OCTOBER, 1947

The Harbinger of Light

A Monthly Digest devoted to

Psychical Research, Spiritualism, and Spiritual Philosophy

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Edited by

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

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LEADING FEATURES

Roosevelt and Spiritualism
Did God Favour the Male Sex?
St. Francis of Assisi
Life without Vitamins
Transfiguration Seance at Brighton
First Steps in Mediumship

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

THE Harbinger of Light

A MONTHLY DIGEST DEVOTED TO

Psychical Research, Spiritualism, Progressive Thought and Spiritual Philosophy

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EDITOR: REV. J. T. HUSTON, N.D.

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ROOSEVELT AND SPIRITUALISM

Spirit Guidance during War

Reprinted from "Psychic News"

During the war a medium was flown regularly from the West Coast of America to Washington to give sittings to Franklin D. Roosevelt, former President of the United States. This was revealed by Hannen Swaffer when he addressed a Spiritualist propaganda meeting at the Dome, Brighton, recently.

Like his great predecessor, Abraham Lincoln, who held seances at the White House, Roosevelt sought the guidance of the spirit world in affairs of state.

Swaffer also told his audience that he believed the Churchill of the war years had been inspired by the "dead" great of the British Empire. His eloquence had been built up from them, through him. He believed that the spirits of Nelson and Cromwell had been beside our great war leader.

In typical vein, Swaffer gave accounts of his experiences in Spiritualism that must have amazed those present who were new to the movement.

C. W. R. Nevinson, the artist, who "died" a few weeks ago, Swaffer said, had once told him that he would see at Nevinson's exhibition three pictures painted through his hands but for which he was not

responsible. He had started to paint one thing and painted another.

Roosevelt Communicates

In fluent English, with flawless pronunciation — in spite of the fact that the medium knows no language but Portuguese — Madame Pulcheria, one of Brazil's most gifted mediums, voiced a message from Franklin Delano Roosevelt recently in Santa Cruz, writes the "New York Spiritualist Leader."

(In January the medium received a message from the same spirit source in Jacarepagua, but it was lost on the circle because no one understood English.)

On this occasion, however, Senor Henrique Moreno, knowing both English and shorthand, recorded Roosevelt's words as voiced by Madame Pulcheria.

In this message, continues the "Leader," Roosevelt regrets the continued strife of the world and the slow progress being made in rebuilding war-torn regions.

In answer to a question spontaneously put by Moreno, regarding the late President's opinion on the constitutional amendment to limit presidential terms, he replied, "Never again will a President be offered a third term."

However, F.D.R. did suggest that he would like to see an amendment that any man eligible for the Presidency should be either a bachelor or a childless widower (an opinion reached since his passing!).

LEST WE FORGET

On October 27, 1913, Mr. W. H. Terry, the founder of "The Harbinger of Light," passed to the Higher Life.

He was the Father of Spiritualism in Australia and one of the pioneers of Theosophy in this country.

The present editor of "The Harbinger of Light" attended the Melbourne Progressive Lyceum when Mr. Terry was the President, and to his kindly guidance owes his religious and healing ministry.

Mrs. J. Taylor, of Leura, N.S.W., writes: "There is so much of interest in 'The Harbinger of Light' that I consider it better than many overseas publications, as it contains information from so many sources."

DID GOD FAVOUR THE MALE SEX?

By M. A. St. Clair Stobart

In "Psychic Truth"

Surely what the world most needs to-day is a recognized standard of ethics by which ordinary individuals could be guided and judged.

Crimes, murders, adulteries, robbery with violence, etc., are being committed to-day on an unprecedented scale by well-to-do men and women who are living in a country in which the Christian standard of morality has been subsumed.

Now Christianity has been in the custody of the churches for nearly two thousand years. We are, therefore, at liberty to ask what is the standard of morality which the Church of England, the established church of this land, presents to its disciples to-day?

We are not referring to the standard advocated by the protagonist of Christianity. We could all be wearing saintly haloes if we conformed to that.

A Jealous God

But what code of morals does the Church of England present for our edification? As a prelude to the supposedly most sacred and important rite and service in church worship — the communion service — we are solemnly admonished "to incline our hearts" to keep ten laws, known as the Ten Commandments, said to have been delivered inspirationally by God Almighty to Moses several thousands of years ago.

The First Commandment, "Thou shalt have no other gods before me," is obviously an admission by God that other gods are available.

In the Second Commandment, God informs His worshippers that He is a jealous and revengeful God who visits the sins of the fathers upon the children, unto the third and fourth generation. Is this a good example to set our postwar world to-day?

In the Third Commandment, God is still concerned with His reputation.

In the Fourth Commandment we are enjoined to make holiday on Sundays, for the reason that God,

who had had a busy six days creating the heaven and earth, the sea, and all that in them is, Himself rested on the seventh day.

But since every child to-day knows that the world was not created in six days, surely a more adequate reason for a useful ordinance might be provided?

Commands five, six, seven, eight, and nine we can accept gratefully, as the fundamentals of civilization.

But they are followed by a command, the tenth, which ridicules the whole code. God Almighty has apparently the male sex exclusively in view in issuing this law: "Thou shalt not covet thy neighbour's house" — was there even then house shortage? "Thou shalt not covet thy neighbour's wife, nor is servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

As a woman, I try to feel grateful that, although placed in the same category as the ox and the ass, I am given precedence.

But we maintain that to be told solemnly, on our knees, to ask God to write all these laws in our hearts, is a travesty of religious obligations.

Spiritualists may here intervene with, "Well, what about our Seven Principles?" I believe they are excellent, but it is a long time since I saw them mentioned, and I don't find them referred to in the Spiritualist journals.

I can therefore only speak from recollection, believing that they corroborate the ethical principles advocated by Jesus of Nazareth.

But, in any case, do Spiritualists, even those who claim their belief as a religion, press home those principles in any way?

Question of Brotherhood

Is there generally reference to them in our Spiritualist Sunday services in our churches? And if brotherhood is included, as I believe it is, amongst those principles, do we ourselves, as a movement, illustrate the principle?

Are the majority of Spiritualists even aware of when, where, and by whom the seven commandments were issued? On what authority they rest?

Personally I don't feel concerned with the question, because though the implications of Spiritualism can and should be of a religious nature, I regard Spiritualism not as a religion but as a science.

But I would humbly suggest for those who call Spiritualism a religion that they might helpfully make more use of those Seven Principles, alias Commandments, in their churches, and thus take a hand, a greater lead in the redemption of our wicked old world to-day.

But is Spiritualism a religion? Or is it a science? Religion and science should not be, but they have always been, regarded as opponents. And the designation of Spiritualism, as a religion, invites the jealousy and animosity of every other religious cult.

While to those of us who regard it as a science (and if it is not a science it can have no value for religion) could we not take more pains to demonstrate it, not merely as a soothing syrup for the bereaved but as a science which suggests that those sins of the flesh which we are at this moment deploring do catastrophic injury to the permanent spirit entity?

This is not because of unbelief in this, that, or the other doctrine, but because, as the physical evolution of mankind is frustrated by disregard of laws essential for physical survival, so spiritual evolution is retarded by ignoring laws essential for the welfare and evolution of the soul body, the permanent spirit entity.

"Tide of Unbelief"

Thus we affirm that both Spiritualists who regard their belief as a religion, and those who claim it as a science, might both take a more leading part in stemming the tide of unbelief and crime which is devastating our world to-day.

But if Spiritualism is to make an appeal to post-war, disillusioned men and women, can we suppose the appeal would be the more successful under the banner of religion which is, alas, regarded by so many as outworn superstition, or of science, which can show that we humans are not aliens on an evanescent earth, from which at death we receive our extradition?

We are not mere flotsam and jetsam with no responsibilities beyond the gallows; we are residuary legatees of a vast and infinite inheritance.

Might it not then, we could suggest, be worth while to look up the terms of the will under which this inheritance is theirs, and claim their share of this vast empire, the empire of eternity, religion, or science? We Spiritualists to-day need an Elijah to ask with authority, "Why halt ye between two opinions?"

"Thou Shalt Not . . ."

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

5. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The Seven Principles

1. The fatherhood of God.
2. The brotherhood of man.
3. The communion of spirits and the ministry of angels.
4. The continuous existence of the human soul.
5. Personal responsibility.
6. Compensation and retribution hereafter for all the good and evil deeds done on earth.
7. Eternal progress open to every human soul.

