrs. Roberts, will you come with Red Cloud and try to do something for my little grandson."

I set off with her for her home at Surbiton, in Surrey, and, as we soon discovered, I did "come with Red Cloud" as she put it.

The boy was suffering from meningitis. He was so ill the doctor, on leaving earlier in the evening, had said he would return in the morning with the death certificate.

As I entered the humble home the mother leaned over the stricken child—he was only two —weeping bitterely.

The scene so upset me as I entered, I immediately called to Red Cloud: "Oh, Red Cloud, this child, this child!"

He told me in soothing tones to take the boy in my arms and sit down on a chair, to put my hands on his head and ears. I sat there with the boy for nearly three hours. Then I put him back in his bed.

"Do not worry," I told the mother. "Red Cloud has told me that the mucous will pass through the nose and ears in two hours from now. He will live."

I left and returned next morning. The doctor had arrived with the death certificate at ten o'clock. Astonished, puzzled, he took it back again, unable to account for the improvement in the boy's condition.

That dying child is now a healthy youth, normal in every way, pride and joy of a mother who poured out to me comparatively recently her gratitude to Red Cloud.

Wouldn't you believe in Red Cloud if you had

a demonstration of his powers like that woman had?

Many times has my wonderful spirit guide astounded the medical profession. I remember him doing it through me in the early stages in strange circumstances, strange enough to stick in my memory, when I have forgotten thousands of other cases in which Red Cloud has successfully carried out his healing work.

A big car stopped outside my house. From it there emerged a man, a complete stranger to me who asked me to go with him to a house at Richmond.

When I got there I found myself in the home of a well-known Richmond doctor. The doctor himself stood at the bedside of his housekeeper's daughter, a girl of twelve or thirteen who was evidently very ill.

The mother, also in the room had promised the doctor not to tell me what was wrong with the child. But she did say: "The doctor here wishes to operate. I would not agree until Red Cloud had been asked. Will you see what he says?"

"Delay is dangerous," the doctor interposed, rather sharply. "I do not agree with this Red Cloud business, but I must do as the mother asks. You speak to this Red Cloud of yours as soon as possible, will you?"

I went into a trance right away. I wanted that doctor to hear Red Cloud direct, not listen to messages passed on by me.

"You think she has got appendicitis," Red Cloud said. "It is nothing of the sort. You will do more harm than good by operating. She has inflammation. Give her castor oil. Then let her rest, and in the morning she will be perfectly well."

"I can't accept that," the doctor said.

"I have spoken," Red Cloud replied, with the imperiousness he sometimes adopts.

I recovered from my trance to hear and take part in the discussion between the mother and doctor. She flatly refused to allow the operation.

"I'm sorry doctor, but I cannot disobey Red Cloud," she said. He, sincerely anxious for the girl's welfare, convinced that grave consequences would follow if the operation was not undertaken, argued in vain.

In the end, he insisted that both the mother and I signed a document he prepared stating that we accepted full responsibility for ignoring his advice. I signed gladly. I had complete faith in Red Cloud.

Within twenty-four hours, that faith was justified once again. Red Cloud has never let me down—the girl was up and well.—"Sunday Pictorial."

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TRANSITION OF MARCELLA DE COU HICKS

AFTER a year of illness bravely fought and uncomplainingly borne, Marcella De Cou Hicks (Mrs. M. H. Allison), our co-editor passed into the Higher Life on the 15th of July.

Fifteen months ago this distinguished medium and authoress came to Australia from the United States, and on arrival sent a contribution to the Harbinger of Light and offered to collaborate with the Editor by regularly sending articles for publication. Knowing her literary ability and wide experience, we gladly accepted her offer and invited her to join in the editorship of the paper, which she graciously did. Her articles were greatly appreciated by our readers, for every month we received letters expressing the highest approval of her work.

Several books have been published from her pen, but the one outstanding work is "Eternal Verities," one of the most comprehensive, and most interesting books on personal mediumship. It stands among the classics of Spiritualism and as a text book should be in the hands of all interested in mediumship. It was the author's intention to publish it in a cheaper edition in Australia as soon as the paper restrictions were removed.

But it was her mediumship that was her greatest gift, and that is described in "Eternal Verities." The world in general, and Australia in particular, is the greater loser by her passing.

Among the recent letters of appreciation of her articles are the following:

Mr. G. Hall, Public School, Harwood Island, writes:

"May I add my remarks to those of many others by saying that I appreciate the little maga-

zine very much and that it is doing a fine work. The articles by Marcella De Cou Hicks have been most interesting and carry that conviction that comes only from such personal experience as she has had. She has, fortunately, a fluent and forceful style which carries conviction to the reader."

Miss Elsie Grimes, B.A., of 68 Ridge Road, Gordon, N.S.W. says inter alia:

"I would like to tell you how much I appreciate the articles by Marcella De Cou Hicks. I feel that her presence in Australia is a very definite contribution to the cause of Spiritualism and I trust that she will be very happy in this beautiful land of ours."

Miss F. C. Barry, of Yeppoon, Queensland, says:

"I have been deeply interested in the various articles written for the Harbinger of Light by Marcella De Cou Hicks, and trust that she will long continue to contribute to your very interesting periodical. I enjoy her wide experience in the realm of psychics."

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WHITHER BOUND?

(Marcella De Cou Hicks).

WILL it shock you to be told that although we are on our way, we have no destination in the sense of having a place or a condition where we definitely arrive? To definitely arrive would be to stop; to make no further progress. We are on an endless journey out of the infinite past into the limitless future, this earth life being merely one of the transient stop-overs on our eternal way.

We have objectives—purposes to accomplish—ideals to attain along our path of progress, of course, and having reached them, greater attainments ever beckon us on into the future and to the expenditure of greater effort. After each goalpost is passed we go on to bigger things, world without end.

Thus the thing most worth while is not any especial accomplishment or victory in itself but the eternal journey and the panorama it unfolds—what it shows us, teaches us, makes of us along the way. There is no "journey's end." In the line of infinite progression we never "stay put" or stop on the same level for very long. To do so would be to degenerate—to retrogress. There is no such a thing as remaining stationary. We either move ahead or go backwards.

A man may work for many years, realising most of his ambitions and achieving most of his objectives with the end in view that having attained a coveted goal he will retire to "enjoy life." The goal having become reality, he does retire—but does he "enjoy life?" This is what usually happens: Unless in his retirement he proceeds along some new line of growth, progress, improvement or development—setting for himself new goals to reach—he inevitably loses interest in life,

begins to stagnate, his faculties begin to wane, his perceptions grow dull from disuse, and not infrequently, he goes "before his time" because his incentive to live is gone.

The purpose of life is LIVING. Doing, being, creating, experiencing, achieving; finding one's self, one's soul identity; digging out a complete self-awareness. Likewise the Journey of Life itself, no matter what it brings of joy and sorrow, poverty or riches, disgrace or fame, is sufficient reason for human existence because it provides mortal man with the measuring stick by which to truly estimate his own ego—his own worth.

If humanity could but realise that this transient earth life is but the most fleeting stopover on our journey from everlasting to everlasting, greater effort would be directed towards the cultivation of beauties of mind and soul—greatness of spirit. And there would be less frantic struggling to attain wealth or fame or prominence. Man would be grateful for just the privilege of living, whatever vicissitudes life might bring him and he would use the span of his earthly sojourn as an educational period during which to prepare his spirit for its transition.

Orthodoxy teaches that according as life is lived, some definite end is attained at death—definitely either Heaven or Hell. In other words, at death, we either dawdle forever in bliss, or suffer forever in torment. How any mortal can revere a God so cruel as to mete out ETERNAL PUNISHMENT to any soul for anything whatever is a mystery that has no solution. And the truth is so diametrically opposite to this hideous concept as to make such a belief utterly puerile.

The purpose of our existence here and HEREAFTER is that of perpetual growth, ever increasing in knowledge and in graciousness of spiritual attributes. A continuous progress towards perfec-

tion in all phases of being—never, never, attaining to ALL that can be learned; never, never attaining to ALL that may be accomplished, but on and on and on—world without end.

Whither are we bound? Into infinity!

ANOTHER "MOST HAUNTED" HOUSE.

(By HARRY PRICE in "Light.")

IS it possible that there is in this country a haunted house which, in the variety and duration of its witnessed phenomena, rivals that of Borley Rectory? It rather looks like it.

About twelve months ago a reader—a professional man—of my Borley monograph reported to me that he had been investigating the case of a mansion that was plagued by "Poltergeister." He not only visited the place several times, and saw the phenomena for himself, but he collected signed statements of several reputable and cultured witnesses who are prepared to testify on oath that the manifestations they saw were paranormal and were not the result of fraud, mal-observation, or natural causes.

For obvious reasons, I am not going to tell the reader where the place is. Dr. C. E. M. Joad and I have carefully examined the witnesses' statements and we are satisfied that there is a prima facie case for investigation, which we hope to undertake when times are more propitious. Unfortunately, the mansion is in a remote part of England, not easily accessible, and accommodation in the vicinity is difficult. The household, a fairly large one, is periodically driven from its home on account of the "trouble," which has persisted for a considerable time. As so often happens in these cases, a young girl is a member of the family, though no evidence is forthcoming that she is re-

sponsible, consciously or unconsciously, for the manifestations.

And now for the phenomena. The relevant documents are before me and it is difficult to know where to begin. On his first visit, my informant saw a bronze pot falling from a high wardrobe. A minute later, a tumbler shot across the room, smashing itself in a corner. When drying himself after a bath late the same evening, a large Delft vase was smashed just outside the door. Ten minutes later, a heavy chair was hurled from the upper landing, striking the bathroom door. He went to bed. A few moments afterwards his hostess called for his assistance as every picture on the upper floors had been turned with their faces to the wall. Then bronzes and vases began falling from shelves and mantelpieces. Finally, as a sort of climax, all the pictures were found lying on the stairs. "After that," my correspondent says, "we had a quiet night."

While he was alone in a room, smoking, his armchair, in which he was sitting, was slowly tilted and he was gently deposited on the floor with the chair on top of him. Later, while reading in the same chair, he happened to look up and was astonished to find that the used matches had come out of the ash-tray and had spaced themselves out at two-inch intervals on the arm of the chair, like a regiment of soldiers. Then a pendant lamp outside his bedroom door was struck by an unseen missile, and swung violently. No one was near it, or him.

I could fill entire issue of a journal with accounts of phenomena: spontaneous outbreaks of fire (seventeen to date); the movements of heavy furniture, witnessed by two or more observers simultaneously; billiard balls rolling all over the house; the disappearance and re-appearance of objects, including that of two dead pigeons in a game-bag; the finding of a large bronze statuette,

head downwards, in the bowl of a w.c.; the smashing of valuable ornaments and bric-a-brac; the removal of bed clothes from the sleepers as they lay in bed; knocks, rumbles, and thuds—and, in fact, all the mischievous manifestations usually associated with "Poltergeister."

There are resemblances, also, to other famous Poltergeist cases. Those who have read the Great Amherst Mystery will remember how Esther Cox, the prime-mover in the disturbances, was plagued by having her bed clothes stripped from her night after night. Something similar happened to the young girl in the new case which I am describing. The young daughter of the house slept with her sister-in-law because the younger girl was frightened. "One night" (I am quoting from the witnesses' statements) "the pillow and bolster jumped up and hit her, and the bed lifted and shook violently. The girls shouted for help. The mother rushed in as the bed clothes 'floated' off the bed on to the floor. She, too, then joined the girls in bed and her pillow was switched from under her and a chest of drawers moved into the centre of the room. She jumped out of bed, pushed the chest up to the wall again, and with a pillow at her back, leant against the drawers. Both she and the chest were then pushed into the centre of the room."

The strange displacements of heavy furniture appears to be a feature of this case. On one occasion a chest of drawers, in broad daylight, moved itself across a passage. As some members of the household were struggling to put it back, they saw another chest of drawers (on which were eight valuable china boxes) fall right over. All the ornaments, except one, were smashed. By the way, this chest was ten feet from the nearest person. This phenomenon is vouched for by three witnesses. Another piece of heavy furniture which normally required three men to move it, tilted for-

ward at an angle of about 30 deg., and then righted itself.

There are many striking similarities between the mansion case and that of Borley Rectory. In addition to the continual outbreaks of fire, the water ewers in the bedrooms were sometimes emptied on to the sleepers as they lay in bed. The turning of the pictures to the wall, and their subsequent precipitation to the floor occurred both in the mansion and at Borley. A number of persons have been injured, too, by flying missiles, as in the Essex case. On one occasion the owner of the mansion became entangled with the chair on which he was sitting, fell heavily and was very much shaken. I could mention other correspondences.

Both Anglican and Roman Catholic priests have attempted to exorcise the "mansion ghost," as it is called. The only result noted was that a number of books were hurled at one of the priests during prayers for the "uneasy spirit." It will be remembered that at Epworth, during prayers by the Rev. Samuel Wesley, the Poltergeist manifested itself.

As at Borley, the dogs were terrified at the strange sights and sounds. Unlike the Rectory animals, however, they do not appear to have fled the scene.

It can be imagined that a considerable amount of damage has been done to the contents of the mansion. Valuable china has been smashed, furniture broken and bronze ornaments have been dented. The damage by fire—as is usual in these cases—was negligible.

An unusual feature of the mansion disturbances is that things are often seen to move. A set of heavy fire-irons annoyed the family by their continual rattling in the fender. It was finally decided to tie them in a bundle. This was done with stout string, and the irons replaced in the fender.

Immediately the string unknotted itself, and the rattling recommenced. The witnesses are prepared to swear to this phenomenon on oath.

Speaking of oaths, Sir Ernest Jelf, the distinguished jurist, has, in effect, stated (Law Times, August 9th, 1941) that the Borley haunting has been legally proved. Whether the evidence for the mansion haunting will stand up to legal analysis remains to be seen. As I have said, I hope to visit the place in the not-too-distant future and cross-examine the witnesses myself. Apparently the manifestations are continuing, though intermittently. The family are now living in a cottage on the estate—until things quieten down a little in this latest "most haunted house."

SIGNS.

(Mrs. J. Wright).

The first mention of signs is in Genesis i., 14, where we read that the lights in the firmament were for signs. These stars were the constellations.

The signs are always there in the heavens, and often referred to as "houses," the dwellings of Jacob. Naturally they are not visible to the uninitiated, though the constellations are.

The man in Job is questioned: Canst thou bring forth Mazzaroth (the twelve signs)? Canst thou bind the sweet influences of Pleiades—the seven stars—or loose the bands of Orion? Knowest thou the ordinances of heaven?

In considering the work of Moses and Aaron with the voice of the first or the voice of the latter sign, it is as well to remember that they were charged with the spiritual deliverance of the souls of peoples, not their bodies. The voices instruct-

ing Moses and Aaron were of God and of the nature of the signs.

The heavens declare the glory of God, the firmament sheweth His handiwork. Speech and knowledge comes from the signs in the firmament. They reach to all humanity to the end of the world. (Psalm 19).

It is a continuous speech which takes little account of the fact that "We see not our signs" (Psalm 74). Because we do not see our signs there is no more any prophet. There is a reason for our not seeing the signs, inherent in the present sign we are emerging from in cosmic history.

Christ taught his disciples the mysteries in signs, and He prophesied of the coming sign which appears in the heavens, the sign of the Man.

There is an account of Christ opening up the meaning of signs to the people (Luke iv., 24-28). Their reaction to the truth He told them was wrath, for the truth revealed in signs is for many not pleasant or flattering.

ESSENTIAL PROOF OF SPIRIT PHOTOGRAPHY.

(By WALLIS MANSFORD).

THE Spirit people had for some years been pressing me to have a spirit photograph taken, but for various reasons this was one direction of theirs that I had fought shy of carrying into effect, and then a curious incident occurred, showing the persistence of my helpers in the Beyond.

In June, 1930, I travelled to Mallaig by the East Coast road en route for the Outer Hebrides; for I was then in search of "Mary Rose's Enchanted Isle;" and in September of the same year I had arranged to go to Scotland by the West

Coast route, in order to make a pilgrimage to Ayrshire and the places associated with Robert Burns, on whose life and work I proposed to give a Lecture and Poetry Recital.

Between the time of these two journeys, on July 1st, at a public meeting at the London Spiritualist Alliance, Mr. Glover Botham, the Clairvoyant, turning to me, said: "You have already been to Scotland once this year, but the Spirit people tell me that you are going again, and that next time you are passing Crewe, and they say: 'You are to alight there and have your picture taken.'"

Realising that the Spirit people were fully conversant with my movements, and that Crewe was on my direct route, I decided that I could no longer defer carrying out their wishes, and accordingly I obtained through the British College of Psychic Science an introduction to the Crewe Circle, and made an appointment for September 1st.

Mr. William Hope, the photographer, suggested that I should bring my own plates with me, which I did, and on my arrival he explained that it was not his intention to touch them either before or during the process of the photograph being taken. After he and Mrs. Buxton had placed their hands on the outside of the sealed package, I was invited to enter the dark room, select a plate, sign my name upon it, place it in the carrier and then fix the carrier in the camera. All this I did myself without Mr. Hope's aid.

Whilst I sat in position, Mr. Hope, who was in full view all the time, removed the cap for exposure and replaced it, but did not in any way touch the plate. Acting on Mr. Hope's suggestion, I then removed the carrier and took it back to the dark room, where I removed the plate and developed it myself, when on holding it up to the light I discovered two distinct extras.

One was an excellent portrait of Albert C.

Walker, young clairvoyant on the earth plane, resident in London, whom I had previously asked to send me power whilst at Crewe, as I was nervous of obtaining any result, and did not wish my time to be wasted. This he promised to do, with the following remarkable result.

He wrote me afterwards to say that the day appointed for the photo to be taken at Crewe, becoming overpoweringly warm, he lay down after luncheon in his room in London and went to sleep, but was conscious at the time that his spirit left the body to travel, so that when he awoke he said to his friends: "I am quite sure that I shall appear in Mr. Mansford's photo to be taken at Crewe this afternoon." Although he was 156 miles away at the time he nevertheless appeared in one of the best photographs of himself that he had ever had taken in his life.

Below him on the same photograph my mother appeared in midst a cloud of ectoplasm, but on a much smaller scale. On my return home my mother came through and said: "You should not have asked anyone to send you power at Crewe. There was ample power. The earthly power was too strong for me. I was nearly squeezed out. You will have to go again and have another photograph taken." This I decided to do, but, unfortunately, when a second opportunity offered itself, Mr. Hope had passed away.

To return to the photographic incident at Crewe. When Mr. Hope saw for himself the extras on the plate he said: "The power to-day is so strong I must not waste it, and I am going to do a very unusual thing, namely, to take another photograph," and accordingly the process was repeated. Mr. Hope again refrained from touching the plate in any way, and on the second occasion, to my surprise and delight, I obtained a photograph of my helpful Guide, Father Bernard, an Italian Cistercian monk. Father Bernard serves

the useful role of always influencing me to keep placid and calm, and quiet in temper, even when annoyed or put out, a very helpful service indeed.