INVERCARGILL SPIRITUALISTS' CHURCH REOPENS

We have received a letter from Invercargill, advising the reopening of the church there for the propagation of Spiritualism, after having been closed for three years, and that the attendance rose from sixteen to seventy in the course of a fortnight. Mrs. Jessie Curl, of England, was the lecturer and demonstrator.

On Mrs. Curl's departure at the end of August, Mr. C. Smith, of 135 Leet Street, Invercargill, has arranged to carry on the work, and it is to be hoped residents and friends of Spiritualists in Invercargill and district will give all the support and assistance possible to enable a society to become established and a permanent institution.

Mrs. Curl has officiated at many towns in New Zealand, including Christchurch, Auckland, Dunedin, Napier, and Wellington, so that her missionary tour may be considered to have been highly successful.

Mr. Smith would be pleased to enter into correspondence with any responsible Spiritualists regarding future visits of mediums to Invercargill and New Zealand.

WORLD DAY FOR ANIMALS

St. Francis of Assisi Day

In "Spiritual Vision"

October 4, being "World Day" for Animals, recalls A. P. Sinnett's remarks in connection with the vision which Rider Haggard had at the time of the death of his favourite dog. A.P.S. said afterwards:

"The vision evidently was the product of the story which the dog itself, some hours after its death, contrived to tell its master, to whom it had naturally returned in its new condition.

"There are degrees of power which various animals possess of making their continued existence felt. The intelligent and affectionate dog will be found after physical life on the astral-plane as certainly as any released human-soul. Yet we cannot speak with such certainty in regard to a slaughtered animal, as a sheep or cow. But in truth, such animals do bequeath something to the astral-plane; and exert influences, which when the time comes for such to be properly felt and understood, will induce a future humanity to revise many of its present customs in regard to such creatures."

"The vast number of animals at death are not strong enough to become individual spirits; and these go to strengthen one 'common-soul,' composed of all such weakly developed consciousnesses."

"Animals collectively ought to be regarded by mankind as pupils, or apprentices, to life. Yet unfortunately, it has not yet been held incompatible with the highest civilization to regard them, for the most part, as so much material for the exercise of the savage instinct. The sportsman, for example, who takes pleasure in killing his humbler fellow-creatures, is simply undeveloped, and incapable of comprehending his place in nature, of the loftier duties attaching to his station."

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THE ROYAL SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS

What the R.S.P.C.A. Does

1. Forms branches of the Society in the schools throughout South Australia.

2. Co-operates with the police force in the enforcement of laws for the prevention of cruelty to animals.

3. Employs three inspectors to investigate cases of cruelty, patrol the city and suburbs, and travel throughout the State on the watch for cruelty; to attend poultry, horse, and livestock sales, race meetings and abattoirs, and watch transport of livestock. It also has the assistance of 120 honorary inspectors in city and country.

4. Supervises water troughs and causes defects to be rectified.

5. Looks after stray and homeless animals.

6. Attends street accidents and renders assistance, including the humane destruction of badly injured animals.

7. Supervises public pounds, and causes to be destroyed any animal past work.

8. Destroys injured or sick animals.

Helps indigent animal owners to obtain skilled veterinary attention when they cannot afford full veterinary fees.

10. Endeavours to teach that man owes a duty and responsibility to animals, first by education, secondly by caution and warning, and lastly, when these methods fail, by prosecution.

What the R.S.P.C.A. Desires

1. Prevention of all forms of cruelty to dumb animals.

2. Better care for travelling stock.

3. Appointment of more inspectors to watch stock.

4. To stop the working of horses when they are unfit for work, and the prevention of underfeeding and overloading.

5. More troughs for horses and dogs.

6. Better laws for the protection of animals.

7. Children to be educated to be kind to animals.
8. Veterinary hospitals and dispensaries, etc.
9. A branch of the R.S.P.C.A. in every city and educational institution.

How the R.S.P.C.A. Is Sustained

By subscriptions from the general public.

You may become a member with a subscription of 5/- or more per annum, or a life member by the payment of £5 5/-. The donation of any smaller sum, however, is acknowledged and appreciated.

Every member who adds a new member helps to promote the cause of humanity, to protect the helpless, and to educate public opinion.

The R.S.P.C.A. speaks for those who cannot speak for themselves.

ON KINDNESS TO ANIMALS

By Edgar A. Guest

They have no voice to ask us for the pity that they need,
With shame they cannot task us howe'er their hearts may bleed.

However they despise us for all the hurts they bear,
They cannot criticize us or say that we're unfair.

We call them God's dumb creatures, and yet we know they feel,
For oft their anguished features their suffering reveal.

They cannot ask for kindness, nor for our mercy plead,
Yet cruel is our blindness which does not see their need.

World-over, town or city, God trusts US with this task;
TO GIVE OUR LOVE AND PITY TO THOSE WHO CANNOT ASK.

BE KIND TO ANIMALS AND BIRDS

THEY DEPEND ON YOU

ST. FRANCIS OF ASSISI

By Edith Habden (Canada)

In "Spiritual Vision"

St. Francis of Assisi, or Francesco di Pietro Bernadone, was born in 1182, the son of a wealthy silk merchant; he steeped himself in the music and poetry of the Troubadours, delighted in pageantry and knightly prowess, until his conversion — (following sickness, imprisonment, and deep humiliation) — caused a final breach with his harsh and worldly father. Thenceforth, the constant hunger of his soul was to grow in the likeness of his Saviour; and, like Him, to "go about doing good." Poverty was to Francis more dearly to be prized than any human gain, because it brought him nearer to his Lord. Poverty was to be binding upon the Order of Franciscans, which he founded, so that, as he said, they could be like the little fishes which could get through all the meshes of this world's net, in which the bigger fish would be caught. In St. Francis' lifetime the Friars often did odd jobs, and when there was no work offered, they begged from door to door.

There are many beautiful books written about the life of St. Francis. Of his love for animals; of his understanding of their languages and their ways, many stories are told by his fellow Franciscans. Like all the greatest things in the world, St. Francis' life-work was extremely simple. All great genius has this disentangling quality, this Divine Gift of untying knots.

The monastic orders of earlier times had been rather of the hermit type: they took refuge in a life of contemplation and prayer. Instead of this escape from the world, St. Francis and St. Dominic took their friars into the highways to mix with men, to carry the lamp of learning, to tend the sick — especially the lepers — and preach to the poor; to follow literally "in the steps of the Master."

We stress the life of St. Francis — a life of extreme poverty, simplicity, and suffering — but a life whose influence grows stronger as time goes on; a life that

(Please turn to bottom of page 12)

"TO-DAY, THOU SHALT BE WITH ME IN PARADISE" (St. Luke 23: 43)

By Alex MacLeod, Brisbane

The soul in its flight from the earth-plane at the change called death, reaches what is known as the first sphere beyond the tomb. This transition is not a matter of sentiment, justice, judgment, or reward; the simple fact, devoid of all theology, sentiment, or romance, is that a soul, when leaving the earth-plane, in obedience to the unchangeable law of spiritual evolution, inevitably arrives at the First Sphere of the Astral Plane. It could go nowhere else on reaching the spirit side of life, no matter whether it were the Christ, the thief on the cross, the greatest saint, or the greatest sinner. The "First Sphere," although much larger in extent than the earth-plane, is physically a replica of it — so much so, that many on arriving there are unable to distinguish it from the land they have just left, and the question inevitably arises in their minds, "Am I living or am I dead?"

The reason for this similarity of feature is obvious to anyone with a clear conception of the character of the Godhead, the idea being to minimize the contrast between the two stages, and to make the newly-arrived soul feel more at ease. Here he has a new body and finds himself endowed with new and startling powers, in addition to which he retains fully all the senses with which he was endowed whilst living in the body on the earth-plane.

The problems which worried him most whilst on the earth-plane — earning a living and means of locomotion — will have completely disappeared. He does

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shines as a bright beacon through centuries of darkness, of cruelty and avarice — so that we, living more than seven hundred years later, may see what can be accomplished by just one man, with complete faith in God, complete dedication to an ideal — and complete love for all mankind in his heart.

not have to toil in the ordinary sense in order to support himself and get a living, neither is he troubled about means of communication between place and place, nor person and person. He can engage in any employment he chooses, or is best fitted for, and he can travel at will with the speed of thought.