On the photograph one can see quite definitely the monk's cowl and tonsure. Needless to say, Mr. Hope had no previous knowledge of any of the characters that appeared on the negatives with me.

How I obtained portraits of some of my other Guides and helpers is related in the volumes of my book "Bridging Two Worlds." —"Light."

HEAVEN—WHERE IS IT ?

(Marcella De Cou Hicks).

Heaven is not a place where one goes after death, to be made eternally happy. Heaven is a condition of mind and soul that creates a place of happiness and contentment now only after the transition called death but HERE and NOW. We do not have to die to get to heaven. But since we have ALWAYS BEEN and shall ALWAYS BE, we are living in ETERNITY NOW and can be in heaven all along the way of evolution and development if we will.

If you are living the Golden Rule and aspiring continuously toward spiritual perfection, you will create a heaven for yourself in your own consciousness, regardless of all the adverse vicissitudes of your earthly life; a heaven that will be reflected in all you do and say—in your material and physical surroundings and environment and in your contact with your fellows. Your radiance will draw to you radiant beings and radiant things until finally through your condition of radiant spirituality, you will have created around yourself, a heaven on earth—which condition you will take along with you when you pass out of the material.

ETHICS OF SPIRITUALISM.

(Read on the Fifty-Second Anniversary of Modern Spiritualism, before the First Spiritualist Association of St. Louis, Mo., by Sarah Weiss).

THE ethics of Spiritualism are the ethics of the entire social fabric; that which concerns one member of the human family concerns every member of it. Since the Universe is a unit, to wilfully injure one man, is to injure all the succeeding generations of men; for the impulse which urges one human being to injure another, is a thought impulse; and, thoughts being forces, and all expressions of force being parts of the Infinite Force, or Energy, the logical sequence is, that the good, and evil that we do, will not only live after we shall have passed to a realm where we shall find ourselves the result of our Righteous and Unrighteous Deeds, but throughout Eternity;—that which we really are must be a factor in the activities of the Universe. Admitting this, it behoves us, not only as Spiritualists, but as men and women desiring the betterment of humanity to live uprightly, before God, and man, lest when we shall have gone to our own place, we shall find a harvest of vain regrets awaiting us.

To do unto others as we would have them do unto us, includes not only the ethics of Spiritualism, but the ethics of the entire philosophy of all religious and social systems of thought. It is indeed a golden rule which demands Absolute Justice between man, and his brother man. It is the recognition of the truth that we live in deeds not years, in thoughts not breaths. We should count time by heart throbs. "He most lives who thinks most, feels the noblest, acts the best."

It would seem that, ethically, our first duty rightly concerns ourselves, for until we shall have swept and garnished the chambers of our own

soul's dwelling-place, we are in no position to suggest to our neighbours that their house cleaning season is at hand, and that we are at leisure to assist them in the process. Only when we have swept clean our own hearthstones have we a right to intimate to our neighbors that ashes are not at all ornamental.

One of the most mischievous factors of social life—and the social life of a Spiritual or other Society is one of its strongest forces—is UNKIND thoughtless criticism of one another. Not that any one should commend wrong-doing, which ever is the outgrowth of wrong-thinking. But unless one is positively certain that justice demands an outspoken opinion of another's conduct, it is far better to keep one's lips closed. Some one has said, "Speech is as silver, but, silence is golden," and there is a Scotch proverb, which is next akin to the golden rule. It says: "It is a guid heart that says nae ill, but a better that thinks nane."

Nothing is truer than that resentment ever follows upon the heels of reproof, so no fault of our neighbor is likely to be corrected through either spoken or unspoken criticism.

A gentleman once said to me, "I have no desire to interfere with the shortcomings of other people. I should indeed very much like to not feel obliged to interfere with my own," and I think he was a pretty level-headed man.

Perhaps Spiritualists are no more inclined to pick each other to pieces than are other folk. But they should be far less inclined to an indulgence in such a reprehensible occupation than are persons of any other position.

Why? Because Spiritualists who are at all informed as to the meaning of our philosophy know that its very corner-stone is Harmony. That without harmony of thought, speech and conduct no society can become a power for good not only for

its members but for humanity at large, who, having drifted away from orthodox moorings are eagerly looking about in search of a secure shelter from the storm of doubt and unrest, assailing them on every hand. It is not enough that we profess to be Spiritualists; it is absolutely requisite that we shall live what we profess if we desire to progress ourselves, and to aid in the uplifting of our brothers and sisters, who through straight or devious ways, are ever struggling toward the light.

Spiritualism is a much misused term. So misused that we can scarcely recognise it under the many guises in which its sincere as well as assumed followers present it to an admiring or scoffing world.

Owing to the endless diversity of mentalities and experiences, comparatively few persons regard its philosophy and phenomena from the same standpoint. Hence it means many things to many minds.

To some it has little or no meaning at all.

To those who are its advance guards and guides, it means the priceless knowledge of a continity of existence, and existence in which all the latent powers of the spiritual man shall unfold as unfolds the fullblown flower from the infolded bud.

To others it means the destruction of old beliefs without ever an idea of re-construction or the rearing of a new edifice made beautiful by the use of such materials as enhance earnest endeavour in whatever cause we may consider a righteous cause, upright living and love not only for all humanity but for all God's Creatures, whom spiritualised Hindus have named "Our little brothers and sisters."

To many, alas; Spiritualism means a sort of raree show, with which to be amused—a sort of mental intoxication in which the true import of the marvel of spirit phenomena is lost sight of.

The rap; the moving or ponderable bodies, touches, audible voices, materialisation and the many other phenomenal phases of the seance-room become merely mild sensations for many who should know better than to toy with that which is as sacred as our love for our dear dead.

One of the ethical obligations of Spiritualists is to urge upon those who desire to investigate phenomena that they cannot safely trifle with it, that they should enter the seance-room with sincerity of purpose and a gravity of mind, suited to an occasion calling for most exalted sentiments, otherwise, they will invite the presence of those, who, if yet in the physical body, they would not care to meet.

Recently a spirit friend said to me, "Be assured that mediums and those who term themselves investigators cannot be too careful as to associations they may form with spirits, whom when they have "shuffled off the mortal coil" they may not find desirable acquaintances."

Another ethical obligation of Spiritualists is to see that their children are brought up in the beliefs which they consider the highest and best.

Rev. Minot Savage has said, "If it happens to be the most convenient thing for them to do, they let their children go to Sunday School or meeting of this kind or that, where they are learning all sorts of things that the parents do not, themselves, believe.

I say this seems to me a serious wrong, a wrong to your child. I am confronted every week with cases of people struggling to free themselves from the old, hideous, horrible ideas, which are as chains that chafe—chains that eat like a canker into both brain and heart.

You let your children drink in those ideas which you indignantly repudiate.

How dare you do it?

I would rather a child of mine should not go

to Sunday school so long as his life on earth should last than go to a Sunday school, to be taught things which I believe are a dishonor to God, and an injury to man." To that sentiment every intelligent, true-hearted Spiritualist will say, Amen!

Children do a lot of thinking and generally along original lines.

I know of a little four-year-old who has been with the Angels this many a day. Once she was sitting on her father's knee, watching a very bow-legged man, and his little, very bow-legged son, putting coal in the cellar. "Papa," she said, "what makes little Mike Phelan's legs so crooked, and see! he walks so queer?" "My dear," replied her father, reprovingly, you should not speak in that manner. Mike cannot help being crooked and walking queer. God made him that way." Mary considered the matter; then with conviction, exclaimed: "Then, Papa, God didn't make him right, and He ought to be ashamed of his'self. Don't you think so, too, Papa." But her Father, who was a rigid Catholic, was horrified, and thought it wise to change the subject. Another four-year-old, who, one day, acting badly in the kitchen, was told by the cook that the Devil would get her. "Oh," she said, airly, "I am not afraid of him; my grandma knows him well; he is an old friend of the family."

What kind of instruction do you suppose those youngsters had?

Another, and most important, ethical obligation is to educate ourselves in the broadest sense. If ever ignorance was bliss, certainly it is not so to-day.

The ignorant man or woman is at a great disadvantage. All avenues of material advancement are open only to those who are fitted for their work. In pulpits and on rostrums only educated men and women find attentive, intelligent auditors.

Imperfect grammer is coming to be considered next-door neighbor to a deadly sin.

The school master is so evidently abroad that we should bestir ourselves if we would not remain at the foot of the class. It is so necessary that all who can shall train themselves to be efficient workers in our society and elsewhere.

Our philosophy teaches that whatever of Truth we may learn in this life will be our possession for all time; that aspiration leads to Spiritual and mental growth, and, in turn, spiritual growth promotes loftier aspiration; and it is through applied aspiration that we become educated in the best sense. Victor Hugo said, "God blesses man, not for having found, but for seeking Him;" and we believe that in seeking after knowledge we are seeking after God.

After ninety-two years of trial Spiritualism stands for all that is truest and best in human nature. It teaches love for all living things. It teaches justice, Kindness, Mercy, Charity and all the virtues.

It remains for us to practice rather than to preach.

We should remember that "He prayeth best, who loveth best, all things, both great and small."

We should remember that the unspoken word never does harm. We should remember that the unspoken Gospel of good example bears constant witness to the faith within us. We should remember that the sweetest grace of our religion is unselfish love, and that our highest happiness may be attained through willing, loving service for our fellow men.