The First Sphere is not a "sphere" in the fully accepted meaning of the term. It is a halting place, or resting place, for the newly-arrived soul. It can be described as a spiritual "clearing house," the place where all new-comers are temporarily detained in order to be kept under observation, with a view to determining for which sphere they are best fitted. If they have led a very stormy life, physically or mentally, they are first placed in a convalescent home until they have thoroughly recovered; but if, on the other hand, they have had a peaceful passing over and are in a fair condition mentally, physically, and spiritually at the time of dissolution, they are detained only for a short time for enquiries. The question of their eventual destination is decided by their mental and spiritual condition. If they have led the average life of the man in the street, and have not committed any great or heinous crime, and are up to the average standard of culture, they are usually sent to the Second Sphere. If they are above the average, morally, and intellectually, and spiritually, they are sent to the Third Sphere; if of exceptional merit, they may be sent to even as high a place as the Seventh Sphere. If they are not considered sufficiently advanced for promotion to the Second Sphere, they are detained in the first until they have shown some evidence of progress, and this is the only instance where the First Sphere is used for residential purposes. Those backward souls who are either unable or unwilling to appreciate any spiritual teaching, but insist upon going their own way, usually find themselves in the grey regions inhabited and created by spirits of their kind.

The First Sphere, variously known as "Paradise" and "Purgatory," is the sphere referred to by the Master

on the cross when He told His fellow-sufferer, "To-day, thou shalt be with me in Paradise." Most of the truths of Spiritualism are to be found in the New Testament, only they have never been rightly interpreted. In these words the Master Jesus may be said to have consummated His mission on earth, which was NOT to bear the sins of the world upon His shoulders, but to impress an erring and dark generation with the truth of the continuity of life beyond the grave. It is highly significant, surcharged, and pregnant with meaning, that His last words on the cross were a confirmation of this great truth — "To-day thou shalt be with me in Paradise" — in other words, in the First Sphere of the Astral Plane.

A TELEPATHIC MESSAGE THAT PROVED TO BE TRUE

By H.M.

In "Nautilus Magazine"

Telepathy is as real as the telephone, but the sending and the receiving individuals must be en rapport. More than that, they must have an ear of confidence as well as an understanding that will not doubt the messages as they are received. Thus by the trust of this faculty each of us may become more and more susceptible to the benefits gained through telepathy. One of the early lessons that I learned came about as follows:

One day while in the midst of some unusually grimy housework the knowledge that Mr. B. (as I will refer to him) was on his way to our home came to me as clearly as if I had heard the spoken words. Mr. B. was a rather formal acquaintance, a man whom everyone delighted to honour, a distinguished musician often making world concert tours. And although reared in a home of wealth and luxury, he was of such meek and lowly heart that even stray cats and dogs were not beneath his consideration. He found occasional companionship in my young sons, and all of us felt honoured by his friendliness.

Quite naturally I felt the shame of my grimy appearance at such an hour (although circumstances made me excusable), so I hurriedly made myself presentable by a general cleaning up, fresh dress, etc. Yet Mr. B. did not come, and as the afternoon wore away I became more and more impatient with myself for having placed such confidence in the certainty of my intuition.

The next day, however, Mr. B. was at our door and in the course of the visit casually remarked that he had been on his way here the day before when car trouble developed. After fussing some time, he went on, he had been obliged to call a tow-car. Then at the repair shop the trouble was so long in being adjusted that the afternoon had passed before he could leave, consequently he had done nothing but go home again.

So you see, I was convinced then, and for all subsequent time, that telepathy had not misinformed me — Mr. B. was on his way when his thought of coming reached me.

Then why was I not told of the detaining car trouble? you may ask. It seems most probable to me that when the car stalled Mr. B.'s thoughts were at once transferred from his anticipated visit to the anxiety and vexation over the car trouble, and since he had made no engagement of coming, why should he have cause to think of it again at that time?

At any rate, I gathered from this experience that telepathy is true and reliable at the moment of its direction, and that anything that may cause deflection of plan is beyond the range of its responsibility.

NEW ZEALAND CHRISTIAN SPIRITUALIST MISSION

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LIFE WITHOUT VITAMINS

This article originally appeared in "The Co-operator," Hanford, California, and is reprinted from "Psychic Times"

The shop was one that specialized in foods for pets. Through the open doorway came a raucous medley of parrots screaming, dogs barking, cocks crowing, and kittens mewing. The interesting thing, for the moment, however, was a display of two cages in the window. In one cage was a beautiful white fowl, red of comb and sleek of feather; in the other cage was another white fowl, evidently of the same stock, but drooping, rough-feathered, and pale of comb. It was evidently in a very bad state. A boldly-lettered sign above the two cages read: "Be sure your pet is getting food with vitamins."

A generation ago Dr. Stephen M. Babcock, of the University of Wisconsin, discovered that there is a strange life-giving quality in good food called "vitamins," upon the presence of which all food depends for its value as food. An animal (or a person) may be getting an abundance of food, so far as quantity is concerned, and still be starving to death for the lack of vitamins. In an effort to make this fact vivid, the pet-store proprietor had exhibited a healthy fowl that had been fed on good food, and a dying bird that had been fed on polished rice. Though the bird had been furnished with all the rice it would eat, still it was starving, because the rice contained no vitamins. It was starving because of "hidden hunger."

Multitudes of people are, to-day, in a spiritual state corresponding to the physical state of that dying bird. They are busy — too busy in fact — but their business does not produce life for them. They have a hundred interests, but those interests do not satisfy the deep longings of their souls. They have an abundance of things, but their lives bear mute evidence to the fact that one cannot live on "things."

In spite of their crowded lives, they are wretched because their lives are empty — empty of any great sense of satisfaction, or of the worth-whileness of life.

Day after day and night after night they rush in a frenzy, trying to find something to satisfy the deep longings of their hearts. They entertain, attend first nights, patronize exciting sports events, and keep up with the very latest fashion. Yet, in spite of it all, they can never rest. Always rushing, but never arriving.

Jesus recognized the symptoms in the woman at the well of Sychar, and said, "He that drinketh of this water shall thirst again." Headlines, excitement, and haste have a way of leaving one desperately thirsty. The remedy is not to be found in more haste, excitement, and thrills, but in finding food for the soul that contains vitamins.

Jesus also said, "I am the bread of life."

MINISTER'S BELIEF IN SPIRITUAL TELEPATHY

Through varied and often amazing war experiences a Presbyterian chaplain in Melbourne has been left with an unshakable belief in the power and reliability of spiritual telepathy.

He is Rev. Esmond New, who recounted some of his telepathic experiences in Scots Church, Elwood, recently. Most striking of these, he said, occurred while he was on service in Northern New Guinea, when he had a strange recurring dream. On three successive nights he dreamed he saw the half-submerged hand of a youth beckoning across a sheet of water.

Troubled, and wishing to clarify the dream, he set out in a small boat down a long lagoon nearby. After rowing nearly two miles and a half he came upon the wreckage of a plane half buried in the mud. Floating beside it was the body of a young airman, entangled in wires. His arm was frozen in a beckoning attitude.

Mr. New said many things had happened to him to suggest telepathy. In his post-war work as minister he had found that in visiting people of his parish he was always right in following inclination rather than a planned method. In this way, he concluded, he was always where he was wanted most.

TRANSFIGURATION SEANCE AT BRIGHTON

In "Spiritual Vision"

On June 20, 1946, I attended a Transfiguration Seance at Brighton National Spiritualist Church, England. The medium was Mrs. Everett.

This was my first experience of Transfiguration, and I watched, fascinated, as one spirit after another built up his or her likeness on the medium's features, changing her appearance and often her voice also. One Red Indian guide not only altered her features to resemble his own, but changed her colouring too. Her skin became reddish brown and her hair black and straight as an Indian's!

I had scarcely recovered from the amazement of this miracle, when the medium's face changed again and the features now resembled someone familiar to me. The medium then singled me out, saying, "There is a mother influence here for you. She was one who suffered a lot on earth. She used to play a little card game which helped her, and she shuffled the cards very quickly. She says, 'I cannot play a hand now, but I can help and be near you, my dear.' "

This was remarkable! Mother did suffer a lot, both physically and mentally; and at times the only thing that helped her was a game of Patience. She used to play it very quickly and shuffled the cards in almost feverish haste — a sign of her nervous condition.