As Ibsen has said: "Who knows how soon the hour may strike, the jury verdict be rendered?"

When the hour shall strike for us, may we, one and all, be found with our lamps trimmed and brightly burning.

PSYCHIC TRUTHS

Told in the After Life.

(By EDWARD C. RANDALL, Author of "The Dead Have Never Died," Etc.).

WE have eyes, and we see what nature has created; and ears upon whose drums fall all the wealth of sound. We taste the fruits and smell the perfume of all that grows, and with our hands fashion and build what the brain conceives.

The Master's great purpose is the gradual, yet positive, improvement of matter until an observant and grateful mortal is the final result.

Evolution is but the action of that great power called by mortal man, God, but which really is the process of refinement and purification of gross matter until the resultant product is living, thinking, mortal man, and then the intellectual man. The next step in that ever-changing, ever-progressing evolution, is the endowment of that physical, intellectual man, with what we call spirit.

This power of thought and constructive reasoning, then, is the line of demarcation which determines whether the particular life force is to continue and hold individuality beyond the physical, or pass into some other form of gross matter.

The tendency of all life, wheresoever found or howsoever clothed, is to perfect, improve, increase, and extend its sphere of usefulness. This is evolution. It is a fact, a law and not a theory, and its possibilities are as boundless as the imagination.

The atom holds within itself the properties of all form and material things. It is the central point from which universal creative energy proceeds. It is the basis of all power that manifests form or force. It is indestructive in its nature; its existence is regulated by definite and fixed

laws; and the substance into which it enters is held in position as regards form, by the inherent energy of the atoms composing that form.

The atom alone, has eternal duration of form, for it alone has the power to enter and dominate all other forms. It has no master except force, and to force alone is it amenable.

Beyond the atom is an intelligence which has imbued it with these properties and powers.

What, then, is this life, this intellectual force, which is back of the atom and expressed in or through it? What or who controls and directs its movement with perfect precision. Some call it energy; some force; some nature; and others call it God.

Beyond the atom are minds, that have at some time lived in a physical body, working in unison and combining substance that will endow matter with energy which will give expression to life force in the physical.

The conscious mind is controlled by yourself. In it are held all the material part of your thoughts, I mean those connected with and controlled by earth-things.

The subconscious mind is the one controlled by psychic forces entirely. It is the spiritual brain of man. I mean that it is subject to the laws of vibration, which the other part of the brain is not sensitive enough to catch.

It is the subconscious mind that gets suggestion from spirit-people, the connecting link, or battery, that for an instant holds the suggestion, and passes it on, to grow into a thought or impulse.

The subconscious mind does not retain suggestion. It is the embryo thought, which takes definite form only as it reaches the conscious mind.

On earth there are weeds, as well as useful grain and beautiful flowers, so among our people

are there apparently worthless mortals; but who can say when or how the weeds, following the great law of progress, will evolve into useful or beautiful plants; and yet, as simple weeds, may they not serve a great, if hidden purpose?

All knowledge is the result of suggestion, which may be divided into three classes; physical, mental and spiritual.

The wealth that all in this physical world should seek has not the ring of gold; it is gathered by right living and by helping others to live right, and by doing something each day that will bring joy to hearts that are sad, encouragement to those who falter, good cheer to those who are depressed, bread to those who hunger, and clothing to the naked.

One good act, sent out with love as its companion, will reach beyond the confines of the stars, and touch eternity. Charity means giving to those in need our best and purest thought.

And the greatest of all is charity of thought, without which the utmost gifts of money become as pebbles in the mouths of the hungry.

Right rears its head majestically and scorns disgrace; wrong seeks to hide, and turns away to shield its face.

The poorly-equipped for earth-life will more easily acquire the lessons in the next, for those of patience and humility are learned already.

Let your hearts be fallow ground; plant therein the seeds of love, charity and purity; nourish them daily with the clear water of tenderness, and you will have a wonderful garden.

Self-control is man's perfect condition. To know charity and practice its meaning; to know selfishness and keep it from you, this is self-control.

Charity is not a formula; it is thought clothed with a kind act.

Cultivate charity in judging others; try to draw out the latent good in others, rather than to discover a hidden evil. We must do this, if we would rise to the dignity of true living, to the supreme charity of the world.

It is far better to have committed an honest error and reaped no profit, than to have great profit and to have honesty gone from your own heart.

Vital force is the refined essence of all the gross matter that constitutes the being physical. So long as an expression of life is existent in the physical body, this expression is but the activity of that vital force, which at dissolution leaves the body, and is again taken up by nature and utilised to perform a similar duty to the one just suspended.

Vital force may be compared to matter, as it is never lost. Like the elements that compose matter, it neither loses nor gains, but eternally remains the same, more may reside in one person than another, as one tree may contain more strength than another.

Vital force is not the spirit, but is the spirit's vehicle, that something that spirit people utilise in communicating with this physical world, which science has called psychic force, is in fact vital force, that something in mortal that is amenable to spirit control.

Vital force never becomes the spirit, or spirit force. At dissolution it passes on to some other similar requirement, as do the various elements that compose the body physical, that are set free in the process of decay.

One cause of apparent physical suffering in death, is but the struggle of the vital force to wrench itself free from the habitation in which it can no longer reside in harmony.

WHY ? . . .

We are always willing to answer questions sent in by our readers.

IF Man finally becomes absorbed in the Godhead, does he not reach a stalemate where further progress would be impossible?

According to the information we receive from the Other Side, Man never ends his progress. The more he perfects himself, the more he finds there is to be perfected.

* * *

Is it possible for a person on earth, not asleep or in a trance, to communicate with a medium without being aware of it, or intending it?

The appearances of the astral bodies of living persons are generally accomplished when the physical body is asleep or resting. In practically all these cases, I should surmise the astral travelling has been accomplished with the aid of a spirit guide.

* * *

Why, when in perplexity and trouble, can we not get direct guidance from our loved ones?

There are many people who do, but this depends upon the ability of their loved ones to guide them and the individual on earth having developed psychic powers to such an extent to be able to respond to the guidance.

* * *

Is there not a danger of hindering the progress of a spirit by endeavouring to get into touch with them?

We cannot get in touch with any spirit who

does not wish to communicate with us. All we can do is to provide the means of communication. It is often part of their progress for spirit people to get in touch with us.

* * *

Why do some mediums recommend healing circles and at the same time are ill themselves?

We are all familiar with the individual who gives the kind of advice he himself ought to follow.

* * *

When spirit people have progressed beyond a certain point, can they still communicate with people in the flesh?

The greater the progression, the further away from earth the spirit people are getting. They can only then return to communicate by sacrificing some of their progress.

* * *

Can all communicate with the dead?

Yes, providing there is a sufficiently strong bond of love and affection or interest, and providing there is the psychic power present, either by the communicator himself having psychic power, or by the presence of another person possessing this power.

* * *

May we disturb the dead?

We do not disturb the dead, because there are no dead. Death is only a change in the form of life. We do not disturb them or bring them to us when we communicate with our dear ones, because the urge for communication in most cases comes from the so-called dead.

THE EARTH-BOUND HOST.

Review by H. F. Prevost Battersby.

Psychic Experiences and Memoirs of My Life, by Percy Johnson. London. Hillside Press. N.D.

MR. Percy Johnson's experience of mediumship has had some unusual features. For one thing, he never seems to be secure from control. Anywhere, at any moment, a wandering spirit may take possession of him. Fortunately, on most occasions he seems to have been accompanied by his friend, Mr. Ernest Meads, by whom, one imagines, these events have been recorded.

In the City, before the Royal Exchange, a solicitor with tears pouring down his face, confessed to a shameless robbery; another controlled him in order to enter the Mansion House Police Court, for the pleasure of following the proceedings, where he had so often practised.

Stockbrokers, whose spirits still haunted the Exchange, would frequently furnish him with "inside" information—if you can call it that, and one jovial robber declared that he could conceive no more fascinating existence, than this ghostly review of the markets.

In Brighton the friends "found a great deal of haunting-spirits still clinging to their old lustful and intemperate lives." A Captain of the Body-guard during the Regency period told them vivid tales of those days, which were corroborated—how we are not told—by the actors themselves. One titled lady tried to materialise in Mr. Johnson's bedroom, but only her arm and hand were visible as she floated above his bed.

John Wesley, a frequent visitor, arrived after one of the occasions when "a very undesirable and distressing state of haunting" had been found

in the Royal Pavilion, and, earlier, addressed a number of spirits who had followed the two friends home from the City; Cardinal Newman converting "Lead kindly light" into a prayer.

In the Isle of Wight, apart from contact with members of the Royal Family and high officials at Osborne, "what struck me most," says the author, "was the 'small controls' who just wished to make themselves known and to say they were all right."

At Canterbury, distinguished visitors were met: Charles Dickens, the Black Prince, Archbishop Tait, Thomas a' Becket and Latimer. The Archbishop and Dean Farrer gave addresses after lunch, followed, in the Crypt, by Oliver Cromwell, who was pleased that his "efforts and desires were spent in laying the foundations on which the great Christian faith is built"; and the proceedings closed with a hymn from John Wesley.

—"The Two Worlds."

IDEALS OF SPIRITUALISM.

(By C. RUDOLPH MALMBERG, Editor of "The Progressive Thinker.")

IT is the purpose of all religions to instill into the consciousness of its adherents a knowledge of the idealistic concepts peculiar to each group.

Ideals are bound to vary with the understanding of every day life as well as that of a future life. Even primitive peoples taught the ideals of reward and merit if they fulfilled certain requirements invoked by tradition and current practice.