The medium was silent for a minute. Then she stretched out her hand toward me. Mr. Everett told me to go up to the cabinet. I did so, and the medium took my hand in both hers, while mother's features on her face become more marked. Then she spoke, as mother would have done. — "Hullo, dear! Isn't it lovely to be here again!" I noted that word "again," and replied, in order to test her, "Yes, it is lovely. Have you see me before?" — "Yes!" she said eagerly, "Away! Wasn't it wonderful? And I shall be coming to you again, dear, in many more ways. I want you to

(Please turn to bottom of page 19)

FIRST STEPS IN MEDIUMSHIP

Supplementary Home Training for Novices

By J. Stuart Morrison

(All rights reserved)

The fourth of a series of practical hints and elementary exercises for student mediums, specially written for the "Harbinger" by the author of "The Home Circle Handbook"

Some General Hints

The psycho-physical exercises outlined in this series may be compared with those which a student typist must master in order to become familiar with her machine. They are not designed to develop mediumship, but rather to give the novice that physical and psychical control so essential to good mediumship. They are merely a means to an end — the keys which unlock the door. Many people, however, have psychic faculties which are just on the threshold of consciousness and it takes little effort to open the door. Sometimes music, emotion, shock, nervous depletion, anaesthetics, a change of diet, or even sleep itself is all that is necessary to open the psychic centres and set the spirit free. Such people may develop rapidly, and like the musician who plays by ear, produce more or less satisfactory results without completing even the elementary stages of training. Should this happen, do not be tempted to abandon this course. No untrained musician ever succeeds on the concert platform, and an untrained medium soon finds that their lack of control is a hindrance to their work.

The author learned to type with two fingers, and now after twenty-five years of wrong methods he finds him-

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know I'm watching and helping you, and that the darkness will pass."

After a little more conversation, her face faded from the medium's. But I had received double evidence. Firstly, the description of her suffering on earth and her game of cards. Secondly, her remark that she had seen me before — "Away." — No one at the seance knew that I had attended the seances at Southend in May.

self quite incapable of learning touch typing, the only method by means of which really efficient results may be attained. It is the same in the sphere of mediumship. One must be able to attain a certain stage of control without the slightest conscious effort. A medium should do the right thing automatically.

To use another example, the medium is like a boy riding a bicycle. The clumsy attempts of the beginner lead gradually to the development of a sense of balance until the stage is reached when he can ride without touching the handlebars. He doesn't have to think what to do next. His balance is maintained automatically until something goes wrong, then his hands snap to the handlebars and govern the machine.

The same relationship should exist between the conscious and subconscious mind in mediumship. True psychical activities are purely subconscious and quite free from any interference on the part of the conscious mind. The communications occur quite spontaneously without any groping on the part of the medium. There is no striving after results; no conscious choosing between alternatives; no "doctoring" the communication or padding the message with trite homilies, texts, quotations, pseudo-psychology, poems, or verses from evangelical hymns. Where these things occur you will usually find that you are dealing with an unbalanced, untrained, and ill-disciplined natural medium — a person like the musician who plays by ear, the two-finger typist, the untrained singer.

These exercises should be persisted with until you are able, by merely musing on a desired result, to attain it immediately. There should be no effort required. By constant practice a chain of associations should be developed in the subconscious mind so that it responds instantly and correctly with the exact reactions essential to any set of circumstances which may arise. For example: You wish to send out a health concentration to some sufferer. Instantly, with the birth of the idea, your heart is filled with compassion and sympathy and the Cardiac Centre is stimulated into action, at the same

time the Solar and Splenic Centres awaken and your aura becomes vibrant with health-giving psychic powers. You not only feel health, you are health. Still without a further effort of will the Laryngeal and Frontal Centres contribute their forces, and the Divine Powers of the Super-conscious pour down through the Coronal Centre, and you go out in spirit to that sufferer, embrace him or her in your spiritual aura, and bestow a blessing of peace, freedom from pain, and renewed vitality. The whole reaction is a spiritual response to a truly spiritual aspiration — quite unconscious, quite selfless, quite effortless (so far as your rational self is concerned). This, of course, is an ideal, and one which is rarely attained; but such co-ordination should be your goal, and the exercises prescribed in this series will help you toward that goal. It should not be necessary to point out that this is merely an elementary course of supplementary home training. The exercises are a preparation for, and not a substitute for, the Home Circle or Developing Class. Nor, on the other hand, are they designed for use in a developing class, for each sitter unfolds at a different speed and class-work with this system would be too rapid for some and too slow for others.

Every member of the class, however, should be advised to obtain a copy of this course, and to put aside a regular period each day for home practices. In the early stages the student practises in bed just before going off to sleep — actually the best time and place to practise the art of relaxation. Advanced exercises will not be attempted until results have been attained by the mastery (or some degree of mastery) of the elementary steps. These results will so encourage the student that no further inducement to regular practice at a set time and place will be needed.

Although the exercises may bear some resemblance to Hatha Yoga they are not designed to awaken the psychic centres and force them into action. They merely stimulate the centres and develop a degree of balance and control. They follow psychological rules based

on laws of association of ideas. With constant practice they form habits, good habits, which later become of great service to the medium.

Although in Exercise 3 the centres are treated individually, no one centre dominates any psychical activity, one's whole nature is involved — as you can see by studying the example cited earlier. The purpose of the exercise is to assist the student to develop the ability to enter into any state at will. When meditating upon Divinity the consciousness is centred in the Coronal Centre and the student feels divine. With the consciousness at the Frontal Centre the student becomes incarnate vision. When the Laryngeal Centre is used mind dominates the scene. At the Cardiac Centre the student becomes incarnate love, is filled with compassion, and loses all sense of self and egotism. Feel the desired state, and persist with the exercises until you can feel the desired state by merely musing upon it. The elaborate system of attaining physical relaxation, then breathing in vital forces, and later visualizing, feeling, and imagining certain states and sensations by an act of the will-controlled mind are merely steps along the way, but essential steps which must be mastered before further progress can be made.

We repeat: Do not expect rapid results, for years of wrong-thinking, with the consciousness centred in and identified with the physical self, must be undone before your divine spirit can enter into its rightful place in your life.

Using the will-controlled imagination is smooth and effortless. It is not a process of forcing the mind to work. It is not associated with emotional disturbances such as loss of patience or anger at one's failures.

Just enact the role or state to which you aspire. Be confident in your ultimate ability to reach your goal, and yet indifferent to results.

At the risk of being misunderstood and misinterpreted by those who like to disparage our work, the author would advise all students to **dream their way into the psychic state which precedes mediumship.**

W. T. STEAD DESCRIBES HIS SPIRIT LIFE

By E. F. Bentley

In "Psychic Truth"

(We give these booklets publicity because of their value to the readers. They may be obtained through Mr. Chas. Neil, 8 Hatfield, Waruda Street, Kirribilli, N.S.W. To the prices quoted twenty-five per cent. exchange and postage must be added.—Editor, "Harbinger of Light.")

Thousands of readers will welcome the latest Psychic Booklet in this famous series, "Spirit Return of W. T. Stead," by Estelle Stead (Spiritualist Press Ltd., 1/3).

What makes this booklet so interesting to me is that W. T. Stead was one of our pioneer Spiritualists when on earth, and that his famous daughter is now able to give us further interesting spirit messages from her father.

She writes: "I shall never forget the thrill of joy in his voice as he said, 'I have come back, and I tell you it is true, all true. All they have told us is true.' "

Here we have one of the most dramatic pictures ever given to Spiritualists on earth. It is the up-to-date story of one who was a great journalist, editor of the "Review of Reviews," who died in the "Titanic" disaster of 1911 and comes back with great power almost immediately afterwards to record his impressions.

Many readers may have already enjoyed his "Letters from Julia"; others will have read "The Blue Island" and the later series of messages, through the hand of Mrs. Hester Dowden, entitled "From Life Eternal."

In this booklet, Estelle Stead has given not only an enthralling summary of past messages, but also some up-to-the-minute communications from her father which bring the personality of this great journalist into line with modern events.

The glories of the world beyond are all and more that W. T. Stead longed for, and expected; but he is deeply conscious of the engrossing problems of the world to-day.

Helping War Dead

Never was there a better combination of father and daughter working to put over a crystal-clear conception

of the future life with a breadth of conviction which could be attained only by each having the faith and the proof when on earth that the climax of eternal life is real.

This latest booklet proves that what so many of us have striven for, and are to-day striving for, can be not only realized but reported in vivid hues back to earth.

Readers will be most interested in the spirit messages which W. T. Stead gave to his daughter two years after the First World War and which were distributed in thousands around the Cenotaph during the day of national observance.

Such a man had qualified when on earth for his particular work in the Beyond. He describes how he was able to help thousands of young men who had been precipitated into the spirit world as the result of war. He tells how he trained both bands, and leaders of bands, to get ready for the world catastrophe of the first Armageddon, in order that they might help the dazed souls who were about to land into the circumstances of future life.

"Spirit Return of W. T. Stead" is every bit as pungent, realistic, and convincing as each of the famous booklets which have preceded it. I cannot say more than this by way of bringing to the notice of readers a further contribution to a great series of works on Survival.

Previous booklets in the series are:

"My Talks with the Dead," by Hannen Swaffer.
"Nobody Has Ever Died," by Shaw Desmond.
"God's Magic," by Lord Dowding.
"What Is This Spiritualism?' by Margery Lawrence.
"Do We Survive Death?" by Margaret Vivian.
"Banned by the Church," by Maurice Barbanell.

You can obtain the whole series of twelve booklets for a subscription of 16/-, or the seven already published for 9/4. Single copies, 1/4 by post.

GLEANINGS

Fear of Voices

"Ignorance of mediumship is probably responsible for more real lunacy than any other cause. The terrible fear that 'visions' or 'voices' may be premonitory symptoms of nervous breakdown . . . has often transformed incipient mediumship into a ghastly horror actualizing its own fears. . . . In conscious development that dread is unknown."—Harry Boddington, in "N.Y. Spiritualist Leader."

No Queues for Church

This is how Mr Frank Leonard, an executive member of the L.D.C. described the position of orthodox religion to-day in a recent address. There were queues in plenty for the physical needs of the body but none for the spiritual. Religion was a necessity for mankind but the Church was unable to cope with the race towards materialism. Spiritualism could stem the tide, but only if we put spiritual things first and become real Spiritualists. The Church used to breed martyrs and with our knowledge we should breed heroes. If we had not been content with lesser things we could have swept the world with our truth. Mrs. Leonard accompanies her husband to all his meetings and gives clairvoyance.—"The Two Worlds."

Little Parables

Two travellers happened to be passing through a town while a great fire was raging.

One said, "Let's get on, it's not our affair." But the other joined the rescuers, fought the flames, and saved two people and much material.

When he had done, his companion asked him: "And who bid thee risk thy life in other's business?"

"He," said the brave man, "who bade me bury seed that it may one day bring forth increase."

"But what if thou thyself had been buried in the ruins?"

"Then I myself should have been the seed."—"Spiritual Vision."

Exit Age of Authority

Attraction, not compulsion, is the rule of the universe. We are leaving behind the age of authority and entering the age of experience.

God is Love and Love is God. The more we make our love selfless the more Godlike we make ourselves.

In the cosmos matter and energy are continually changing into one another. How, then, can we change into nothing?

Science is measurement of things known or deduced. Of itself it can have no understanding of a realm of consciousness which is related only to infinity and eternity.—"Psychic Times."

Big Seeing

"To live a worthy life, big, strong seeing is the first essential. . . . We must see over the mountains of difficulty and the jagged rocks of hardship. We must see across the desert of fear. . . . We must follow our big seeing with big doing — see opportunities for growth and service, and grasp them. . . . Open your eyes and see life with a big mind, a big heart, a big soul. That is the way to live a big life."—Robert Henri in "N.Y. Spiritualist Leader."

I am happy in having learned to distinguish between ownership and possession. Books, pictures, and all the beauty of the world belong to those who love and understand them — not usually to those who possess them. All of these things that I am entitled to, I have — I own them by divine right. So, I care not a bit who possesses them. I used to care very much and consequently was very unhappy. — James Howard Kehler.

According to the measure of your sharing you do enter into other lives, but can the paddler, the bather, or the swimmer ever know the sea as the beings that dwell therein?—Anon.

DO YOU DESIRE TO JOIN A HEALING CIRCLE?

If so, apply to Mr. Chas. Neil, 8 Hatfield, Waruda Street, Kirribilli, N.S.W.

A CALAMITY FOR TASMANIA

The Commonwealth Government, having purchased the building in which the Hobart Friendship Centre has for many years been carrying on a splendid work for Spiritualism, intends to demolish the premises to enable them to erect a building to accommodate their staffs.

The Friendship Centre has maintained its work in the face of many difficulties, with the sole object of furthering our cause, and it speaks volumes for the faith and courage of its founder-leader, Mrs. M. Parrett. However, the Centre must eventually close its doors, for, as she writes, "not an office, not even an attic nor a cellar, is to be rented in Hobart."

As the Friendship Centre is the most active centre in Tasmania and stands for pure Spiritualism, we regard its closing as nothing short of a calamity for that State. We have followed the progress of its work from its inception and rejoiced that the flag of Spiritualism was kept flying there, noting with admiration and respect the efforts being made to present our teachings and phenomena in the highest and purest ways.

Among other activities Mrs. Parrett has built up a library of over four hundred volumes. Only those who, like ourselves, know of the difficulty of obtaining works on Spiritualism, can realize the labour and expense, to say nothing of the self-denial, necessary to build such a library. These precious works wese freely lent to students of our philosophy and to enquirers generally.

However, her experience was, as ours has been, that few who claim to be Spiritualists care to study Spiritualism from either the religious, philosophical, or scientific point of view. Nevertheless, for those who, scattered over Australia, are ready to take our philosophy seriously, both the Friendship Centre and ourselves have always been ready to cater.

This library of the Friendship Centre, Mrs. Parrett is donating to "The Harbinger of Light" Reference Library, and will be known as the "Helen Memorial

Section," and each book will be inscribed with the name of the donor. As soon as we are able to do so, we shall publish a catalogue of the combined libraries and offer the use of them to our subscribers.

We take this opportunity of thanking Mrs. Parrett for her wonderful gift and assure her that it will become part of "The Harbinger of Light" property, and will be used as she desires it should be in furthering the cause of Spiritualism.

CHURCH WILL TREAT TIRED FEET

Even pensioners who have to walk a mile or more to draw their money will not have sore feet if they take advantage of a free treatment for foot ailments to be begun by the Enoggera (Brisbane) Methodist Church.

The church began a free foot clinic for old age and invalid pensioners on July 3.

The clinic is in the Enoggera Church buildings, and will give free treatment for pensioners' foot ailments every Thursday.

The clinic is the first of its kind in Queensland, and will be supervised by a nurse fully trained in chiropody.

"You would be surprised how many old people have trouble with their feet," said the Rev. H. Ralph Heaton, supervisor of the Enoggera Methodist Circuit, which embraces Oxford Park, Alderley, Mitchelton, Oxley, and Samford.

"We are sure many will be keen to take advantage of the service."

The clinic is only part of the activities planned by the Enoggera Church, which Mr. Heaton describes as "not a community church, but a church with community ideas."

A child-minding service will be opened simultaneously with the clinic.

A new library, with a special section devoted to picture story books for very young children, is also planned.

Tennis and dramatic clubs are already operating.

Since the beginning of April, Mr. Heaton has also been experimenting with "brighter church services."

Instead of merely preaching from the pulpit, he has introduced "audience participation." Examples are:

At the special service for Princess Elizabeth's twenty-first birthday he had three twenty-one-year-olds tell what religion had meant in their lives.

On the Sunday before Labour Day two employers and employees discussed the merits of community enterprises.

The Anzac Day service included a discussion by two young returned soldiers on the part religion played in their lives during the war.

"Our aim is to make the church a seven-days-a-week institution, playing an active part in people's lives," said Mr. Heaton.

PSYCHOMETRIC PHOTOGRAPHY

Records show that in many cases of psycho-photography it is unnecessary for the medium to handle, see, or develop the plates in an endeavour to obtain spirit extras. If photographers studied this aspect more they would learn that the ordinary processes of photography with the camera have little to do with the obtaining of psychic photographs or psychographs, as the figures, forms, and writings are deposited on the plate independently of the usual operations. As postulated by the late Sir W. Crooks, results can be obtained through an intelligent Psychic Force, acting chemically in the emulsion of ordinary photographic plates. A psychograph is an illustration or writing produced by spirit or psychic power.