The ideal of a Supreme Being was manifested in their idols and fetishes and became an externalisation of a concept of the group leader on the plane slightly removed from the physical. This concept was endowed with giving and taking life;

His wrath and anger were only appeased through certain rites and rituals, and all manner of physical phenomena were attributed to Him.

Every race and nation had their Gods, and each, in their own way, were obedient to the dictates of the priests of the tribes and groups. Into the hands of the priests, then, fell the interpretation of the will of the tribal God or Gods. They became the mediators between their God and the common people.

As the race came on in understanding, gradually raising themselves to higher levels of consciousness, their idealistic concepts changed. What was once thought right or wrong was supplanted by a new ideal. Laws of conduct between those in the home; between man and his neighbor, and his relationship with the community or tribe, and later among races and nations, were formulated and established as practices and observances that must be adhered to, or a penalty would result.

Out of such a beginning has grown the mighty concepts of idealism. It is necessary that it should be so, to help mankind and to give him something to look up to, to pay homage to, to be the silent partner of his thoughts, his words and his deeds.

The ideals of Spiritualism have grown out of the unnumbered communications received from those in the Spirit World emphasising ethical practices, which observed, will give every man and woman joy, happiness, contentment, and a peace that will be profound.

Through the help of the unseen teachers new truths have been given us pertaining to God, or what man has understood by that term. Laws of life have been unfolded. These have acquainted man with the evolution of the human soul, his search for Eternal Verities, his progress through one level of consciousness to another whereby he could attain to wisdom and understanding for the purpose of attaining a perfected self-hood.

We have learned that like attracts like; we learn the result of cause and effect and see the operation of it on every plane of being. We learn the Cosmic Law "as above, so below," and through an understanding of man, his powers and capabilities, we learn the nature of the universe. Harmony, rhythm, justice, are the rules of life, and to make them a reality is the purpose of every soul walking the human pathway.

A new interpretation is given to "desire" and we recognise it as the God-push that spurs us on to accomplishment. Sincere desire helps to raise us out of the ruts of our making. It is the key to the doorway to reformation, and it is better to rectify our misdeeds here instead of waiting for the opportunity to return some time in the afterlife to make amends. To say "I am sorry" for a spirit does not always give it release.

We do not see life from the cradle to the grave as expressive of Life's fullness, but learn that it is a period of probation fitting us for that larger and more complete existence where we can work toward the fulfillment of our hearts desire. We believe in life in the long run, and this gives final interpretation to much of the mysteries of life and being.

The ideals of Spiritualism see the eternal goodness in every one, and its degrees expressed as "good, better and best." Every experience becomes the teacher to the unfolding spirit and it is used to fling him onward, if he grasps its significance and learns its lessons.

Change also becomes an ideal. There is nothing permanent, and change is the process of rising out of the old and into something that is new, vibrant, virile and full of life.

Life, and life abundant, is for the aspiring soul. It is the light of the Almighty at the heart of all Nature. It knows no cessation, and what we miscall Death is but a passing phase, or change,

in the scheme of things that translates us to new beginnings. Death becomes the revealer, as through that process, we see life in its true perspective.

The life of a Spiritualist is practical and he accepts its ideals as stars to guide his course and as a means to an end—God-consciousness. With that in view he walks the human pathway seeing in experience, expression and inclusion a way to reach the goal. No more does he struggle but accepts all that life can give him to help in his spiritual unfoldment. That is the purpose of our life here.

THE NEW AGE

Review by Violet Deering

"Passing Into Aquarius," by Leo. (London: Andrew Dabers, Ltd.) 5/-.

(Not stocked by "The Harbinger of Light")

THIS book could not have appeared at a more opportune time. It comes at a time when most people, puzzled and bewildered, are wondering why the Church has failed them; while the Church is vainly seeking for a cause to account for the loss in their hold upon the people.

The author forecasts life as it will be lived in the Aquarian Age—the Milennium. He warns people, however, that the book "is written only for those who are waiting for some such statement of the truths they sense through their intuition, or faith." Regret is expressed in advance for "any unhappiness, or disturbance of cherished beliefs which may be occasioned by any particulars of the forecasts of the reality of the Aquarian Age."

The author has no quarrel with religion. He points out that it is only the form, not the spirit, that dies. In the New Age "mankind will be in the same position as those to whom Christ said: Thy sins be forgiven thee."

In order the more fully to explain the New Age, it may be necessary to repeat, briefly, one or two facts.

The ruling sign of the Zodiac determines the prevailing form of religion. Thus, about six thousand years ago, the sun was in the constellation of Taurus—the Bull. This was the symbol of the Entity who then influenced our planet, and was adopted as the emblem of the great religions of that time.

For, roughly, two thousand years these religions held sway. Then the sun moved into Aries —the Ram. The bull-headed gods and statues became ram-headed gods and statues. We read that Abraham was told to sacrifice a ram.

Some two thousand years later, the sun moved into the sign of Pisces—the Fish, and the great Christian religion—with its emblem a fish—came into being.

In this connection, it is interesting to note that the monogram of Jesus—IHS (IcHtuS—Fish) was also that of Bacchus.

We are now nearing the close of another zodiacal year (two thousand years), and already we see around us signs of the approach of the new revelation—that of Aquarius—the Water-bearer. ("Go into the city, and there ye shall find a man bearing a pitcher of water. Follow him!")

Touching upon life in the New Age, the author deals with the passing of wealth (as we know it)—because co-operation will take the place of competition. Service will replace servitude.

The passing of death—through the coming of new knowledge. He visualises the time when

after-death life and conditions will be familiar to all. "Survival of human individuality, of the Spirit which is in each of us, will be known as a demonstrated fact, instead of being, as now, believed in as a truth."

He is outspoken regarding the problem of sex, and the treatment of obscene subjects in literature. "The evils which repressive measures seek to counteract are insignificant compared with the evils which they cause."

The New Age will see the passing of punishment—for crime will have ceased to exist. ". . . punishment is an anachronism . . . it is founded in ignorance of human nature in its present stage of evolution." Jesus said: Judge not that ye be not judged. ". . . . and if man is not to judge, since judgment must precede punishment, man is not to punish.

We read that "all negatives will be superseded by positives." This statement must not, of course, be taken too literally. Always there must be the pairs of opposites. He points out that sin, as such, does not exist—sin being ignorance.

Sin is not the same as evil. There is a vast difference between the two. As a matter of fact, what we term evil is an essential factor in our scheme of evolution. A thing can only exist through its opposite. Positive spirit requires negative matter to enable it to manifest. There would be no fire were there no air; no water, without the earth to hold it; we should not be aware of the light if we did not know what darkness was. Positive and negative, on the higher planes, mean what we (on the physical plane) know as male and female. Therefore positive good has to have its negative evil. Evil, after all, is but one end of the pole. Both aspects, properly balanced, make for perfection. It is only when the pendulum swings too far over in one direction, that chaos

results. It applies to good as well as to evil.

This has been particularly noticeable in the case of ultra-religious persons. It is how we get intolerance, religious persecution, and an absolute bar to all progress. It may be remembered that certain of the clergy opposed the use of anaesthetics on the grounds that God intended people to suffer pain as a just punishment. Yet they teach that "God is love!"

In the Aquarian Age life will be raised to a higher level of consciousness. Reason, having taken the place of sensation in this Age, will, in the New Age, be superseded by intuition.

Writes Leo: "The Churches are passing out of their temples made with hands into the temples of men's hearts."

I fear that time must pass before all that he has foretold will come to pass—a long time before "the wolf shall lie down with the lamb."

Nevertheless, the book will bring a message of hope to suffering humanity. All those who think along the same lines should hail this writer as a pioneer of the Aquarian Age.

MIRACULOUS LIFE OF GERMAN WOMAN

THE STIGMATISED SEERESS

By C. A. Aeschimann

KONNERSREUTH, small agricultural town in Bavaria, Germany, quite close to the Czecho-slovakian frontier, has grown famous by dint of its citizen, Therese Neumann, a simple peasant girl. She is known the world over as "the stigmatised seeress," and for some years past many thousands of visitors from Europe, and some from overseas, have travelled to Konnersreuth in order

to be eyewitnesses of those most extraordinary manifestations to which the medium is subject.

Mr. and Mrs. Neumann are the parents of ten children. There is nothing abnormal about them, either bodily or mentally; in fact, they are enjoying good health. Therese is the oldest of the ten. She was born on April 9th, 1898, during the first hours following Good Friday—a point of some significance. When Mr. Neumann was called away to join the German army during the world war, Therese felt here obliged to work on a farm as a servant for the support of the younger children. Had it not been for the change of circumstances, Therese would have entered the Benedictine Convent at Tutzing, for it had been her ambition to consecrate her life to God in a Missionary Order.

In March 1918, a fire occurred in the vicinity of her employer's estate. Buckets were used in the old-fashioned way for feeding the pumps. Therese, anxious to assist, standing on a chair for two hours, handed on bucket after bucket, eventually collapsing completely exhausted and drenched to the skin. Severe convulsions followed, and paralysis of various parts of her body. No longer was she able to perform heavy physical duties, but she continued to do light work.

Blindness and a Miracle

A further misfortune followed: her eyesight began to fail, and in 1919 she was totally blind. For four years her total blindness continued.

The Neumann family, devout Roman Catholics, cherished a tender devotion to St. Therese, "the Little Flower of Jesus." The blind girl was well acquainted with the facts of the life of her holy name-sake, and out of pure love for the saintly spirit, she planned a novena (nine-day intercession) to begin on April 29th, 1923, the day of

the beautification. On the morning of that day, Therese Neumann found her sight miraculously restored!