A unique case is on record where a Mr. Standfast, living in British Honduras, received psychic portraits of his wife who has only been passed on two years, through a medium thousands of miles away in Manchester, England. Fuller details of this interesting case with corroborative evidence can be read in "Is Modern Spiritualism Based on Facts or Fancy?" by Professor Coates. Obtainable from the Two Worlds Bookshop. 2/9 post free (English currency).

TRANSITIONS

Mr. Cecil Bartle

Contributed by Charles Neil

Cecil Bartle, the indefatigable secretary of the Psychic Research Society of Australia, has, after a long and busy life, passed on to the next stage of existence. He gave many years of faithful service to the body in which he was so interested, and will be greatly missed by the council and members, who will not forget his earnestness and sincerity in the field of study which is now engaging the attention of so many people the world over.

The present Psychic Research Society was founded in 1932 by a few enthusiasts, of whom the late Cecil Bartle was one, and since its inception he held the position of honorary secretary, the first chairman being Mr. A. S. le Souef, and other members of the original council were Mr. F. Danvers Power, Mrs. L. L. Hall, Mr. L. L. Hall (present chairman), and the late Dr. W. H. Weston.

Cecil Bartle was untiring in his efforts for the advancement of the Society, and due greatly to his extraordinary wide and excellent knowledge of psychic literature, the library of now over two thousand volumes has some of the finest classics of the psychic world on its shelves. He helped create the Society into a very influential organization in its particular field. Another great kindness rendered by Cecil Bartle was the making of new members feel at home, as he took up much of his valuable time to meet and talk on any of the varied subjects on which members wished to study.

It is with keen regret that the Society loses the services and the great friendliness of one of its first founders, but the members of the council to-day and all other members join in sending to Cecil Bartle the kind thoughts he so rightly deserves.

John Albert Smith

We regret to record that John Albert Smith, born on March 2, 1879, passed over on August 12 at the age

of sixty-nine. For seventeen years he was the medium healer and leader of the Parramatta (N.S.W.) Church.

Mr. Smith, when in England, was a shipyard worker in Northumberland. Both he and his wife were attached to Spiritualist churches before emigrating to Australia. After arriving he worked as a blacksmith.

Mr. Smith became leader of various churches at Parramatta and Granville, N.S.W., where he conducted classes, circles, and meetings, and gave clairvoyant and trance addresses, and also carried on his healing work by the aid of several Indian Guides. The church still continues the work of which he was the torch bearer.—

WANTED BY THE SYDNEY PUBLIC LIBRARY

Copies of "The Harbinger of Light," June to December (inclusive), 1946.

These are needed for binding and will form part of a permanent record of our work for Spiritualism in Australia.

Please send to the Editor, Box 64 A, G.P.O., Adelaide.

"LETTERS FROM CHRISTOPHER"

Copies may be obtained from Mrs. Tristram, Cox's Mill, Dallington, Heathfield, Sussex, England. Price, 9/6 (English currency).

"Letters from Christopher" are after-death letters sent to his mother by her son, who was torpedoed in the Atlantic in 1943. Air-Chief Marshall Lord Dowding, who is a personal friend of the Tristams, has written a foreword to the book, as he feels sure that, in common with many similar books, it carries a message not only of comfort but of new knowledge for the present day, and its message should be circulated as widely as possible.

Not only is the book full of interest, but gives the reader a sense of the truth of survival and its perfect naturalness. They are the letters one would expect to be written by one living in the body in another land, so free as they of straining at effect.

MORE ABOUT MOLASSES

Reprinted by "The Radiant Health Magazine" from the "New Zealand Reader"

Adelle Davis, in her book, "Vitality through Planned Nutrition," has this to say about molasses:

"Blackstrap Molasses is an excellent source of all the vitamins of the B complex with the exception of thiamin. This molasses is a by-product of the cane-sugar industry. It is now largely used for fattening cattle and may be purchased inexpensively from molasses companies. Cane juice contains vitamins and minerals necessary for the life of the plant, just as does any fruit or vegetable juice. In making sugar, the cane juice is boiled down until some thirty gallons of juice is concentrated into one gallon of molasses; therefore the nutrients not harmed by heat are concentrated to thirty times that of the original juice. At this stage, the molasses is dark (much like that sold in groceries for making gingerbread and spice cookies). Sugar, a pure substance devoid of vitamins and minerals, is then crystallized out of the molasses and removed. For every ton of sugar made, there remains about thirty gallons of blackstrap molasses which contains the entire amount of minerals and heat stable vitamins of the original juice. Blackstrap, therefore, is extremely rich in nutrients because they are concentrated both by boiling and by the removal of sugar. Thiamin, the only vitamin of the B group harmed by heat, was destroyed during the boiling process. It can easily be replaced by dissolving a few tablets of synthetic thiamin in a little water and stirring them into the molasses. By replacing the thiamin, a concentrate extremely rich in minerals and all of the B vitamins may be had at a very low price.

"Blackstrap may be taken directly from a spoon, stirred into milk, or eaten on bread, hotcakes, or waffles. If you have never tasted it, expect to dislike it; take no more than half a teaspoonful at first, but eat this amount daily. In this way you will cultivate a taste for it and, in about two weeks, you will consider it delicious.

"If a baby is artificially fed, blackstrap molasses should be used in the formula to replace at least part of refined cane syrup or other forms of carbohydrates usually used. The unrefined molasses supplies iron and heat-stable vitamins of the B complex, all of which are neglected in present-day baby feeding."

Molasses is especially rich in Niacin or Nicotinic Acid, a deficiency of which causes Pellagra; Riboflavin, which aids the body to burn sugar and to produce energy, and which when lacking in the body allows the face to become oily, and the corners of the mouth, eyelids, and lips to become sore and swollen; Pyrodoxin, the lack of which contributes to a trembling of the hands in elderly people; Pantothenic Acid, deficiencies of which are responsible for retarded growth, falling hair, wrinkling of the skin, and skin eruptions.

Molasses is one of the richest sources of Iron and Copper. It also has a high Calcium and Potassium content, the former being one of the most important nerve stabilizing and body-building minerals in the body, while the latter, besides its many other functions, aids normal growth and bowel activity.

The vitamin B Complex is essential for nervous stability. It prevents pellagra, beri beri, fatigue, mental depression, lack of appetite, loss of weight, digestive disturbances, decreased hydrochloric acid formation, gas formation, constipation, anaemia, nervous irritability, neuritis, nausea, palpitation, and other heart disorders, skin and hair troubles, sore eyes and poor eyesight, liver degeneration, and numerous other body inco-ordinations.

No wonder vitamin B is called the Master Vitamin, and it can be readily seen that people who take molasses for a wide variety of disorders and diseases recover their health because of its high vitamin and mineral content.

Adelle Davis urges everyone to include molasses in their daily diet and advises from half a teaspoonful to a tablespoonful several times a day, depending on the state of the person's health and the severity of the complaint.

SPIRIT MESSAGE IN ARCHDEACON'S SERMON

The story of how he received an unexpected spirit message was related in a sermon by the Ven. Archdeacon F. O. Spanton at St. Saviour's Church, Belgrano, says the "Buenos Ayres Standard."

This psychic experience concerned Charles Spanton, an uncle whom he had never seen. He ran away from home many years ago, settled miles away, and in time reared a family.

Twenty years after the uncle passed on, the archdeacon heard from his brother who, because he had lived in England for many years, enlisted his help in making a will arranging for the disposal of property he owned in the Argentine.

While engaged in this task Archdeacon Spanton received a letter from a woman, a complete stranger, living in Santiago, Chile. She had never heard of him, she wrote, but she had received a message from Charles Spanton, whom she had known and who had been dead twenty years.

The first time she received it she thought it was a dream, but the second time she decided she would find out who Canon Spanton was and forward it to him.

She discovered his name and address in a directory and then wrote, giving him this spirit message from his uncle, "In the arrangements which you are making, can my sons be included?"

Was there any explanation of the event possible, asked the archdeacon in the course of his address, except that it was a message from the dead?

Faith

"Faith and prayer go hand in hand. All prayer is answered. . . . Faith is the genie of the lamp of the mind. It is the law. Have faith in the positive, in the good!"—George A. Townsend.

The first test of a truly great man is his humility.—Ruskin.