A further miracle was to come. The girl was still enduring agonising pains from her other bodily afflictions. On May 17th, 1925, the day of the canonisation of St. Therese of the Infant Jesus, Therese Neumann was suddenly cured after seven years' terrible suffering! While praying on that day, she saw a heavenly light around her and it was undoubtedly the spirit of St. Therese who asked her with a gentle voice whether she wished to be cured, for in the course of a brief conversation she repeated these words which she wrote during her earth life: "Through suffering more souls are saved than through the most brilliant sermons."

The holy guardian manifested to her again in November of the same year. Thesere Neumann was suffering from appendicitis and a renowned surgeon ordered an immediate operation. While preparations for her removal were going on, she asked the saint's intercession. The spirit appeared to her while the members of her family were praying in the room, and St. Therese said:

"Your complete self-surrender and your joyous acceptance of suffering is pleasing to us. To assure the world of a higher intervention, you shall not need the operation. Arise, therefore, and go to the church to thank God. Much suffering still awaits you, by means of which you shall be instrumental in the salvation of souls. You must grow in the practice of self-abnegation. Preserve your childlike simplicity."

Accompanied by ten persons, Therese went to church and thanked God. All pain had left her, and during the following night the pus passed from her.

Saved From "Death"

A year later, Therese suffered so extremely from an attack of bronchitis that the doctor thought her death was inevitable. While the Pastor was reciting the prayers for the dying, the girl suddenly sat up and, smiling, gazed intently at something which was invisible to those around. They lying down, she could breathe with ease and her pain had gone. She said in childlike manner that she had seen a glorious light that had said to her:

"Dear child, your resignation is pleasing to Our Lord. You shall recover in order to give testimony of a Higher Power. You shall not yet die, but by suffering you shall assist others to save souls."

Therese looks upon miracles of healing as something quite natural. She uttered a deep truth when once in conversation she remarked in all humility and simplicity: "People speak about miracles. Why, the Lord simply sends things. My opinion is that people leading good lives ought not to make such a big distinction between the natural and the supernatural. God does not manifest Himself solely in supernatural occurrences and miracles. He shows Himself none the less powerful and beneficent in His Providence over nature."

One Thursday night in Lent, 1926, Therese had a vision of Jesus kneeling in the Garden of Gethsemane. Presently she felt a hot sensation in her side, as though blood were trickling from her heart. This "oozing" was real and continued until noon the next day. A week later, on the Friday, she saw the Saviour at the pillar of scourging, and she bled again from her side. On Good Friday, 1926, blood flowed from the back of both hands and feet, and from that moment the impression of the stigmata remained on her hands and feet. Blood also began to trickle from her eyes,

and this remarkable phenomenon has since recurred every week from midnight on Thursday until 1.30 p.m. on Friday. In November of the same year, seven wounds appeared on her head and blood appeared from each. Two years later a wound opened on her shoulder, said to be in remembrance of the wound caused to Jesus by the weight of the Cross.

Amazing Visions of Olden Times

When on that Thursday in Lent, 1926, Therese saw The Master kneeling in the Garden of Gethsemane, she also saw clearly the three apostles asleep in a half-sitting posture reclining against the rocks. She said they looked exhausted. Since she has experienced a vision of the Passion every Friday, except at Easter time. She witnesses the whole episode from the Garden to the Cross. She goes into a state of trance, but can answer questions after beholding each separate scene as the drama unfolds before her spiritual sight. She feels like one of the actors of the frightful proceedings and she seems to take on Jesus' agony, suffering with Him. Her self-surrender to Him is complete. During that trance she has often been heard to say: "Oh, could I only help Him; but I cannot, I cannot.

To watch the young woman go through the scene of the Crucifixion is a never-to-be-forgotten experience. So visitors say, and there can be no doubt when it is realised that blood flows from all her wounds. For over an hour her arms are extended as if she herself were crucified, her fingers opening and closing convulsively as though she felt the nails piercing her hands. With neither fantastical nor theatrical effect, a true picture is presented of the Crucified.

On Christmas Eve, 1926, Therese had a vision of the Baby Jesus Who, buoyed upon a cloud,

smiled lovingly at her and stretched out His arms towards her. Simultaneously she distinctly heard wonderful singing by an angelic choir.

As time went one, the girl's visions extended to more and more scenes connected with the earth life of the Master. Once she saw Mary, the Mother, planting flowers in the hollow stump of a tree filled with soil, and Jesus assisting Joseph at the carpenter's planing table. This taught her the necessity of labour. Other visions were those of the Last Supper, the Resurrection, the Apostles at Pentecost, Peter addressing the Jews, and so on. Therese said she understood Peter's sermon, although he spoke in Aramaic. In this connection she was carefully tested by Dr. Wutz, Professor at Eichstatt University, who pronounced many sentences in Oriental languages in order to find out whether she had heard those tongues during her psychic experiences. She gave negative answers until he spoke Aramaic, when her face would brighten up and with a smile she would say: "Yes, yes, those are the words I heard!"

Many scholars have been puzzled and amazed at Therese's intimate knowledge of the Holy Land and of its ancient customs and architecture. But she "sees" more than that: the character and the past of some of her visitors are an open book to her.

No Food Since 1926

The life of this simple, kind, Nature-loving peasant girl has, however, drawn the attention of millions of people by one most sensational feature. From January 6th, 1923, to August 6th, 1926, her food consisted solely of liquid fruit juice; then, until Christmas 1926, she took only one glass of fruit juice every week, and since then she has neither eaten nor drunk anything in any form whatever! Yet she is able to lead a most active

life—walking about, tending to her garden, going to church, and receiving visitors. She always shows a happy and joyful disposition, in spite of the intense pain from her stigmata. Her bodily weight is 110 pounds, and every Friday, during her ecstasies, she loses so much blood that her weight decreases by 8 pounds, but within a few days her normal weight is miraculously restored!

Scientists Baffled

In many ways Science is completely baffled and has had to admit again and again that it cannot solve the mystery of Therese Neumann. Controversies have raged regarding her, numerous theories have been advanced and examinations made, but the miracle remains untouched. In July 1927, for instance, the Bishop of Ratisbon subjected her to close observation for the purpose of testing the truth of her total fast. Dr. Seidl, of Waldsassen, was put in charge, and four competent Franciscan Sisters pledged themselves under oath to fulfil conscientiously the physician's instructions. During a fortnight two Sisters constantly kept their eyes on her. They weighed her at regular intervals and secured blood from the stigmata for examination in various laboratories. Dr. Seidl, occasionally accompanied by Dr. Ewald, of Erlangen, made unannounced visits during the day or at night, to conduct his own observations. The results was that it had to be confirmed that Therese's total abstinence was a fact and that her condition at the end of the two weeks' observation was the same as at the beginning.

We understand that visitors are now only received by Therese Neumann who have obtained a permit from the Bishop of Ratisbon, under whose jurisdiction Konnersreuth stands.

Therese terminates each prayer with the following petition:

"Thou, oh Lord, art wiser than I am. Thou wilt make all things right. But, remember, if through my suffering a few more poor souls should learn to love Thee, then I am willing to endure ten times as much pain every day throughout Eternity. I bear it gladly."

—"The Greater World."

THE HIGHER LIFE

DESIRE ARDENTLY

By Dr. Annie Besant

THIS is a subject for thoughtful, serious people who realise something of the object of life.

The first thing that is necessary to consider is whether one really desires to lead the higher life, for it is only a strong will that will enable us to win footing on the spiritual plane.

It is useless to think of treading the higher path unless in one's heart is the **ardent aspiration** to achieve; therefore with the force and energy which is likely to give needful strength, we must desire. Compare for a moment the very feeble way in which we desire spiritual progress with the way in which world people desire wealth, fame, power, success. If even one-half the energy we spend in worldly matters were put into spiritual aspiration, it would carry us far into spiritual achievement. The prayer of an ancient devotee might profitably be used by us: "May I love and seek Thee as men in the world love and seek wealth."

Swami Vivekananda, speaking in America, told a somewhat graphic story in order to impress upon his hearers how very little, as a rule, people

really long for God. He told of a young man who came to a religious teacher and said he wanted to find God. The sage smiled and said nothing. The young man returned time after time, ever repeating the intensity of his desire, his longing to find God. After many days the sage told him to accompany him as he went to the river to take his morning bath, and when both were in the river the sage took hold of the young man and plunged him under the surface of the water and held him there. The young man struggled and struggled to shake off his hold. Finally he raised him out of the water and said to him: "My son, what did you long for most when under the water?" "Air!" gasped the youth. "Thus must the would-be disciple long after God if he would find Him. If you have this breathless longing after God, verily He shall be found of you."

When that longing after God has been awakened, a longing as intense as the drowning man had for air, it will not be satisfied until the higher life is found.

The first qualification then, is **desire.** There is no compulsion in the matter, there is no harm in following the ordinary evolution of humanity, there is no disgrace in not striving to quicken your evolution and step out of the beaten track. The whole world is an expression of Divine Will and Divine Beauty.

Lead, then, if you prefer it, a life happy and harmonious and useful to those around you. There is no reason why any person should make up his mind to enter the Probationary Path unless there is no other way possible for him, unless no other way satisfies. As long as the outer world holds your interest, try to lead an ordinary good life, for the time for the inner has not yet come.

FACT OR FICTION

FOR YOUNG PARENTS

By Janet T. Van Osdel, in "Progressive Thinker"

ON her way home from her day's teaching, Bess Devon stopped at her sister Martha's. She found her five-year-old nephew Tommy seated in a corner of the living room face to the wall.

"Hello, Tommy! Where's mother?" she asked.

At the store. I can't talk, Aunt Bess! Hello!"

"When will she be back?"

"Mother said I can't talk, Aunt Bess."

"Sorry, Tommy!"

She kissed the back of his neck and went out on the side porch.

"Hello, Bess!" greeted Martha, arriving with an acquaintance fifteen minutes later. "It's ages since I've seen you! But I'm tired! I'd give anything to own a car. This is Mrs. Urdeman. She came in to write a card. Mrs. Urdeman, there is the desk; help yourself."

"Why have you turned your honorable son's face to the wall?" asked Bess. "And I mean honorable! There he sits, conscientiously refusing to talk, as mum as though you were watching him!"

"And he'd rather talk to you than eat, Bess! Well, he's there for a good reason—he will say things that aren't true!"

"What is it this time?"

"He and the Malcolm twins were playing on the steps here when it began to rain. Tommy said, 'We'd better go in before we get wet!' Billy Malcolm answered, 'Rain won't hurt us! We can't melt!' Then Milly Malcolm piped up, 'I did melt once, and I ran away like a little brook!"

"Children!" laughed Bess indulgently.

"Then Tommy said, 'I never did melt, but I can remember back a hundred years. We kept a lion under the bed!' Imagine!"

"Time seems much longer to children than to adults. As for the lion, perhaps he does think there was one under the bed long ago. He may have had a realistic dream; a mouse or a cat may have been there; a garment dropped that assumed a crouching shape! Who are we to say that Tommy's mind did not see a lion?"

"But, Bess, he can't go around talking like that. He'll grow up absolutely unmoral! And for this once I'm punishing him, he's said a thousand things that I've let pass!"

"Here is something to think of, Mat: children live in a world of their own. Only at rare moments does even the most understanding adult get even a glimpse into their world! Two-thirds of that world is pure imagination. Did Tommy and Billy question Milly when she said she had melted and raw away like a brook? Did they try to make Tommy prove he had seen a lion under the bed? No! That is all a part of the funny world they live in, and it passes except with a too-literally minded child. You say Tommy tells lies —would you trust a liar?"

"Not an inch! That is why—"

"Yet you trust Tommy to sit there, his face to the wall, and take his punishment on this sweltering day—trust him to do it even when he knows you have left the house?"

"All I want, Bess, is to bring Tommy up to be a good man!"

"You don't have to destroy his imagination to do that! He might grow up to be good without imagination, but he'll never be great or live a full life without it! By the way, Mat, why don't you take your own punishment? You said you hadn't seen me for ages—I was here five days ago! You

said you'd give anything for a car. Would you? You said Tommy makes a thousand misstatements for which he should be punished—."

"But I was only speaking figuratively!"

"Granted! Why not let Tommy speak figuratively sometimes? What do you think Mrs. Urdeman?" as that lady closed the desk.

"I think," she answered seriously, "that imagination is an almost priceless gift, but—also—that the confidence of others in one's word is priceless. Little children need to be helped to separate fact from fiction in their own thoughts and desires. Their failure to do this should neither be punished nor ignored. It means that we have not yet succeeded. Punish Tommy only if he lies maliciously, through cowardice, or to escape responsibility for his actions. At other times—pardon my frankness—" smiling at Martha, "it is the parents who should take the blame."

SPIRITUAL HEALING

IT may be perhaps that there is no other aspect of spiritual life, that will so refresh, strengthen and stimulate us to gain further heights as a personal investigation of this subject.

That our Master did heal as he taught is an established fact. His last command ere his Ascension to his disciples, was to "Teach and Heal," and coupled with that command was his wonderful promise, that should be the unfailing stay of every heart "Lo, I am with you always, even unto the end."

It has been said that great truths require worthy channels for their out-pouring upon the world. And we know of many who are consecrating their lives, seeking to live in the consciousness of that promise that cannot fail, and through

whom God is healing in his many ways those who are ailing.

The writer of this article was practically stone deaf, and was healed. His wife was stricken blind, and her sight was restored. In both cases faith was exercised and rewarded. That which heals is a living, active power and presence, that becomes vital in our physical bodies through faith, in the same manner as light enters a room through the windows.

—"Exchange."

. . . .

We will record from time to time articles from many who are realizing and seeking to work in conjunction with the living, Healing Spirit of Christ.

Any sufferer may make an appointment through the Harbinger of Light, to receive medical opinions from doctors on the Spirit Planes through the trance medium, Sister Hilda, free of charge. Herbal remedies, if desired, to be paid for.

"Spiritualism has had many opponents. Science has looked down on it with a cold sneer: Philosophy has tabooed it: Fashion has given it the cold shoulder, though now, with proverbial fickleness, she is coquetting with the subject that she once looked askance at: Theology has roundly asserted that it is the work of the Father of Lies, diabolic in its origin, and devilish in its outcome. Perhaps this last objection is the most dangerous of all. Superstition dies hard, especially when 'the craft is in danger.' From time immemorial 'the devil' has been the convenient scapegoat on which every inconvenient truth has been fastened."

WASTE MAKES £25,000 FOR RED CROSS FUNDS

More Waste Wanted Urgently

Both country and city people have a right to be proud of the splendid results of their efforts in collecting waste of all kinds and sending it to the Red Cross Waste Products Depot, 684-688 Elizabeth Street, Melbourne. Private individuals who set themselves the task of consistently and systematically keeping their waste for Red Cross, and Patriotic organisations which are responsible for its collection and despatch to the depot are equally important in this war work.

Every day from country railway stations all over Victoria truck loads of waste arrive at the depot, always a scene of strenuous activity. By expert sorting and marketing this seemingly worthless mass of old tyres, old rags, old newsprint, waste paper, old tins, old jars and clean clippings is turned into money for Red Cross funds and at the same time is used in variuos industries to replace raw materials becoming increasingly scarce.

Since the depot opened in June 1940, to the end of April 1942, 4990 tons of waste and 57.075 dozen bottles and tins have resulted in £25,000 being handed over to Red Cross funds. This magnificent figure was reached recently when the chairman of the Waste Products Depot, Mr. J. W. Meaden, presented a cheque for £2,000 to Mr. A. H. Barraclough, honorary treasurer of Victorian Division of the Australian Red Cross Society.

If we think for a moment of the amount of medical supplies and equipment £25,000 will buy for the sick and wounded men of the fighting forces, and then think too of the queer odds and ends of waste out of which it has been made, it seems like the dream of an alchemist in medieval times, trying to find the philosopher's stone that "turneth all to gold."

It is interesting to see exactly what waste products have resulted in this big total. Among the articles that have been collected and sent to the depot and then sold to be re-absorbed into industry are 3635 tons of waste paper, which has realised £12,640; 238 tons of newsprint, realising £2649; and 535 tons of rags and cuttings, realising £8403.

When the £2,000 cheque was presented by Mr. Meaden he referred appreciatively to the splendid effort of Mr. T. G. Stewart, of Avenel, who has collected personally 30 tons of waste for the depot, and was among those at the cheque presentation. Mr. Meaden said that it was such consistent work as that done by Mr. Stewart and by members of war organisations all over the State that made the work of the depot possible.

There are always some special needs at the depot and at the moment these are sugar bags—10,000 of these are wanted every week—boot polish tins of all makes, opal jars, used for packing meat and vegetable extracts, old typewriter ribbon spools, newsprint, old rags and clean rags and cuttings, for all of which the demand far exceeds the supply. Some of these articles are being recovered to meet the needs of manufacturers in Victoria, so that by sending them to Red Cross, collectors are not only helping the great work of that organisation; but are also helping vital industries.

All waste is carried freight free on the Victorian Railways, if it is tied securely into bundles of a reasonable size, and addressed "Red Cross, Melbourne."

BOX NUMBER.

We will be glad if all communications are addressed to Box 64a, G.P.O., Adelaide, South Australia.

FRANCE STILL FIGHTS FOR LIBERTY

(Remarkable Document)

(Contributed by the Department of Information)

A remarkable and moving document has reached General de Gaulle's headquarters in London. It is addressed to the "workers of the free world" and comes from the trade unionists of France. This is what it says:—

"It is in confidence and hope that we, active trade unionists living in France—members of united and Christian unions—who have remained faithful to the national and social traditions of the Labour movement with the knowledge that we represent the unanimous opinion of French workers, on this first day of May, 1942, call upon workers all over the world and more especially upon British, American and Russian workers who share the heaviest responsibility in the task of liberation.

"Comrades, we do not ask your pity. Yet our country is plundered and betrayed—plundered by a pitiless enemy who steals our machines, our food and our labour to wage a war of slavery. Our country is betrayed by the most despicable man in France, a man who served his apprenticeship in treachery at our expense.

"Our plight is serious. The Germans impose low wages, interefere with food supplies and organise black markets. Their export of Nationalism is fundamentally based on social inequality. Our liberties are dead. We have no longer any means of expression, any free trade unions or any social security.

"We do not ask your pity, but we ask you to maintain your confidence in us. We are not the accomplices of traitors. Germany forces some of us to work for her by sheer force or by threat of starvation. They lie who would make you believe we collaborate in the least degree with the invader or his henchmen. On the contrary, it is in you, comrades, that we place our confidence—in you who

are working to free us, in you who are making planes, tanks and ships for victory. We are ready to do everything to help you; to sabotage the enemy's production as we can, to accept justified bombing of factories working for Germany and to follow the instructions you may send us.