THEY HAVE FOUND A FAITH

By Marcus Bach, Professor of Religion at Iowa University

This is a book about eight of the little-known religions that have their home in the United States. Fifteen million Americans follow their teachings. Some of these eight may wither and disappear; others may establish themselves as, for example, Christian Science has. Certainly now and perhaps for years to come each one plays a part in the pattern of American believing and thinking. The eight groups are:

Jehovah's Witnesses
The Foursquare Gospel
Spiritualism
The Oxford Group
The Kingdoms of Father Divine
The Baha'i Faith
Unity
Psychiana

Believing "All roads that lead to God are good," Marcus Bach tells their stories with sympathy and scrupulous fairness. He has lived with each one and studied it. He knows its teachings and how they affect the daily life of the people who follow them. He knows its leaders. He writes about these eight religions without favouritism and without prejudice.

Informal, readable, "They Have Found a Faith" is a serious and thought-provoking study of these little-known and often misunderstood religious groups.

The active faith of the followers of all these religions, has brought out in the lively pages of "They Have Found a Faith," stands as a challenge to the older, established religious organizations. The book has something to offer to the settled churchgoer as well as to the seeker.

—L. E. Bobbitt, 1609 Tenth Avenue North, Nashville 8, Tennessee. Price, three dollars, plus exchange and postage.

INSPIRED BOOKS THAT BLESS READERS

Written by Frederick H. Haines

"A Lamp to the Feet." Inspired by "Ehoima" and "Acria." A guide to Truth and Holy Living. One of the finest books ever issued and showing all the marks of its high source. Indeed, a classic. As Dr. Lamond says in his Foreword: "An exposition of the inner meaning of the Christian faith so profound, and at the same time expressed in language of such poetic beauty as to awaken in the minds of the reader feelings of surprise and admiration." 7/6. (Nearly out of print.)

"Locusts and Wild Honey." Inspised by five Guides, this book is a treasure-house of thought expressed in perfect language and deals with The Simple Life of living in accord with the Christ Teaching. It is manna for the soul that would feed on spiritual food. 6/-.

"Book of Spiritual Wisdom," by "Cuno," through F.H.H. in three parts. 5/- complete.

"Thus Saith Celphra." On the evolution of the soul. 5/-. (Nearly out of print.)

"Nothing but the Truth." How F. H. Haines became a medium. A missionary volume to convince the sceptic. 10/-.

Note: The above prices are in English currency, to which exchange must be added.

Send your orders and cash to the Secretary, The Pure Thought Press, 52 Queen's Road, Watford, Herts., England. Any current books on Spiritualism, etc., may also be ordered.

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Headquarters: 67 Edinburgh Street, Rochester 8
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Horace Leaf, Fellow of the Royal Geographical Society and Spiritualist Globe-trotter, is to tour the United States and Canada under the banner of your United States and Canada under the banner of the World Centennial Celebration!

This world-famous worker from Scotland is both a celebrated Medium (Clairvoyant and Psychometrist) and Lecturer. He has studied in London and Edinburgh Universities, is now president of the Edinburgh Practical Psychology Centre, and has given many lectures and psychic demonstrations in colleges and universities throughout the world. His psychic work has taken him to Denmark, Sweden, Iceland, Germany, Australia, New Zealand, Tasmania, Canada, and the United States. He brings with him two great illustrated (lantern-slide) lectures on Materialization and Telekinesis, which he has given before royalty by special request. Among these illustrations are pictures of the world-renowned materializations of "Katie King," the spirit-visitant to Sir William Crookes, who is considered the "father of Psychical Research." In many of the larger cities, Bro. Leaf will not only lecture and demonstrate his psychic powers, but will offer classwork and private services as well.

New Zealand Medium to America

Jessie E. Curl, outstanding Mental Medium of Australia and New Zealand, has accepted our invitation to criss-cross the United States on tour under the banner of the World Centennial Celebration — building goodwill for our entire movement-at-large. Our Big Parade of International Workers continues to grow. Still more coming.

Mrs. Kathleen Phillpott is being sent by the Auckland Christian Spiritualist Mission to take part in the Centennial Celebration of Modern Spiritualism, and may pay Adelaide, Melbourne, and Sydney a visit on her return journey.

WRITING IN THE CRYSTAL

By W. H. Wallis, Elsternwick, Victoria

Christmas, 193—. A good case of prevision was given my wife when looking in the crystal on Christmas Day: "News from home, Mary," was written very plainly.

What will that be? we wondered, and then, "Aunt Ann will pass on early in the new year, mother."

And so it came about. During the night of January 10 Aunt Ann entered, during sleep, into the joy and blessing of the Higher Life.

A week or so afterwards the crystal showed her likeness embroidered with sprays of coloured flowers — "the most beautiful picture I've ever seen," a friend remarked.

Aunt Ann had earned her reward. She had devoted her whole life working for others, doing menial jobs no one else would ever dream of doing.

These pictures were objective, so that everybody in the room could see them.

A NEW(?) LAW

By Grace Currer, Camberwell, Victoria

On May 17 the "Age" reported that a "New Law of the Universe" had been discovered by Professor Blackett, who gave this evidence to a crowded Royal Society audience. He said that rotating bodies, including the earth, sun, and stars, produce magnetic fields by their spin and that every large rotating body is a magnet.

This paragraph was a shock to Miss Louise Meyer, of Malvern, Victoria, as this newly discovered truth, as it is called, was given by automatic writing to her about ten years ago. Not knowing the importance of the revelation, we listened to her a year ago reading from a ten-years-old script what learned scientists call a "new discovery." This knowledge from the Invisible is only one of the many truths revealed to her. Here is true evidence!

(Please turn to bottom of page 39)

THE CENTENNIAL OF MODERN SPIRITUALISM

By Rev. Chas. R. Smith, President of the National Spiritualist Association

In "The National Spiritualist"

At the recent spring meeting of the Official Board of the National Spiritualist Association held in Chicago, the approaching centennial celebration was a "Must" on our programme for discussion. The report of our general chairman, Rev. Robert J. Macdonald, Vice-President of the National Association, is optimistic, showing early response to the invitations that have gone to all groups of Spiritualists in our own country, as well as those abroad.

We are also assured of a very fine souvenir programme which is being compiled by our Superintendent of the Educational Bureau, Rev. Victoria Barnes, M.D. Any church group or individual wanting to know more about the details covering space in this programme should get in touch with Dr. Barnes as soon as possible so that the completed programme will be in the hands of the printer at an early date.

I want to emphasize the importance of a united effort on the part of all our churches and individuals in making this Centennial a success. Do not put aside anything you intend to do for its advancement to a future day. Do it now while you have it uppermost in your mind. This is one job in which we can all join, not for ourselves, but as a tribute to those pioneers who gave practically their all so that future generations might not need to struggle against the misinterpretations

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Miss Meyer asked the Invisible Intelligences to comment, and they wrote: "The supposed new law reveals that scientists have not been able to correlate those which are already known. There are no new laws; all known and unknown laws have always operated in the maintenance of the Universe. Scientists are realizing that 'cohesion' so little understood is the main factor which stabilizes the Universe."

of the past. It was personal sacrifice to boldly come out for Truth, as it exhibited itself in the Fox cottage at Hydesville. Anyone reading the history of the Fox family, especially the vilification heaped upon the tender aged girls and the uphill path they had to tread in their mature years, will readily understand the sacrifices they made.

When we contemplate all these events, we can appreciate how our path of the present day has been made smooth through their efforts and sacrifices and of those who took up the work where they left off. We, of today, are enjoying the result; let us show our appreciation by our interest in the coming Centennial celebration. We can do no less than join together and by our attendance and the part we play in the programme give a living testimonial of our gratefulness for the blessings we have received from these early pioneers of our movement.

The National Spiritualist Association is the pioneer organization in these United States, and as such desires to have this great movement of Spiritualism well represented, regardless of your present affiliation.

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Enquiries to the Hon. Sec., Mrs. P. W. Groves, 7 Woodward Avenue, Stratfield, N.S.W. Tel. UJ1086 or B5268.

NINE MILLION SPIRITUALISTS IN BRAZIL

Brazil, the largest single state in the world; jungle land of the mysterious source of the mighty Amazon, claims to have the greatest Spiritualist movement of any single country.

The chief organization is the Brazilian Spiritualist Federation, founded in 1884, which is elevated to the exalted status of possessing its own printing press, publishing office, and bookshop, with a prodigious output of literature, some works of which have run to thirty-two editions.