"Our Country is still at war. Our representative, the representative of the people of France, General de Gaulle, fights with the Allies. Although his army is still small, there is a huge imprisoned force behind him in France. The enemy will not perhaps be able to keep this force enchained.

"Comrades, on this first of May so full of memories for you and for us, our hearts beat with yours. Think of us often and remember that, life miners working to reach their friends after a pit explosion, you are working for comrades in peril."

LYCEUM LESSON ON FORGIVENESS.

Arranged from the Writings of Susan H. Wixon.

(By M. W. Chapman in The Progressive Thinker).

Conductor: What is foregiveness?

Student: It is ceasing of resentment toward one who has wronged us.

Cond.: Why should we forgive?

Stud.: Because we would like to be forgiven for wrong doing.

Cond.: Are there other reasons?

Stud.: Because it is noble, just and honorable, and we should desire to grow more human (humanitarian) in the best sense of the word.

Cond.: For what purpose should we try to develop high and lofty virtues?

Stud.: That we may become better in the home, the school, in society, everywhere; that we

may be fit for others to emulate.

Cond.: What words of wisdom were written by Bulwer?

Stud.: "Life that ever needs forgiveness has for its first duty to forgive."

Cond.: For some act in an unguarded moment you may crave forgiveness. Should you withhold from others that which you would like for yourself?

Stud.: Justice tells us we should not.

Cond.: But what if forgiveness is not sought; should you forgive the same?

Stud.: Even though the offence be not regretted by the offending person, we should show by our own behaviour that we are superior to carrying an offence permanently.

Cond.: Why should we refuse to carry resentment?

Stud.: Earth life is too brief to cherish an unforgiving nature; it makes the mind narrow, dwarfs the soul, and injures physical health.

Cond.: What are the surest weapons to overthrow enemies?

Stud.: We should put kindness, forbearance and goodwill in the place of resentment, anger and intolerance.

Cond.: Why should anger be conquered?

Stud.: Because it is disastrous to health as well as to happiness and spirituality. We may resent uprighteous treatment of ourselves and others but not in anger.

Cond.: When one approaches you in anger should you retort in like tone?

Stud.: Self-respect and self-control say, speak kindly, meet frowns with smiles and an expression of good humor and see how quickly the angry one will change.

Cond.: Let not the breath of anger stain the pages in the book of our glorious human life.

Anger is belittling. It is barbaric. It belongs to the dark ages. Spite is its twin brother. They are the children of ignorance. The truly wise, the really great, will not suffer themselves to be angry.

IMPORTANT.

OWING to various circumstances, The Harbinger of Light Pty., Ltd., as a registered company no longer exists. "The Harbinger of Light" will be issued monthly as usual, under the editorship of the Rev. J. T. Huston, but from Adelaide instead of Melbourne.

All drafts, cheques, money orders, and postal notes should be made payable to The Harbinger of Light, Adelaide (omitting "Pty., Ltd.").

The new address of "The Harbinger of Light" is:

Rev. J. T. Huston,
Box 64A, G.P.O. Adelaide, South Aust.

"The Harbinger of Light" may be obtained at the Newspaper Kiosk, cnr. Swanston and Collins Streets, Melbourne.

JULY ISSUE LATE

An Explanation

Our July issue was published late owing to labour difficulties, due to some members of the printing staff being "called up" for military duty.

The lateness of the issue was only one of the difficulties confronting the publishing of the journal, which, owing to war conditions, are likely to be repeated. We ask, therefore, the consideration of our subscribers during these trouble-filled times.

THE LITTLE THINGS THAT COUNT

"One day, on receiving an article for a psychometry reading from a friend in a country district, one of my spirit controls requested that when writing in return, I would inform the owner that her spirit friends had joined in her amusement over the slippers, and to say also 'they were pleased she had obtained the Blue Tea Pot.'

"This seemed a trifling message to include in a letter that contained a great deal of spiritual advice. But an answer was received expressing amazement, as after posting the letter to Perth this lady had celebrated her birthday, and had received amongst other gifts, three pairs of slippers. When the third pair arrived her husband and herself had enjoyed a good laugh over the occurrence.

"The blue tea pot the lady had had in her mind for some little time previously, unknown to anyone else, and had purchased it for her birthday."
day."

"Progressive Thinker"

"People are generally right in what they affirm because they speak from knowledge and experience; they are generally wrong in what they deny because they speak from prejudice or ignorance."—Robert Louis Stevenson.

We seldom realise it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.

* * *

A subscription for The Harbinger of Light is not an expense, but an investment in spiritual food which will yield a rich harvest.

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Correspondents requiring a personal reply to their letters must forward a stamped addressed envelope for the purpose. Contributors must send postage if they desire their MS. returned in case it is not used.

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Box 64a, G.P.O. Adelaide, South Australia.

Subscribers experiencing any difficulty in obtaining "The Harbinger of Light" are requested to communicate with the Secretary.

Editors REV. J. T. HUSTON, N.D.

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IS THE HARBINGER TO CLOSE DOWN?

That Depends Upon YOU

THE HARBINGER OF LIGHT is facing the greatest crisis in its seventy years of service. Its very existence is imperilled.

Like other organisations of a philanthropic character, it has to depend upon the generosity and the faith of supporters to carry on its vital work. Since the war began there has been a steady loss of income, due to subscriptions not being renewed, a falling off of donations, and our inability to import books on our subject has compelled us to close the book depot. This coupled with rising costs of production has made the meeting of financial obligations more difficult each month.

Charitable institutions must keep their work going. The sick, the maimed, the blind, for example, need the same care, if not more care during these days of war.

But the needs of the spiritual nature of man transcend every physical need, for they are of

man's eternal life. The command of our Elder Brother, Jesus, is as binding on Spiritualists as on the rest of the Christian Church: "Preach—Heal." The Harbinger of Light has consistently preached the Gospel of Consolation of man's survival beyond death, and endeavoured to heal the wounded spirit of men.

It is your deputy in this work. It is an important means whereby you can link up with the activities of our glorious Movement and so do your part in carrying out this command. Your annual subscription, your regular donation, will not only enable us to carry on, and supply the magazine to subscribers, but will enable us to continue sending the Harbinger to many hundreds of those who need its ministry of comfort and its assurance that Death is but the Gate of Entrance into a fuller and richer life.

Do not let the Harbinger go. It has weathered every storm during its 70 years of existence—thanks to the loyalty of generosity of its readers—and to this loyalty and generosity the editor confidently appeals.

EMERGENCY FUND

We acknowledge with gratitude the following contributors:

D.N., Congai, 61/6; Christchurch Sp. Church, 20/-; M.J.B., Wellington, 20/-; R.V.A., Blakehurst, 10/6; R.S., Emerald, 10/6; J.C.A., Woorndoo, 10/6; F.J.T., E. Kew, 10/6; M.C., Ten Mile Well, 10/6; M.R., Murrumbeena, 10/6; W.A.P., Coburg, 10/-; E.S.R., Normanby, 5/-; M.C., Armadale, 5/-; E.H., Orange, 5/-; M.W.N., Brisbane, 4/2; B.M.L., Haberfield, 2/-; M.H., Yallourn, 1/-; Mrs. M., Stamps.

Mr. CHARLES NEIL, Organiser of Spiritual Propaganda, of 8 Hatfield, Waruda Street, Kirribilli, Sydney, N.S.W., suggests that one of the most effective ways of spreading psychic knowledge is to buy modern psychic books and to lend them to inquirers.

He is prepared to supply the following books:—"On the Edge of the Etheric," by J. A. Findlay, 3/6; "Rock of Truth," 5/6; "Towards the Stars," 6/-; and "Oahspe, the Kosmon Bible," 6/6. Add postage 1d. for each 1/-.

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This typescript handbook should be studied by every home circle group. It contains full instructions how to form a circle for investigation of Spiritualistic phenomena, what to do, and, most important, what not to do. It contains information not to be found in even pretentious books.

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N.S.W.).

Established 1907.

Sunday at 3 p.m., Public Circle; 7 p.m., Service.
Wednesday, 3 p.m., Healing Class; 7.30 p.m., Psychometry.
President, Mr. G. Carter; Vice-President, Mrs. Atwill; Secretary, P. H. Cormack, 14 Arthur St., Ashfield.
All Visitors and Speakers Welcome.

THE SPIRITUAL CHURCH, BRISBANE

MEIN AND BOUNDARY STREETS
Sunday, 3.25 p.m. Public Circle.
7.25 p.m. Service.
Tuesday, 8 p.m., Healing Guild Conducted by Mr. F. HARMAN.
Ladies' Social and Discussion Class every THURSDAY Afternoon at 2 p.m.
Mr. C. S. PAYNE, President. Miss G. BIGGS, Treasurer.
Miss J. HARMAN, Secretary (above address).

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This newspaper clipping was found pinned to page 41

Miraculous life of German Women – The Stigmatised Seeress

German Woman Has Stigmata For 24th Good Friday

1929

LONDON, Friday.—Over 2000 Germans and Americans flocked to the small Bavarian farming village of Konnersreuth to see Christ's wounds reproduced on the body of Therese Neumann, a 51-year-old peasant woman, for the 24th Good Friday in succession.

A village official said Frau Neumann bled today from wounds located in the same parts of her body as those which Christ suffered at the Crucifixion.

Several medical experts who examined Frau Neumann's stigmata have been unable either to explain or discredit the phenomena.

Local inhabitants declared that Frau Neumann has not eaten solid food since Christmas, 1922, nor had liquids since 1927. They said her only nourishment have been the sacramental wafers of the Roman Catholic Communion rite.—N.Z.P.A.—Reuter.