Many of these books are printed in Esperanto, and the movement takes a keen interest in the propagation of this language.

One great advantage the Brazilian Spiritualists have over their British colleagues is that there is no antiquated law frustrating their religious fervour. They are free to research, worship, and demonstrate in whatever manner they desire.

The basic philosophy to which the Brazilians subscribe is that propounded in France by Allen Kardec, and many of his works and those of French authors are widely read.

Francisco Gandido Xavier is the leading medium. He is a young, humble, clean-living man of thirty-six, and is renowned for the number of poets who have used him as an instrument.

It is reported that no fewer than fifty-two different personalities have contributed verse, varying in character and style, through this unlearned medium, a feat which is far beyond his own modest powers of expression.

—From "Ismeal Gomes Braga" (translated by Nora Holmes, of the London Esperanto Spiritualist Society).

Man Is His Own Star

The soul that can render an honest and perfect man, commands all light, all influence, all fate; nothing to him falls early or too late. Our acts our angels are, or good or ill, our fatal shadows that walk by us still.—Selected.

"THE HARBINGER OF LIGHT"

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Editor: Rev. J. T. Huston, N.D.

Author of "The Silent Power," "What to Eat," Domestic Remedies," etc.

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To read its contents from month to month is to be kept abreast of the marvellous developments that are now taking place in all parts of the world in the realm of Psychical Research, and to become acquainted with the latest views expressed by the most brilliant scientific minds on the amazing wonders that, in this twentieth century, are being revealed to a fast-awakening humanity.

If you feel interested in the subject-matter of these comments, "The Harbinger of Light" is precisely the magazine you require. Therefore, why not add your name to the list of subscribers?

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TESTIMONY OF THE WORLD'S FOREMOST SCIENTISTS, PHILOSOPHERS, AND OTHER INTELLECTUALS

Sir Oliver Lodge, F.R.S., D.Sc., LL.B.

"I tell you with all the strength of conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us. Why do I say that? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them."

Sir William Crookes, O.M., F.R.S. (1918)

"I have never had any occasion to change my mind on the subject. It is quite true that a connection has been set up between this world and the next."

Sir William Barrett, F.R.S., Prof. Experimental Physics, Royal College of Science, Ireland

"I am absolutely convinced of the fact that those who have once lived on earth can, and do in some cases, communicate with those who are still 'in the body pent'."

Sir Alfred Russel Wallace, O.M., F.R.S., D.C.L., LL.D., The Greatest Naturalist of his time

"Spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

Viscount Molesworth

"Conducted in a proper spirit, a study of Spiritualism would tend to raise the religious and moral tone, and, consequently, the whole social life of the nation."

Dr. J. M. Peebles, M.A., M.D., Ph.D.

"Spiritualism is the direct antithesis of materialism, ecclesiasticism, and sectarianism. It is a science, a philosophy, and a religion — the wisdom religion of the ages, and the foundation, in fact, of all the world's great religions."

Bishop Welldon, Dean of Durham

"It is too late to dismiss Spiritualistic phenomena as a nauseous fraud. I believe Spiritualism has come to fill a void in church practice, owing to the coldness of the services. It is impossible to reject testimony so many-sided."

Professor Lombroso, Italy

"There can be no doubt that genuine Spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the seances."

Prof. Herbert Mayo, F.R.S., M.D., Ph.D., Prof. of Anatomy and Physiology, King's College, London

"That the phenomena occurred there is overwhelming evidence."

Prof. Challis, Plumian Prof. Astronomy and Experimental Philosophy, Cambridge University

"The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reputed or the possibility of certifying facts by human testimony must be given up."

Professor Zollner, Germany

"I shook hands with a friend from the other world."

Professor Botazzi, University of Naples

"The phenomena are absolutely genuine."

Dr. L. T. Nichols, M.D., F.A.S., Author of "Esoteric Anthropology"

"I have in my possession direct writings and drawings done under absolute test conditions by departed spirits with whose writing I am as familiar as with my own."

Dr. W. Hitchman, M.D., LL.D., M.R.C.S.E., F.L.S., F.R.P.S.

"Phenomena like these, present a question not to be settled by leading articles, but by positive experimental testimony; in this case such testimony has been given in abundance."

Dr. Ashburner, Physician to Queen Victoria

"I have myself so often witnessed spiritual manifestations, that I could not, if I were inclined, put aside the evidences that have come before me."

John Ruskin, Philosopher and Essayist (Speaking of Immortality)

"That which revived this belief in my mind, was, more than anything else, the undeniable proofs of it offered by Spiritualism."

Archdeacon Colley

"Spiritualism comes as a real God-send to save men from that Sadducean Materialism that looks for no hereafter beyond the grave."

W. M. Thackeray, Author and Novelist

"It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

Dr. G. Lindsay Johnson, M.A., B.C., M.D. (Cantab.), F.R.C.S. (Eng), F.R.P.S., F.R.S. (Italy)

"Communication between the two worlds has continued all through the centuries. . . ."

Sir Edward Marshall Hall, K.C.

"I am convinced by things which have happened in my own life, that there is survival after death, and means of communication with those remaining on earth."

This list could be extended almost without limit, and is curtailed for the purposes of this leaflet only. Thousands of the world's great thinkers have testified in the same convincing way.

Those who deny the Truth of Spiritualism do so either for some ulterior and selfish motive, or because they are ignorant of the facts. No intelligent investigator has ever examined the evidence for Spiritualism thoroughly, and rejected it.

If you feel interested in the subject-matter of this leaflet, "The Harbinger of Light" is precisely the magazine you require. Therefore, why not add your name to the constantly growing list of subscribers? Subscriptions may commence at any time. But the best time to order it is — TO-DAY. We know you will never regret it.

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The Library contains important standard works by scientific and other authoritative writers, some of which are now out of print and unprocurable.

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THE CHRISTIAN CHURCH

By R.L.S., Adelaide

In "Unitarian Church Calendar"

The Christian Church is an institution altogether unique and peculiar among men. Unlike industrial organizations, mercantile establishments, and banking systems, it does not deal in tangible assets, but with the intangibles of life — the sanctities. The Church first came together when a little group of people, "with one accord," gathered to talk about a great spiritual experience through which they had passed. They had known a penniless Carpenter, whose influence had completely transformed their lives. They were different men since they had known Him. He was gone, but the reality of the experience with Him was so gripping that they could do little but talk together about it. And as they talked, a mighty spirit took possession of them — a spirit so amazing and uplifting that the power of language was exhausted in telling about it.

The record is not entirely clear. The description is admittedly figurative. But the fact is that the Divine touched the human that day, and the Church was born. The life of the Church from that day to this has been dependent upon that divine touch and built upon the personality and the purposive spirit of Jesus Christ. There have been times when the Church has become rich and powerful, but that did not constitute its real power. There have been other times when the Church as dictated to kings and emperors, but that has not been its power. Always and everywhere the effectiveness of the Church has been proportionate to the contact maintained with God (good).

People are not usually the same as they are when coming together as a congregation of worshippers. Defeated by the difficulties of life, or finding it hard in isolation to interpret an answer to their prayers, they have discovered the value of community devotions. A

certain intangible mood takes possession of people who worship, and a church service is marked as distinct from any other assemblage. This mood is one of the most sacred things of life. The proof of worship is in the mood of the worshipper. "It is as the sanctities of life are made real that the church survives. Let it seek to perform any other function, and it will perish from among the sons of men. Its future and its destiny are both with the sacred things of life. There let the Church abide!"

SPIRITUALISM IS A RELIGION

By Dr. Victoria Barney

Spiritualism is not a branch of any other religion but a separate religion having a definite philosophy of its own.

The object of Spiritualism is to spiritualize man; to so prepare him, by proving the verities of life, that he will be better able to conform his life to the mandates of the God-Law of the Universe.

Briefly—Spiritualism is a provable religion of naturalness based upon physical and spiritual manifestations of the great universal, immutable, eternal Natural Law governing both finite and infinite expressions found in the mortal and immortal worlds.

It reveals the nature of man, the nature of the universe in which he lives, and their inter-relatedness to each other. It stresses the unfoldment of the soul's potentialities mediumship—as the avenue through which man's knowledge of an after-life has come, also proof that regardless of what stage of existence man is in, such is but a fractional part of his eternal existence for it is all one life.

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